

Contents

<u>Chapter</u>	<u>Page</u>
1 Hebrews Chapter 1.....	1
2 Hebrews Chapter 2.....	9
3 Hebrews Chapter 3.....	17
4 Hebrews Chapter 4.....	23
5 Hebrews Chapter 5.....	31
6 Hebrews Chapter 6.....	41
7 Hebrews Chapter 7.....	49
8 Hebrews Chapter 8.....	59
9 Hebrews Chapter 9.....	65
10 Hebrews Chapter 10.....	75
11 Hebrews Chapter 11.....	89
12 Hebrews Chapter 12.....	111
13 Hebrews Chapter 13.....	127

Preface

It was not my intention to write another work based upon or about The Hebrews Letter. There are already many expositions and commentaries along with various other studies bases upon everything from who wrote the letter, to when it was written, to the doctrinal view expressed therein.

My desire was to get right down into the heart of this letter verse by verse and word by word, to hear the very heart of this writer and to understand what the Spirit in him and by him was saying and is now saying to those who have an ear to hear and a heart to know Christ, the Living Word.

We are not offering to you, the reader, another version or revision of the scripture, although we have been extremely careful to maintain the integrity of each word as to its original meaning and definition. We are offering to you what we believe to be a true verse by verse exegesis of this letter by carefully following the central theme of the letter from start to finish, which is “God hath spoken in Son” (Heb. 1:2).

May you and I be open to hear what He hath said.

JW Luman

Chapter 1

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

v1 God, who in the times and manners of the old covenant spoke to Israel by the prophets, Himself determining the portion of times and the many different manners in which he would speak.

Heb 1:2 (KJV) 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;

v2 Has now at the end of that age fully disclosed all things in the person of His Son, in that He has fully and clearly shown all things spoken by the prophets to be fulfilled in His Son. And has, in the fullness of time, revealed His Son to be the rightful and only possessor of all things spoken by the prophets to Israel, in that He is the author of all that was spoken in that age and the substance of the new that has come.¹

(¹ EN; Ezek 3:27; Matt 11:15, 13:9, 13:43; Mk 4:9, 23, 7:16; Luke 8:8, 14:35; Rev 2:7, 11, 17; 2:29; 3:6, 13; 13:9.)

Heb 1:3 (KJV) 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;

v3 This Son is the most excellent glory of which the prophets did speak and He is the manifest person of that which was veiled, and in Him all things of the New Covenant are brought forth and confirmed by the power of the Living voice of Him who through the offering of Himself hath cleansed us from our sins, and is sat down in the majesty, Himself being, as He is, one with God.²

(² EN, Jn 1:1, Jn 17:5, Php 2:6)

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

v4 Himself being found to be, by the Resurrection from among the dead, exceedingly superior to the messengers who spoke of Him, and has obtained by inheritance as firstborn from among the dead a name above every name in heaven or earth.³

(³Php 2:9-11)

Heb 1:5 (KJV) 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?

v5 There is but One Son whom the Father hath raised up and glorified. Unto which messenger has God ever said, “Thou art my Son, This day have I caused you to arise?” To which messenger has he ever said, “I will be to him a Father, and he shall be to me a Son?”

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

v6 And now God has again⁴ introduced this same Son, Jesus Christ our Lord, unto the world as the firstborn by the resurrection from among the dead, and commands all the messengers of God to worship Him, to whom God hath given the eternal Priesthood and Kingdom.

(⁴ Strong's # 3825, Thayer's, EN)

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

v7 He exalts his messengers as the wind and his ministers as flames of fire.

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

v8 But when speaking to the Son when he has raised Him up to sit again with Him in the eternal throne, He is saying, Thy dominion is without end, and righteousness is the measure and power of Thy sovereign rule.

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

v9 Because you loved righteousness and hated iniquity, despising the shame but for the joy that was set before you in bringing many sons unto glory, becoming obedient unto death even the death of the Cross, O God even Thy God hath anointed you, hath declared you to be both Lord and Christ and hath given you a name above every name that is named.⁵

(⁵ Ps 23:5-6, Ps 45:7, Php 2:9)

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

v10 And as you Lord was the originator of the old and caused it to stand as a testimony of Thyself:

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

v11 yet it shall be abolished; but you shall forever remain⁶ and your kingdom is everlasting. The old has become worn out by time and use, as an outward cloak;

(⁶ Heb 12:25-28)

Heb 1:12 (KJV) 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.

v12 as a vail of covering you will roll it up, and will exchange it for the new and will be to the new the unchanging God whose word of covenant is as He is, for this Word is one with Him. He has forever spoken in the Son.⁷

(⁷Rev 1:8, 11-18)

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

v13 To which of His messengers has God said at any time, “Sit down as one with me in my throne while that rebellious house is cast down beneath your feet.”⁸

(⁸Ps 110:1-6)

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

v14 In fact were they not all employed of God as ministers of the promise to be fulfilled in Christ?

References

Heb 1:2

¹ (EN, Ezek 3:27; Mt 11:15, 13:9, 13:43; Mk 4:9, 23, 7:16; Luke 8:8, 14:35; Rev 2:7, 11, 17; 2:29; 3:6, 13; 13:9)

Editor’s Note:

There are no time gaps in the New Covenant. That is to say that the voice of God is always sounding in the Son. And thus it is written, he that hath an ear, let him hear what the Spirit is saying unto the whole Church. The central thought of verses 1 and 2 may be stated thusly: God revealed Himself to the Hebrew people through their prophets in many separate communications and in many modes, but has now, once and for all, revealed Himself in His Son.

Ezek 3:27

But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbearth, let him forbear: for they *are* a rebellious house.

Mt 11:15

He that hath ears to hear, let him hear.

Mt 13:9

Who hath ears to hear, let him hear.

Mk 4:9

And he said unto them, He that hath ears to hear, let him hear.

Mk 4:23

If any man have ears to hear, let him hear.

Mk 7:16

If any man have ears to hear, let him hear.

Luke 8:8

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.

Luke 14:35

It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

Rev 2:7

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Rev 2:11

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Rev 2:17

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

Rev 2:29

He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev 3:6

He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev 3:13

He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev 13:9

If any man have an ear, let him hear.

Heb 1:3

² **(Jn 1:1, Jn 17:5, Php 2:6)**

Jn 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

Jn 17:5

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Php 2:6

Who, being in the form of God, thought it not robbery to be equal with God:

Heb 1:4

³ **(Php 2:9-11)**

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Heb 1:6

⁴ **(Strong's # 3825, Thayer's, EN)**

Strong's Greek Lexicon: "again", <3825>

<3825>. **palin** palin *pal'-in*; anew...once more...

Thayer's Greek Lexicon: "again"

Anew...a repeated action...

Editor's Note

First by incarnation or virgin birth; Second by resurrection to live in His Body, the Church

Heb 1:9

⁵ (Ps 23:5-6, Ps 45:7, Php 2:9)

Ps 23:5-6

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Ps 45:7

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Php 2:9

Wherefore God also hath highly exalted him, and given him a name which is above every name:

Heb 1:11

⁶ (Heb 12:25-28)

Heb 12:25-28

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Heb 1:12

⁷ (Rev 1:8, 11-18)

Rev 1:8

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Rev 1:11-18

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Heb 1:13

⁸ (Ps 110:1-6)

Ps 110:1-6

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

Chapter 2

Heb 2:1 (KJV) 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.

v1 For this very reason seeing that Christ who is the word of the New Covenant is exceedingly above all those who mediated the Old Covenant, that we should above all things be hearing the more excellent word of God in Christ.¹

^(¹Mt 17:5)

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

v2 Knowing that even the Old Covenant had a sure penalty for disregarding the words spoken. And it was but the promise of the Word which was to come.

Heb 2:3 (KJV) 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;

v3 How shall we hope to escape destruction if we refuse to hear and give heed to the Word Himself in whom God has declared the fullness of Israel's salvation, of which salvation all the prophets spoke and all the apostles have given witness.

Heb 2:4 (KJV) 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?

v4 And has not God Himself given witness that the promised one, the Christ of God, is come and is the resurrection promised to Israel and the life of his Body the Church, by working through the apostles all manners of signs and wonders and by the diverse ministry of His own Spirit working in the Church the stature and fullness of the Son?

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

v5 Because the New Creation in Christ which is about to be manifested openly in the earth² is exceedingly and abundantly even above the expectation of Israel. It is not under the control or authority of the messengers who could but speak of it. It is spoken by and under the control of One much higher than the mediators of the Old Covenant.

(² Rom 8:18-19, 1Jn 3:2)

Heb 2:6 (KJV) 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?

v6 Not to messengers or mediators of the Old Covenant but to a man; not man as viewed by the Psalmist, for that man was but representative of another one to come.

Heb 2:7 (KJV) 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:

v7 And this One, when He came, was Himself made lower, for a little while,³ than messengers that He might be exalted of God, raised up in great glory and honored to sit in His Father's throne.

(³Php 2:5-8, 2Cor 5:14)

Heb 2:8 (KJV) 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.

v8 And to this One God has given all dominion and power and there is nothing in heaven or earth that is not put in subjection to him through his death. In that when he died all were made to be dead with him and none can live but by Him, although this is not fully understood at this present time.

Heb 2:9 (KJV) 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.

v9 Who is this One whom God hath chosen before the world ever was? This One who made himself of no reputation and took upon Himself the very form and fashion of man being made for a little while, lower than even those who were created just to serve him? Who is this One who died the death of the cross as all mankind, but is now highly exalted of God being given a name that is exceedingly above every name that is named both in the Old Covenant world and the New Covenant world. He is the Firstborn and Only Begotten from among the dead making Him to be the head and beginning of the New Creation of which we are speaking. Who is this One? He is Jesus, the risen and ever-living Christ of God!

Heb 2:10-11 (KJV) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

v10-11 According to His elected purpose and will, God having determined before the foundation of the world that, in bringing many sons into glory, He (Jesus the Christ) would identify with man and for man die once for all, thus ending the sacrifice for sin. That He might present Himself the perfect High Priest and supreme Head and captain of our salvation. Seeing, in that He died He died once for all unto sin, but in that He liveth He liveth unto God. Moreover seeing that sin and death have no more dominion over Him, He is able to secure forever all those whom He hath raised up in the power of His resurrection making them to be One Body with Himself in glory.⁴

^(⁴ 1Cor 12:12-13, Rom 6:3-5)

Heb 2:12 (KJV) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

v12 As it is written of Him, He has brought His own Body, the Church, into glory and He stands in the midst revealing the Name of His Father to be the Name of our Father⁵.

(⁵Gal 4:4-6)

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

v13 The very One who has raised Christ from among the dead through union with Himself has also raised us up together in union with Christ unto Himself⁶.

(⁶Eph 2:4-7)

Heb 2:14 (KJV) 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;

v14 Because all the children who would by Him come into glory would be taken from among mankind, he became man so that as all men he could die and by His own death, the death of the cross, abolish, (that is to say), render entirely useless the authority and dominion of him whose only domain is death. Since the death of every man and death itself was fully poured out upon Him and endured by Him, yet could not hold Him, in that He was raised up from among the dead: death has no more claim upon Him and can no longer hold anyone who will live by Him who is The Resurrection and The Life.

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

v15 All of this He did not for angels nor for Himself, but for those whose whole life was lived in the bondage of the fear of death being themselves under the administration of sin and death.

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

v16 For He came not to redeem angels but the seed of Abraham⁷.

(⁷ Col 1:16, 29)

Heb 2:17 (KJV) Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

v17 In order to pay the debt fully for His brethren He had to be made like them in every way. Therefore he was made of a woman and made under the law and fashioned as a man. This He did through the offering of His own body and His own blood to make propitiation for sins.⁸

(⁸ Rom 7:4-6)

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

v18 As our High Priest He is faithful unto God in that He was tested, tried and did suffer death yet without sin. Therefore He is able to extend God's grace to all who will call upon His name, and not only deliver them from the death of sin but keep them by the power of His endless life.

References

Heb 2:1

¹ (Mt 17:5)

Mt 17:5

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Heb 2:5

² (Rom 8:18 -19, 1Jn 3:2)

Rom 8:18-19

For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

1Jn 3:2

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.

Heb 2:7

³ (Php 2:5-8, 2Cor 5:14)

Php 2:5-8

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2Cor 5:14

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

Heb 2:10-11

⁴ (1Cor 12:12-13, Rom 6:3-5)

1Cor 12:12-13

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. 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.

Rom 6:3-5

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been

planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

Heb 2:12

⁵ **(Gal 4:4-6)**

Gal 4:4-6

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Heb 2:13

⁶ **(Eph 2:4-7)**

Eph 2:4-7

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

Heb 2:16

⁷ **(Col 1:16, 29)**

Col 1:16

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:29

Whereunto I also labour, striving according to his working, which worketh in me mightily.

Heb 2:17

^s (Rom 7:4-6)

Rom 7:4-6

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

Chapter 3

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

v1 Therefore my brethren, seeing that you have been consecrated unto God by His blood and made partakers of His divine nature and fullness, I urge that you fix your hearts upon Him. Acknowledging that Jesus Christ is both the Apostle and High Priest of the New Covenant by the which we have come unto full salvation as promised of God in all the holy scripture.¹

(¹ Rom 1:1-4, 2Ptr 1:1-4)

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

v2 And that as such He was faithful to God who ordained Him as was Moses faithful in all his house.

Heb 3:3 (KJV) 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.

v3 But seeing that Christ is the founder of the greater house, that is the eternal house, and that He Himself is the fullness and glory of it, He is deserving of more esteem than Moses whose house was temporal and whose glory did fade.²

(² Hag 2:7-9, Hab 2:14, Zech 4:6)

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

v4 Now every house is constructed by some one whether Moses, David, Solomon, or other. But He who gathers up and established all things in Christ is God.³

(³ 1Cor 1:30-31)

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

v5 In that Moses was by design ordained a servant of His House, the Old Covenant, and not the founder of it, He and all His House was but a testimony of the One who would come after Him, even Christ, whom we now preach.⁴

(⁴Col 1:24-29)

Heb 3:6 (KJV) 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.

v6 But not as Moses, Christ as Son, proven to be so by the resurrection from among the dead⁵ is ordained as head and fullness of His House; The New Covenant Church and Body of His fullness which we are, if we stand firmly in the truth and speak boldly the truth and walk rejoicing in the truth, as the truth is revealed in Christ.

(⁵Rom 1:4, Eph 1:20-23)

Heb 3:7-19 (KJV) 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 alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

v7-19 The day of salvation of which David did speak is come⁶; the Holy Spirit who then did signify such a day in David does now reveal that day in Christ Jesus. Saying today if you will hear and believe His VOICE, even His Son whom He has sent unto you He, will receive you into His rest.⁷ Be warned do not do as did Israel of old who refused to obey the rest that was set before them; which rest is now fulfilled in Christ. They would not obey the voice of Him who in their day spoke by His servant Moses, but hardened their hearts and turned from Him who now speaks in His Son. In saying “today” the Holy Spirit is declaring Christ to be both the day and the rest promised of God, and that there is no other day or rest which is yet to come. Therefore let us live daily as those who are in Christ, as those who are joined together as one with the person and substance of our salvation, standing firm in Him lest any form of unbelief enter into our hearts and cause us to depart from the truth. Remember, not all that came out of Egypt by Moses died; but those who died died because of unbelief.

(⁶ Ps 95; ⁷ Matt 11:25-30)

References

Heb 3:1

¹ (Rom 1:1-4, 2Ptr 1:1-4)

Rom 1:1-4

Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

2 Ptr 1:1-4

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the

knowledge of him that hath called us to glory and virtue: *{to: or, by}*
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.

Heb 3:3

² **(Hag 2:7-9, Hab 2:14, Zech 4:6)**

Hag 2:7-9

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. The silver *is* mine,
and the gold *is* mine, saith the LORD of hosts. The glory of this latter house
shall be greater than of the former, saith the LORD of hosts: and in this
place will I give peace, saith the LORD of hosts.

Hab 2:14

For the earth shall be filled with the knowledge of the glory of the LORD, as
the waters cover the sea.

Zech 4:6

Then he answered and spake unto me, saying, This *is* the word of the LORD
unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith
the LORD of hosts.

Heb 3:4

³ **(1Cor 1:30-31)**

1Cor 1:30-31

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and
righteousness, and sanctification, and redemption: That, according as it is
written, He that glorieth, let him glory in the Lord.

Heb 3:5

⁴ **(Col 1:24-29)**

Col 1:24-29

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.

Heb 3:6

⁵ (Rom 1:4, Eph 1:20-23)

Rom 1:4

And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Eph 1:20-23

Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all.

Heb 3:7-19

⁶ (Ps 95)

Ps 95

O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the LORD *is* a great God, and a great King above all gods. In his hand *are* the deep places of the earth: the strength of the hills *is* his also. The sea *is* his, and he made it: and his hands formed the dry *land*. O come, let us worship and bow down: let us kneel

before the LORD our maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. 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: Unto whom I swear in my wrath that they should not enter into my rest.

⁷ (Mt 11:25-30)

Mt 1:25-30

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. 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. For my yoke *is* easy, and my burden is light.

Chapter 4

Heb 4:1 (KJV) 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.

v1 Let us be filled with the fear of God, seeing that what He is saying He is also both performing and fulfilling in Christ. Therefore let us not be as those who are left behind, but rather let us become partakers of His fullness, as those who are caught up together in Him.¹

¹ Eph 2:4-7)

Heb 4:2 (KJV) 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.

v2 The word that was then speaking to them is the same word which we are hearing and receiving in the Person of Christ. They heard with their ears but would not obey Him in their hearts.²

² (Zech 7:12-14, Rom 2:5-7)

Heb 4:3 (KJV) 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.

v3 Indeed we who are living in Christ and hearing His voice are abiding in His rest. This is the very rest which he set before Israel when speaking through Moses, but even that rest they refused in the stubbornness of their hearts. Nonetheless even in His wrath He yet promised a rest: this rest being demonstrated from the foundation of the world.

Heb 4:4 (KJV) 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.

v4 This same rest has been spoken of with regard to the seventh day seeing that God did rest from all His work on the seventh day.³

(³ Gen 2:1-3)

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

v5 This rest being finished and promised to those who would enter in was not found in Israel's sabbath nor was it found under Joshua in Canaan.

Heb 4:6 (KJV) Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

v6 But being promised this rest remains certain for those who will possess it by faith in Christ.

Heb 4:7 (KJV) Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

v7 Long after Israel's law of the sabbath and long after Joshua, David speaks of this rest saying Today if you will hear his voice and harden not your hearts.⁴

(⁴Ps 95:7-11)

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

v8 So it is evident that if Israel had found this rest under Joshua, David would not speak of another day that was yet to come.

Heb 4:9 (KJV) There remaineth therefore a rest to the people of God.

v9 Seeing then that the promised rest was not found under the Old Covenant administration, there is yet a rest reserved for God's people.

Heb 4:10 (KJV) For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

v10 Jesus Christ has perfected and obtained the promised rest. By His cross He has abolished the law of sin and death and made us free from the law and its works which sin demanded. He has finished forever the whole work of God seeing that it was determined in Him even before the foundation of the world, and is entered into His rest seated at the right hand of the Father where He has provided for us, in Himself,⁵ the rest promised to all who will hear His voice and obey. As it is said, Today if you will hear His voice!

(⁵ Jn 14:1-3; Mt 11:27-30)

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

v11 Let us therefore be diligent to hear Him in whom God speaks saying, This is the rest wherein I will cause the weary soul to rest. Let us enter by Him who is saying I am the way, the truth and the life: no man cometh unto the Father but by Me.⁶ Let us enter not by the works of the law but by the hearing of faith. Let us not be as others who have turned away from this rest in unbelief.

(⁶ Jn 14:6)

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

v12 It is incumbent upon us that we not turn away from Him that now speaketh. For He that judges us is not the law but the Eternal and Living Word Himself. Indeed the law was written upon stone, but this Word is revealed in us: for He is in us. He is the true cutting of God, going far beyond the flesh to clearly define both the union and the distinction between the soul and the spirit of Christ; between the body and the life of the body; and in His presence neither our thoughts nor the motivation of our hearts can be hidden.⁷

(⁷ Mt 10:26; Rev 4:5, 5:6)

Heb 4:13 (KJV) 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.

v13 It is because of Him, the Eternal Word, that nothing about us or in us can remain hidden. As the high priest who pulls back the head and makes bare the neck of the sacrifice which He slaughters, then exposes all the parts, even the hidden parts: So Christ has exposed us in His death. He who knew no sin fully exposed our sin when He bore the full reproach of our humanity and laid bare the shame of our nakedness when He offered Himself in His own body by the cross. What then can we hide from the eyes of Him who knows us so well?⁸

⁸ Rev 1:14)

Heb 4:14 (KJV) 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.

v14 We have for our High Priest, Jesus Christ the Lord, the very Son of God Himself. He has destroyed the veil and is entered into the heavens where He is seated in power and authority of the throne of God.

Heb 4:15 (KJV) 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.

v15 He is not like the High Priest of the Old Covenant who had to offer the blood of beasts for the sins of the people and his own sins as well; but was tested and tried in every way as a man, even as ourselves. And yet was in all things without sin, and being without sin His offering was accepted of God as an everlasting atonement for us.

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

v16 Therefore we who have no acceptable offering of our own may now come, in the full assurance of faith, by Him who through the offering of His blood gives us access to the throne of grace and mercy, as those who

have no life but Christ. In that He is accepted of the Father, we are accepted in union with Him⁹ if we stand firm in our acknowledgement¹⁰ of Him.

(⁹ Eph 1:6; ¹⁰ EN; Strong's # 3671; Col 2:2; Strong's # 1922)

References

Heb 4:1

¹ **(Eph 2:4-7)**

Eph 2:4-7

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

Heb 4:2

² **(Zech 7:12-14, Rom 2:5-7)**

Zech 7:12-14

Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

Rom 2:5-7

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

Heb 4:4

³ **(Gen 2:1-3)**

Gen 2:1-3

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Heb 4:7

⁴ **(Ps 95: 7-11)**

Ps 95:7-11

For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. 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: Unto whom I swear in my wrath that they should not enter into my rest.

Heb 4:10

⁵ **(Jn 14:1-3; Mt 11:27-30)**

Jn 14:1-3

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Mt 11:27-30

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. 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. For my yoke *is* easy, and my burden is light.

Heb 4:11

⁶ **(Jn 14:6)**

Jn 14:6

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Heb 4:12

⁷ **(Mt 10:26; Rev 4:5, 5:6)**

Mt 10:26

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

Rev 4:5

And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

Rev 5:6

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Heb 4:13

⁸ **(Rev 1:14)**

Rev 1:14

His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

Heb 4:16

⁹ **(Eph 1:6)**

Eph 1:6

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

¹⁰ **(EN; Strong's #3671; Col 2:2; Strong's # 1922)**

Editor's Note

The word “profession” in Heb 4:14 is Strong's #3671 and can be defined as acknowledgement, meaning the confession of our heart. We confess what we have discerned by the Spirit of Christ. This acknowledgement is spoken of in Col. 2:2 where the word is Strong's #1922 and means “full discernment”.

Strong's Greek Lexicon: “profession”, <3671>

3671. *omologia homologia hom-ol-og-ee'-ah*; from the same as 3670; acknowledgment:— con- (pro-)fession, professed.

Col 2:2

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

Strong's Greek Lexicon: “acknowledgement”, <1921>

1922. **epignwsiv** epignosis *ep-ig'-no-sis*; from 1921; recognition, i.e. (by implication) full discernment, acknowledgement:— (ac-)knowledge(-ing, -ment).

Chapter 5

Heb 5:1 (KJV) 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:

v1 Now concerning the high priests of the Old Covenant, it is evident that they were chosen from among all the tribes of Israel out of the tribe of Levi and the house of Aaron, so that in him (Aaron) all Israel was represented when he stood before God offering gifts and sacrifices for the sins of all Israel.¹

(¹ Lev 4:1-16)

Heb 5:2 (KJV) 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.

v2 He was able to stand before God filled with compassion for all his brethren for he understood that in himself all their ignorance and sin was represented; for he was truly one of them

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

v3 And when he offered sacrifice for their sins, he also was offering for his own sins as well. For although in him all Israel was represented, he himself was but as one of those for whom he stood.²

(² Lev 16:1-19)

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

v4 Indeed no high priest chose himself for such an office and position of representation, but beginning with Aaron, God chose the one who would stand before Him representing all (the whole).

Heb 5:5 (KJV) 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.

v5 And all of these, being chosen of God, served as a type and a figure of the greater priest and the better sacrifice of the salvation, which was yet to come. Now, consider Christ Jesus who also chose not Himself to die as all men, (not just Jews but Gentiles as well, so that by Him all men, not just Jews but Gentiles as well, might have life eternal) but was chosen of God. And in that he was chosen of God, He was chosen not after the order of Aaron which is temporal, but according to the order of Melchisedek, which is the order of an eternal Priesthood and Kingdom.

Heb 5:6 (KJV) As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

v6 And He who hath chosen Him has also declared Him to be the Eternal Son, Priest and King, forever by the resurrection from among the dead.³

(³ Ps 2:6-7, Ps 110:1-4, Rom 1:4)

Heb 5:7 (KJV) 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;

v7 This He did in accordance with the promise made to the Son that His soul would not remain in hell, nor would He return to a body of corruption.⁴ According to which promise the Son also Himself prayed with strong crying and supplications during the days when he lived in the flesh as a man⁵. And because He was obedient in all things, even unto the death of the cross, He was heard and God raised Him up from among the dead and made him to be master of death and hell.⁶

(⁴ Ps 16:10, Acts 2:27-29; ⁵ Php 2:5-8; ⁶ Rev 1:18)

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

v8 Though He was the very Son of promise, yet He was made partaker of the suffering of the cross through His obedience⁷

(⁷ Php 2:8)

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

v9 And Who, through His death, burial and resurrection, accomplished completely all that was given Him to do by the Father and has brought into being everlasting salvation to all who will obey His voice.⁸

(⁸ 2Tim 1:10)

Heb 5:10 (KJV) Called of God an high priest after the order of Melchisedec.

v10 Seeing that He is called of God, the High Priest after the order of the endless life in that He is THE RESURRECTION and THE LIFE to all who will live by Him.

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

v11 There are so many things that we desire to tell you about Him, things that can only be spoken and understood by the Spirit of God, things which the carnal mind can not comprehend; but you are in a condition of stupidity and can not hear the truth.

Heb 5:12-13 (KJV) 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. For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

v12-13 Indeed by now you should be teachers of Christ, but instead you have become even as others who have begun in the newness of the spirit but have returned in their hearts to the elements and rudiments of the Levitical law, seeking your completion through the works of the flesh.

You are babes desiring the milk of the letter which cannot make you strong for it has no life in it. But what saith the Spirit of Christ? “Except ye eat my flesh and drink my blood ye have no life in you; my flesh is meat indeed, my blood is drink.”⁹ You are ignorant concerning the true word of righteousness found only in Christ Jesus.

(⁹ Jn 6:53, 1Ptr 2:2, Jamieson, Fausset, Brown)

Heb 5:14 (KJV) 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.

v14 But those who are wanting nothing that is necessary to completeness are those who have been diligent in their hearts to discern between the most excellent knowledge of Christ and the dead letter of the law.

References

Heb 5:1

¹ (Lev 4:1-16)

Lev 4:1-16

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the

altar of the burnt offering, which *is at* the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards, And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away, As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt. And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

Heb 5:3

² (Lev 16:1-19)

Lev 16:1-19

And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; 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. Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his

bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him *for* a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness. And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: 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. 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. And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

Heb 5:6

³ (Ps 2:6-7, Ps 110:1-4, Rom 1:4)

Ps 2:6-7

Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

Ps 110:1-4

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

Rom 1:4

And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Heb 5:7

⁴ (Ps 16:10, Acts 2:27-29)

Ps 16:10

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Acts 2:27-29

Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

⁵ (Php 2:5-8)

Php 2:5-8

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in

the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

⁶ (Rev 1:18)

Rev 1:18

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Heb 5:8

⁷ (Php 2:8)

Php 2:8

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Heb 5:9

⁸ (2Tim 1:10)

2Tim 1:10

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:

Heb 5:12-13

⁹ (Jn 6:53, 1Ptr 2:2, Jamieson, Fausset, Brown)

Jn 6:53

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

1Ptr 2:2

As newborn babes, desire the sincere milk of the word, that ye may grow thereby.

Biblesoft's Jamieson, Fausset, and Brown Commentary, Electronic Database. Copyright © 1997 by Biblesoft. All rights reserved. On the use of the word "milk" with reference to 1Ptr 2:2:2. new-born babes—altogether

without "guile" (#1Pe 2:1). As long as we are here we are "babes," in a specially tender relation to God (#Isa 40:11). The childlike spirit is indispensable if we would enter heaven. "Milk" is here not elementary truths in contradistinction to more advanced Christian truths, as in #1Co 3:2 Heb 5:12,13; but in contrast to "guile, hypocrisies," etc. (#1Pe 2:1); the simplicity of *Christian doctrine in general* to the childlike spirit. The same "word of grace" which is the instrument in regeneration, is the instrument also of *building up*. "The mother of the child is also its natural nurse" [STEIGER]. The babe, instead of chemically analyzing, instinctively desires and feeds on the milk; so our part is not self-sufficient rationalizing and questioning, but simply receiving the truth in the love of it (#Mt 11:25).



Chapter 6

Heb 6:1 (KJV) 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,

v1 Therefore let as many of us as desire to know Christ and grow up into Him in all things leave the law with its principles, types, and ceremonies, all of which point to Christ and may be called the discourse of the beginning of Christ. Indeed the whole law of Moses was as a school master to point out Christ. So let us now leave the law and come to the gospel of Christ Himself.

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

v2 Let us not return to the law as the foundation of our repentance from works, which deserve death, by the offering of sacrifices and gifts, nor to show faith in God by observing commandments and ceremonies including teachings concerning ritual washings and laying hands upon the heads of sacrifices, or of a promised resurrection of the dead and of eternal judgement. (All of which, as taught under the law, find their purpose and fulfillment in Christ; but let us press on unto growing up into Him in all things; functioning as His living Body.)

Heb 6:3 (KJV) And this will we do, if God permit.

v3 And this we are determined to do according to the grace of God which abounds in Christ Jesus.

Heb 6:4-5 (KJV) For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come,

v4-5 For it is impossible for those who received in their hearts the Light of the Truth and did actually become partakers of the Spirit of God through Christ, who walked according to the faith of the gospel and have experienced the power and nature of the New Covenant in Christ,

Heb 6:6 (KJV) 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.

v6 Who then have fallen away (that is who have turned from the truth of Christ and have returned to the law of commandments and rituals of the Old Covenant) to find restoration or repentance in the performing of those rituals, seeing that they have rejected the only available sacrifice and the only blood acceptable to God. More than that, they reject Christ as though He was an imposter and join themselves to his murderers who say, “Let his blood be upon us and our children”.

Heb 6:7 (KJV) 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:

v7 For the good ground which receiveth the seed of God and enjoys the work of the Spirit, bringing forth the fruit of the increase of Christ is blessed of God through the very increase of His seed.

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

v8 But that ground which rejects the only seed of God and brings forth of itself thorns and briers of its own nature and works; is very near to the time of its cursing whose termination is destruction and burning.¹

^(¹ Nah 1:5-9, 2Ptr 3:10-13)

Heb 6:9 (KJV) But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

v9 But beloved of God in Christ, although we give to you this stern warning, we are persuaded that you are forgetting the things that have passed away and are pressing toward the things prepared of God for all who are in Christ Jesus.²

(² 1Cor 2:4-10)

Heb 6:10 (KJV) 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.

v10 It is not in the nature and character of God to promise a thing and not do it, nor will He fail to secure those who are daily manifesting the life of Christ one to another in the spirit of love and are steadfast in the faith, even in the face of persecution as are you.³

(³ Rom 8:31-39)

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

v11 Our desire for you is that you continue steadfast in your manner of living, openly declaring your union with Christ in the full assurance of the certainty of glory. For if we suffer with Him, we do so as those certain to be glorified together with Him.⁴

(⁴ Rom 8:18)

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

v12 And that during these times of persecution, your faith shall all the more abound through patience, knowing the promises of God in Christ can not fail. They are steadfast, strong, and sure.

Heb 6:13 (KJV) For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

v13 Remember that the promises of which you are the heirs in Christ were made not according to man's oath, nor did God swear by any thing less than Himself,

Heb 6:14 (KJV) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

v14 When He said, I will bless thee, and multiplying I will multiply thee.

Heb 6:15 (KJV) And so, after he had patiently endured, he obtained the promise.

v15 Therefore in the face of seeming impossible circumstances, Abraham refused to faint but believed God and laid hold of the promise in Isaac.

Heb 6:16 (KJV) For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

v16 For men who swear an oath for confirmation of a promise always swear by a greater than themselves: but there is none greater than God who made the oath to Abraham.

Heb 6:17 (KJV) Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

v17 Not only so, but that very God, willing to confirm again the promise to us, who are the heirs of eternal life in Christ, did so in a more superabundant way when He who is greater than Abraham made His oath to One who was before Abraham and equal with Himself. To His own Son He swore with an oath, "Thou art a priest forever after the order of Melchisedek.")⁵

(⁵ Ps 110:1-4)

Heb 6:18 (KJV) 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:

v18 For He has made more sure the two unchangeable things, wherein God can not lie when He confirmed both His promise and His oath with His own Son by raising Him up from among the dead, and has secured in that Son all who have fled from the destruction of the law to take hold on the eternal life which is in Christ Jesus.

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

v19 To those who receive Him, He gives power to become the sons of God; seeing that it is in Him we live and have our being in the very presence of God in Christ.⁶

⁶ Jn 14:20, Col 3:3)

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

v20 For our high priest is not without the veil, but has abolished the veil; and has given us eternal access to live as one with Him in the presence of the Most High, seeing that God hath appointed Him as High Priest of an everlasting priesthood in the sanctuary not made with hands.

References

Heb 6:8

¹ (Nah 1:5-9, 2Ptr 3:10-13)

Nah 1:5-9

The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his

indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

2Ptr 3:10-13

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Heb 6:9

² (1Cor 2:4-10)

1 Cor 2:4-10

And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Heb 6:10**³ (Rom 8:31-39)**

Rom 8:31-39

What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Heb 6:11**⁴ (Rom 8:18)**

Rom 8:18

For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

Heb 6:17**⁵ (Ps 110:1-4)**

Ps 110:1-4

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

Heb 6:19

⁶ (Jn 14:20, Col 3:3)

Jn 14:20

At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

Col 3:3

For ye are dead, and your life is hid with Christ in God.

Chapter 7

Heb 7:1 (KJV) 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;

v1 Now let us consider the greatness of this Melchizedek of whom it is written (Gen. 14:18) that he was king of Salem and that He was also the priest of the most high God. The interpretation of His person, name, office and residence means king of righteousness and king of peace. We should also note that he was a king-priest, making both offices one and the same.¹

(¹ Clarke's Commentary)

Heb 7:2-3 (KJV) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

v2-3 It was this Melchizedek who upon meeting Abraham returning from the slaughter of the kings blessed him, and to whom our father Abraham gave a tenth of all the spoils. As to his priesthood, it can be said that he is without father or mother, for his genealogy is not found among the priests of Israel. There is no written record about when his priesthood began or ended and although he is not of the natural seed of Abraham as was Aaron, yet he was seen to be greater than Abraham; and there is nothing recorded concerning the end of his priesthood or that his priesthood was only for an appointed time as was that of the priesthood of Aaron. In all of this, it is plain to see that he was in His person, name, office and residence a type, a facsimile, a testimony of the Son of God.²

(² Jn 8:56-58)

Heb 7:4-7 (KJV) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a

commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better.

v4-7 Again consider the greatness and dignity of this man and the priesthood which he represented so that even Abraham our Father gave the tithe unto him. And this was not the tithe commanded by law, for Abraham lived four hundred years before the law. But this was the recognition of faith concerning him who was yet to come. Now think about this: The Levitical priesthood who were descended from Abraham received tithes by commandment of the law from all of God's people who were also descendents of Abraham. But Melchizedek was not descended from Abraham, and yet Abraham paid tithes to him and Melchizedek blessed Abraham. And we all know that the one who has the power and position to bless is always seen to be greater than the one who receives the blessing.

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

v8 And consider this also: Under the law, the Levitical priesthood, which ends in death, receives tithes; but the priesthood of Mechizedek is not said to end in death, rather it is said that His is the order of an endless life (an Eternal Priesthood and Kingdom).

Heb 7:9-10 (KJV) And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.

v9-10 And we could say that the Levitical priesthood itself paid tithes to Melchizedek for it was in the loins of Abraham when he paid tithes to Melchizedek.

Heb 7:11 (KJV) 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?

v11 Indeed if perfection of holiness and completion of prophecies and fulfillment of promises could be attained by the people of God through the Levitical priesthood who gave and served the law, then why was there a necessity that another priest should be raised up from among the dead according to the order of Melchizedek and not according to the succession of Aaron?

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

v12 If there is a change of priesthood, then the law and the covenant that is bound together with that priesthood must also change. Even so, Christ our high priest has brought with Him a New Covenant even as it is written “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:”³
(³ Jer 31:31)

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

v13 It is very evident that Christ our Lord, of whom these things speak, is not of the tribe of Levi.

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

v14 But rather is risen out from the tribe of Judah; about which nothing is spoken by Moses concerning the priesthood.

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

v15 But what is far more evident is that Christ, being raised up by resurrection from among the dead, and that death having no more power over Him, reigneth forever as High Priest fulfilling the order of Melchizedek, which is the eternal order of both High Priest and King.

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

v16 For Christ is not made a High Priest by the carnal commandment of the law, but according to the power of an endless life; for in that He died, He died once and for all unto sin, but in that He liveth, He liveth unto God forever.⁴

⁴ Rom 6:9-10)

Heb 7:17 (KJV) For he testifieth, Thou art a priest for ever after the order of Melchisedec.

v17 For it is said of Him, “I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee”.⁵ “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.”⁶ This same Jesus Christ hath God so declared to be both Son and Priest by the resurrection from among the dead.

⁵ Ps 2:7; ⁶ Ps 110:1-4)

Heb 7:18-19 (KJV) For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

v18-19 It is clear then that Jesus Christ, being raised up from among the dead and ascended to the throne of God, is a greater High Priest than Aaron or his descendents and has a greater priesthood than the

Levitical priesthood. He has brought in a greater law, even the law of the spirit of life and a greater covenant whereby we are able to draw nigh unto God, yes even as His dwelling place.⁷

(⁷ 2Cor 6:16)

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

v20-21 His priesthood is given to Him by oath of God unlike the Levitical priesthood, which was not by oath. But unto His Son, Jesus Christ God has said, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek. And this God has also confirmed by raising Jesus from among the dead and sitting Him upon the eternal throne of power, as both High Priest and Eternal King.

Heb 7:22 (KJV) By so much was Jesus made a surety of a better testament.

v22 Therefore because of the abiding and unchanging character and nature of His priesthood, being of an endless life, He is the personal guarantee of the new and better covenant secured on the ground of His perfect death and resurrection.

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

v23 And before Him were many priests and changes within the priesthood because they could not continue in that they all died.

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

v24 But this man hath God raised up from among the dead. And in that he died once unto sin and for sin, He dieth no more for sin and death

has no power over Him. He continues as priest forever and to His priesthood there is no end.

Heb 7:25 (KJV) “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.” (Heb 7:25 AV)

v25 Therefore He and He alone is able to save completely and finally all who will come by Him unto the Father. This is He who has said, “I am the way, the truth and the life and no man cometh unto the Father, but by me.” And He is able to keep all who will come to the Father by Him in that He liveth forever to make intercession for His own saying, “Ye shall know that I am in my Father, and you in me, and I in you.”⁸
(⁸ Jn 14:6, Jn 14:20)

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

v26 Indeed we are distinguished by having such a great high priest, holy, free from all guilt, pure, never having sinned, raised up above the heavens, exalted of God.

Heb 7:27 (KJV) 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.

v27 Unlike all the priests who ever came before Him, He has once and forever finished the work of God for our salvation through His cross. For in that He died once, he dieth no more. And in that He liveth, He forever liveth unto God securing our salvation in Himself.⁹
(⁹ Rom 6:9-11, Rom 8:31-39)

Heb 7:28 (KJV) 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.

v28 The law allows men who are fallible and sinful to serve as high priests, men who must offer repeatedly for themselves and those to whom they minister offerings and sacrifices. But the word of the oath given long and after the law¹⁰ abrogates the law and the priesthood of the law, and names the Son, who alone is holy, without blemish, and in every way perfect, immortal and eternal to be the High Priest of a new and living temple, not made with hands but eternal in the heavens.

(¹⁰ Ps 110:4)

References

Heb 7:1

¹ (Clarke's Commentary)

In 7:1, the name "Melchizedek" (malkiy-tsedeq) can mean "The justifier of those who dwell in him" *Clarke's Commentary*, Adam Clarke, Electronic Database. Copyright 1996 by BibleSoft.

Heb 7:2-3

² (Jn 8:56-58)

Jn 8:56-58

Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Heb 7:12

³ (Jer 31:31)

Jer 31:31

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:

Heb 7:16

⁴ **(Rom 6:9-10)**

Rom 6:9-10

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Heb 7:17

⁵ **(Ps 2:7)**

Ps 2:7

I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

⁶ **(Ps 110:1-4)**

Ps 110:1-4

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

Heb 7:18-19

⁷ **(2Cor 6:16)**

2Cor 6:16

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

Heb 7:25

⁸ **(Jn 14:6, Jn 14:20)**

Jn 14:6

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Jn 14:20

At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

Heb 7:27

⁹ (Rom 6:9-11, Rom 8:31-39)

Rom 6:9-11

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Rom 8:31-39

What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Heb 7:28

¹⁰ (Ps 110:4)

Ps 110:4

The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

Chapter 8

Heb 8:1 (KJV) 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;

v1 Now here is the sum of all that I have been saying concerning the greatness of our salvation. The greater word than the prophets, the greater administration than the angels, the greater man than Adam, the greater than Moses, the greater rest than the Sabbath, the greater order than that of Aaron or the Levitical priesthood. What I am saying is that we have the summing up and fulfillment of that greatness in our High Priest, Jesus Christ the Lord, who at this present time is seated upon the throne of his majesty in the heavenlies where we have been raised up together and made to sit together in Him as the temple of God in the heavens.¹

(¹ Eph 2:4-7, Eph 2:10, Eph 2:18-22)

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

v2 This is the true Holy of Holies where Christ alone is the minister, the habitation of God that is not set up or fastened together by man.

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

v3 Our High Priest also exceedingly surpasses all the Levitical priests in the offering of gifts and sacrifices unto which they are appointed under the law; in that they offered as gifts and sacrifices the blood and flesh of animals, which sacrifices had to be offered again and again: but our High Priest has once and for all, through the offering of His own blood and the giving of His own life both pleased God and sanctified all His holy temple, which temple you are in Christ.

Heb 8:4-5 (KJV) For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

v4-5 If Christ were on earth, he would not be recognized as a priest by the law: for there is a Levitical priesthood which is still serving the type and shadow of the true heavenly tabernacle, the pattern of which was given to Moses when God did say, See that you make all things according to the pattern shown to you in Mount Sinai.

Heb 8:6 (KJV) 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.

v6 But now being raised up from among the dead and declared by oath to be a priest forever after the order of an endless life, Christ is not the High Priest of a temporal tabernacle which is passing, nor an earthly order which is mortal, nor a system of religion which is by nature corruptible. He is the High Priest of the true and eternal tabernacle of God, and not only so, but He is the mediator of the New Covenant which was enacted not by carnal law, but by the law of the spirit of life in Christ Jesus. The promise of God received by this covenant being eternal life and dwelling in Christ Jesus.

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

v7 Indeed if the first covenant, which is by Levitical law, could have brought us into eternal life and fellowship with God, there would be no need for the second.

Heb 8:8 (KJV) 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:

v8 But God, demonstrating time and time again that by the first covenant Israel could not attain to the promise given to Abraham, has given to us a new, that is an eternal covenant, in Christ Jesus. A covenant not written by the hand of men, but by the Spirit of truth in Christ, as God hath said, Behold the days come, when I will bring to a fulfillment with the house of Israel and with the house of Judah an altogether New Covenant.

Heb 8:9 (KJV) 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.

v9 Not as the old legal disposition that I gave to their fathers in that time when I took possession of them to deliver them from Egypt. Since they would not keep my law and regard me as their God, neither did I regard them.²

² Jer 31:31-33)

Heb 8:10 (KJV) 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:

v10 Since they did not obey that covenant and it was made ineffectual in keeping them from sin, demonstrating that it could not bring them into the fullness of God's eternal plan and purpose; He has said that at the end of that age He would enter into a New Covenant, not with divided tribes but with the true Israel of God in Christ, the elect Church. This covenant is not written upon stones, but is the true and living Word of God dwelling and living His Life in you, abounding and working in you in all wisdom and understanding, transforming your soul into the image of Himself.

Heb 8:11 (KJV) 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.

v11 And this working of Christ, the Living Word in us, is to the end that we all may know Him who is our life and grow up into Him in all things, Who is the Head of His Body, the Church.³

(³ Eph 4:13-16)

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

v12 For in Him, the Eternal Word, even Christ our Lord, we now have redemption and forgiveness of sins through the blood of the everlasting covenant.

Heb 8:13 (KJV) 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.

v13 With the coming of the New and Living Covenant in Christ, the old has been made null and void. Now that which is eternal and is come in Christ makes necessary the putting away of that old which is destroyed by the cross. The mortal must give way to the immortal; the corruptible to the incorruptible. As we say, put off the old man and put on the new.⁴

(⁴ Eph 4:22-24)

References

Heb 8:1

¹ (Eph 2:4-7, Eph 2:10, Eph 2:18-22)

Eph 2:4-7

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

Eph 2:10

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Eph 2:18-22

For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.

Heb 8:9

² (Jer 31:31-33)

Jer 31:31-33

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: 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: 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.

Heb 8:11

³ (Eph 4:13-16)

Eph 4:13-16

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 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; But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: 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.

Heb 8:13

⁴ (Eph 4:22-24)

Eph 4:22-24

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

Chapter 9

The True Tabernacle

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

v1 The Old (Agreement) had services and worship of God according to the requirements of the Levitical law. It had a sanctuary (holy place), a sanctuary of this world in that it was made by the hands of those who worshipped there.

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

v2 This habitation for the Old Agreement was constructed having two parts; the first room included the candlestick and the table of showbread and was called the holy place.

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

v3 Divided by a veil from the first room (holy place), was the second room which was called the Holiest of all.

Heb 9:4 (KJV) 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;

v4 The Holiest of all (Holy of holies) in which was used the golden censor (only by the high priest on the day of atonement¹), contained the ark of the covenant which was overlaid round about with gold. In it was found the golden pot which had manna, Aaron's rod that budded and the tables of the covenant.

(¹ Jamieson, Fausset, and Brown)

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

v5 Over it and on each side of the mercy seat and overshadowing the mercy seat were the cherubim of glory, (which were the figure of) the redeemed of all ages, the new creation in Christ being quickened together, raised together in the power of His resurrection and established as one with Him in glory. However, we can not conveniently speak of all the types and figures just now.²

(² Rev 5:8-10, Eph 2:4-7)

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

v6 At present, my point is just this: when the tabernacle of the Old Covenant and all things pertaining to its order of worship were finished, the priest of that covenant accomplished their whole service in the first room called the holy place and this they did daily.

Heb 9:7 (KJV) 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:

v7 But unto the second (Holy of holies), only the high priest could enter, and that only once every year (the tenth day of the seventh month³), and he could not enter there without the blood which he must offer for himself⁴ and for the errors of all the people of Israel.⁵

(³ Lev 16:12-14; ⁴ Lev 9:7; ⁵ Lev 16:15)

Heb 9:8 (KJV) 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;

v8 Now here is my point: this tabernacle with its covenant, ordinances, and priesthood all served as a type and a figure of the new which has now come in Christ. The Holy Spirit used it to plainly show that as long as all of this first (with its vail of division, showing the first to be divided

from the second) should be remaining, the way into the true and eternal abode of God could not appear and be exhibited in its true nature and character.

Heb 9:9 (KJV) 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;

v9 Indeed the first was but a figure of the true for the time then present, in that dispensational age of the Old Covenant, with its gifts and offerings, which could not bring to a complete and final end the consciences of sin in those who served the law.

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

v10 It could only impose the carnal ordinances accomplished in meats, drinks and various washings, all of which were done away with the coming of Christ and in the fulfillment (the summing up) of all things in Him.

Heb 9:11 (KJV) 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;

v11 But now at the end of those times, Christ being come as the true high priest has fulfilled in Himself, all things of which the first tabernacle did speak.

Heb 9:12 (KJV) 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.

v12 And this He did when He entered (once and for all) into the very abode of God, the heaven of heavens, and there offered unto the Father

not the blood of animals but His own blood through which He obtained for us eternal redemption.⁶

(⁶ EN; Ex 15:17)

Heb 9:13 (KJV) 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:

v13 If under the old administration of the law the blood of mere brutes and the ashes of an heifer could stand for cleansing of the outer man as the shadow of the good things to come,

Heb 9:14 (KJV) 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?

v14 It is beyond comparison that the blood of Christ (of whom all these types and shadows were speaking), who through His own eternal spirit offered Himself without fault unto God,⁷ should free us from the consciousness of sin and from the carnal commandments and ceremonies of the law so that we may serve God in spirit and in truth.

(⁷ 1Ptr 1:19)

Heb 9:15 (KJV) 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.

v15 Now Christ, being the true and perfect high priest, having raised up in Himself the true and perfect tabernacle, and having offered the true and perfect sacrifice, is also the mediator of the true and perfect covenant through which we have become heirs of eternal life.⁸

(⁸ Jamieson, Fausset, and Brown; Heb 6:15; Luke 24:49; Acts 1:4)

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

v16 The death of Christ not only delivered us from the curse of the first covenant but also has through His death ratified the New Covenant in His own blood. Where there is a will that speaks of an inheritance, the death of the one who made the will must be established.

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

v17 We all understand that such a will requires the death of the one who made it.

Heb 9:18 (KJV) Whereupon neither the first testament was dedicated without blood.

v18 That is why even the Old Covenant (which was a type of the New) required blood to be sprinkled before it could go into effect.

Heb 9:19 (KJV) 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,

v19 You know that when Moses had given all the law to all the people, he yet had to ratify all with blood, which he sprinkled with water, scarlet wool, and hyssop upon the book itself and all the people.

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

v20 This he did while saying, “This is the blood which marks the beginning of the covenant which God has commanded you.”

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

v21 In fact, he sprinkled that same blood on the tabernacle and upon all that was used for worship in the tabernacle.

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

v22 This shows that under the Old Covenant blood was required for the cleansing of almost everything; and that without the shedding of blood, there is no forgiveness of sins.

Heb 9:23 (KJV) 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.

v23 In such a manner, the earthly tabernacle and everything in it, all of which was a copy of the heavenly, had to be made pure by Moses. But the New Covenant of eternal life and the tabernacle, which is eternal in the heavens, required a much more perfect sacrifice than those of the old.

Heb 9:24 (KJV) 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:

v24 Therefore Christ, who has not entered into the mere copy made with the hands of men; but who has entered into heaven itself, where He now exhibits that His Body, the Church, is one with Himself, standing in the presence of God⁹ redeemed by the blood of the lamb.

(⁹ Eph 5:27, Col 3:4)

Heb 9:25-26 (KJV) Nor yet that he should 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.

v25-26 It is well-known that the high priest of the Old Covenant was required to enter into the most holy every year to offer the blood of others; but Jesus Christ, the true and eternal high priest, did not offer Himself often, but has through the offering of Himself once and for all manifestly declared the end of the Old Covenant age, showing Himself to be the one true sacrifice required of God for the cancellation of sin.

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

v27 And just as it is reserved and appointed of God for mankind to die once, even so Christ, through obedience unto the cross, died once as all men. Therefore by Him, all have died and with this the judgment is complete.

Heb 9:28 (KJV) 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.

v28 In that He died once as the first man, so He has come anew in the resurrection as the second man, and shows Himself to be the full salvation of all who will set their hearts to know Him.

References

Heb 9:4

¹ (Jamieson, Fasset, and Brown)

Biblesoft's Jamieson, Fausset, and Brown Commentary, Electronic Database. Copyright © 1997 by Biblesoft. All rights reserved. On the use of the words "golden censor" with reference to Heb 9:4:

[Golden censor], [thumiaterion (grk 2369)]-- must not be translated 'altar of incense, ' for it was in the outer holy place, not in "the Holiest" place; but as in <Ezek. 8:11>, "censer." So Vulgate and Syriac. This GOLDEN censor was only used on the day of atonement (other censers on other days), and is

associated with the holiest place, as being taken into it on that anniversary by the high priest. "Which had" does not mean that the golden censer was deposited there, for then the high priest would have had to go in and bring it out before burning incense in it; but that the golden censer was one of the articles belonging to the yearly service in the holiest place. He virtually supposes (without specifying) the 'altar of incense' in the anterior holy place, by mentioning the golden censer filled with incense from it: the incense answers to the prayers of the saints; the altar, though outside, is connected with the holiest place (standing close by the second veil, directly before the ark of the covenant), even as we find an antitypical altar in heaven <Rev. 8:3>. The rending of the veil by Christ has brought the antitypes to the altar, candlestick, and showbread of the anterior holy place into the holiest place, heaven. In <1 Kin. 6:22> [^asher (heb 834) lad^abiyr (grk 1687)] the altar is said to belong to the oracle, or holiest place (cf. <Exo. 30:6>).

Heb 9:5

² (Rev 5:8-10, Eph 2:4-7)

Rev 5:8-10

And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.

Eph 2:4-7

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

Heb 9:7

³ (Lev 16:12-14)

Lev 16:12-14

And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the veil: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

⁴ (Lev 9:7)

Lev 9:7

And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

⁵ (Lev 16:15)

Lev 16:15

Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

Heb 9:12

⁶ (EN; Ex 15:17)

Editor's Note

And it is into this same abode that He brings all who dwell in Him

Ex 15:17

Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established.

Heb 9:14

⁷ (1Ptr 1:19)

1Ptr 1:19

But with the precious blood of Christ, as of a lamb without blemish and without spot:

Heb 9:15

⁸ **(Jamieson, Fausset, and Brown, Heb 6:15, Luke 24:49, Acts 1:4)**

Biblesoft's Jamieson, Fausset, and Brown Commentary, Electronic Database. Copyright © 1997 by Biblesoft. All rights reserved. On the use of the words "by means of death" with reference to Heb 9:15:

By means of death, [thanatou (grk 2288) genomenou (grk 1096)]-- `death having taken place. ' At the moment that His death took place, `the called received the (fulfillment of the) promise' <Heb. 6:15; Luke 24:49; Acts 1:4>: His death divides the Old from the New Testament. The "called" are the elect "heirs," "partakers of the heavenly calling" <Heb. 3:1>.

Heb 6:15

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

Luke 24:49

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 1:4

And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

Heb 9:24

⁹ **(Eph 5:27, Col 3:4)**

Eph 5:27

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Col 3:4

When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

Chapter 10

Heb 10:1 (KJV) 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.

v1 For the law, containing only a shadow (not the exact likeness) of this salvation which has come in Christ, could not by the continual offering of all its sacrifices make those who served it complete as to forgiveness, redemption, and righteousness.

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

v2 If it could have done so, then the sacrifices would not have had to continue year-by-year but would have brought to an end the conscience of sins once and for all time.

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

v3 But rather than bringing an end to the conscience of sins, those very sacrifices being offered again and again only brought a remembrance of sins.

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

v4 Thus a fault is found with that whole system in that it was not possible for the blood of those sacrifices to make an end of sins.

Heb 10:5-6 (KJV) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure.

v5-6 This is why Christ did not enter into the world as a Levitical high priest of the Old Covenant, but He came according to the eternal counsels of God where it is said not the sacrifice of animals or burnt offerings will I give, but (according to thy good pleasure) a body has thou determined for me to be a sacrificial victim.¹

^(1 Php 2:5-8)

Heb 10:7 (KJV) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

v7 Moreover when He came into the world, He confirmed what was written of Him in the volume of the book to which David gave testimony when speaking by the Spirit of Christ; he said, “Lo, I come...to do thy will, O my God...”²

^(2 Ps 40:7-9)

Heb 10:8 (KJV) 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;

v8 Therefore, in fulfillment of what was determined before the foundation of the world, and of the testimony that is written in the volume of Moses concerning Himself which testimony He confirmed in David when he said, “Lo, I come...to do thy will, O my God...,”

Heb 10:9 (KJV) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

v9 Christ has fulfilled the time of which He spake when He said, “I come to do thy will, O God,” in that through His death, burial and resurrection He hath taken away the Old Covenant and established the New Covenant in Himself, thus accomplishing the will and finishing the work determined of God before the foundation of the world.³

(³ Eph 1:3-10)

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

v10 It is in accordance with and in the fulfillment of this eternal will of God that we now have unlimited access to the Father by the finished work of Christ.

Heb 10:11 (KJV) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

v11 Under the Old Covenant, every priest stood day-by-day offering over and over the same sacrifices—none of which could take away sins and grant access to God.

Heb 10:12 (KJV) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

v12 But this man, having offered the eternal sacrifice once for all men, needs never to die again. Indeed seeing that He is risen up from among the dead, death hath no more claim upon or dominion over Him. He is now set down in His rest in the throne of God;

Heb 10:13 (KJV) From henceforth expecting till his enemies be made his footstool.

v13 From whence He now rules in eternal life having conquered death and hell for all who will live by Him, He is receiving glory while His evil foes are brought to nothing beneath His feet.⁴

(⁴ Ps 110:1; Adam Clark commentary)

Heb 10:14 (KJV) For by one offering he hath perfected for ever them that are sanctified.

v14 Through His one perfect sacrifice He has secured forever all who will live in Him. In that His offering was accepted by the Father, so we are accepted in the beloved of God. He has made complete the temple of God.

Heb 10:15-17 (KJV) 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.

v15-17 Thus as the Spirit of God hath by the prophets spoken, “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.” This same Spirit does now bear witness in us, when He reveals Jesus Christ as that Living Word of the New Covenant, showing all those things of which He did before speak by the prophets to be now fulfilled in Him (Christ).

Heb 10:18 (KJV) Now where remission of these is, there is no more offering for sin.

v18 There is now no need for another sacrifice.

Heb 10:19 (KJV) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

v19 Therefore brethren we are not fearful but rather we declare with great plainness of assurance that we all may be always coming into and yet abiding in the very presence of the most high God by the blood of Jesus,

Heb 10:20 (KJV) By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

v20 Who through the offering up of His own body⁵ has done away with the veil of separation⁶, and by His own blood He has opened continually and forever the door that leadeth to eternal life. Through His death, burial and resurrection, He has provided Himself as the way, (for all who will enter through his death), the truth, (for all who will stand fast in the liberty Christ has made us free, not returning again to the bondage of the old humanity) and the life (for all who will daily eat His flesh and drink His blood).⁷

(⁵ Jn 2:19-21; ⁶ 2Cor 3:14; ⁷ Jn 6:53-57)

Heb 10:21 (KJV) And having an high priest over the house of God;

v21 For our high priest has not left us outside the sanctuary, but hath made us to be the very house of God by the eternal spirit. He hath quickened us together and raised us up together and hath set us together as one body and one household in heaven in Christ Jesus.

Heb 10:22-23 (KJV) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

v22-23 Seeing then that we are redeemed by His blood, quickened by His own eternal spirit, and made to be His very own Body as one with Himself, let us then, having entered into such a holy union, abide therein and stand steadfast in God through the faith of our Lord Jesus Christ.

Heb 10:24 (KJV) And let us consider one another to provoke unto love and to good works:

v24 Seeing then that we are one Body in Christ, let us ever be mindful one of another, considering and caring for one another in all things unto the edifying of the whole church and the work of the gospel.

Heb 10:25 (KJV) 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.

v25 To this end, let us not forsake our own assembling together that we may exhort one another in the truth, and make manifest in the earth both the appearing and presence of Christ Jesus our Lord. And this we will do without fainting until the end which our Lord hath accomplished be made manifest in judgment.⁸

(⁸ Mt 24:1-3, 24-28, 32-35; Jn 12:31-33)

Heb 10:26 (KJV) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

v26 Exhorting one another always in the truth, and not refusing to demonstrate on earth our union with the living Christ by failing to make manifest our union one with another. For if we who know the truth turn from the truth, and return to the bondage of the law for the sake of our own lives, we have made a mockery of the cross, denied the finished work of the Son, and rejected the one and only sacrifice for sin which is acceptable to God. Indeed what sacrifice is there under the law that removes sin once and for all while bringing us into eternal life and union with God?

Heb 10:27 (KJV) But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

v27 To turn back from the truth as it is in Christ, is to deny the power of the cross and count as nothing the blood of the Lamb. It is to bring ourselves again under the bondage of the law wherein there is only a fearful expectation of death and eternal judgment.

Heb 10:28 (KJV) He that despised Moses' law died without mercy under two or three witnesses:

v28 Was it not so that under the law of Moses he that rejected the law was put to death without pity under two or three witnesses:

Heb 10:29 (KJV) 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?

v29 Of how much sorer punishment shall be deemed fit for those who reject the greater law of the spirit of life in Christ Jesus, who hath counted the blood of the covenant with which He hath made holy the sanctuary of God to be unholy and hath insulted the grace of God?

Heb 10:30 (KJV) 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.

v30 For we know Him who hath said, “To me belongeth vengeance and recompense” and again, “The Lord shall judge His people.”⁹
(⁹ Deut 32:35-36; Rom 12:19)

Heb 10:31 (KJV) It is a fearful thing to fall into the hands of the living God.

v31 It is a terrible thing to fall into the hands of the living God.

Heb 10:32 (KJV) But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

v32 Remember brethren your own faith, patience and self-sacrificing love during the days when you first came to the knowledge of the truth;

Heb 10:33 (KJV) Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

v33 During those days, when you were made to be a theatrical spectacle to all the world by the enemies of our Lord, when you of your own accord became sharers in the afflictions with suffering brethren.

Heb 10:34 (KJV) 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.

v34 You at that time were glad to take upon yourselves even my sufferings, and gave to me supplying my needs out of your own goods, knowing your greater treasure and abundant supply in Christ Jesus.

Heb 10:35 (KJV) Cast not away therefore your confidence, which hath great recompence of reward.

v35 Do not now reject your great inheritance in Christ and return to the beggarly elements of the world around you¹⁰
(¹⁰ Acts 20:32; Gal 3:18; Eph 1:11, 1:18; Col 1:12-13; Heb 9:15)

Heb 10:36 (KJV) For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

v36 But stand fast in the liberty which you have in Christ. Continue to do the will of God, knowing the promise is yours already in Christ Jesus.

Heb 10:37 (KJV) For yet a little while, and he that shall come will come, and will not tarry.

v37 Knowing that the Comer shall surely come and destroy your enemies just as He said He would do.¹¹
(¹¹ Mtt 24:1-2, Mtt 24:13, Mtt 24:29-31, Mtt 24:34)

Heb 10:38 (KJV) Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

v38 The just shall live in the faith of the Son of God and shall not turn back.¹²
(¹² Phil 3:9-15)

Heb 10:39 (KJV) But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

v39 Now brethren we are not of those who turn back, but of those who secure the salvation of their soul through the faith of Jesus Christ.¹³
(¹³ Phil 3:13-17)

References

Heb 10:6

¹ (Php 2:5-8)

Php 2:5-8

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Heb 10:7

² (Ps 40:7-9)

Ps 40:7-9

Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

Heb 10:9

³ (Eph 1:3-10)

Eph 1:3-10

Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world, that we should be

holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

Heb 10:13

⁴ **(Ps 110:1; Adam Clark)**

Ps 110:1

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Adam Clark Commentary

“To Jesus Christ alone, to his everlasting priesthood and government, as King of Kings and Lord of Lords, can it be applied.”

Heb 10:20

⁵ **(Jn 2:19-21)**

Jn 2:19-21

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.

⁶ **(2Cor 3:14)**

2Cor 3:14

But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

⁷ (Jn 6:53-57)

Jn 6:53-57

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

Heb 10:25

⁸ (Mt 24:1-3, 24-28, 32-35; Jn 12:31-33)

Mt 24:1-3

And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

Mt 24:24-28

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

Mt 24:32-35

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

Jn 12:31-33

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die.

Heb 10:30

⁹ (Deut 32:35-36; Rom 12:19)

Deut 32:35-36

To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste. For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

Rom 12:19

Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

Heb 10:35

¹⁰ (Acts 20:32; Gal 3:18; Eph 1:11, 1:18; Col 1:12-13; Heb 9:15)

Acts 20:32

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Gal 3:18

For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

Eph 1:11

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Eph 1:18

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Col 1:12-13

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

Heb 9:15

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

Heb 10:37

¹¹ (Mtt 24:1-2, Mtt 24:13, Mtt 24:29-31, Mtt 24:34)

Mtt 24:1-2

And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Mtt 24:13

But he that shall endure unto the end, the same shall be saved.

Mtt 24:29-31

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mtt 24:34

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Heb 10:38

¹² **(Phil 3:9-15)**

Phil 3:9-15

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: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. 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. 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, I press toward the mark for the prize of the high calling of God in Christ Jesus. 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.

Heb 10:39

¹³ **(Phil 3:13-17)**

Phil 3:13-17

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, I press toward the mark for the prize of the high calling of God in Christ Jesus. 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. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Chapter 11

Introduction:

This then is the sum of the matter. We have in Jesus Christ, the only begotten Son and true High Priest appointed of the Father, an entrance into the very sanctuary of the Most High through our union with Him. Through His death, burial and resurrection, He has demolished the old sanctuary and has brought into being a New and Living sanctuary, not made by the hands of humanity; a dwelling place in the heavens, not of this old creation but a New Creation in which the glory of the Lord abides forever. We have in Christ an eternal abode wherein we live by the faith of the Son of God.

Heb 11:1 (KJV) Now faith is the substance of things hoped for, the evidence of things not seen.

v1 Now the faith of the Son of God by which we live in Christ is the very substance of all that was set before Israel as their hope under the Old Covenant. And it is the very evidence of all those things that were spoken of through types, shadows and figures of that administration--being things that were at that time yet to come. Through the faith that is in Christ, we have become partakers of all that was given by promise and is now fulfilled in Christ.

Heb 11:2 (KJV) For by it the elders obtained a good report.

v2 It is to this end that all those who lived by faith, looked. It was by faith, not by law, that they obtained a good report--their faith now coming to be fulfilled in Christ.

Heb 11:3 (KJV) 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.

v3 Through faith we understand that the ages were so ordered and arranged by the Word spoken of God (divine decree), that the things which are seen are a testimony of the things which do not appear. That is to say, that the seen speaks of the unseen.¹

(¹ Rom 8:28)

Heb 11:4 (KJV) 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.

v4 In the same way, each of these men was through faith a testimony of the One to come. Each of them bridged the gap of time, and by faith spoke of things not seen as though they were; which things we now possess in Christ by faith. Things not perceived by the natural mind, but revealed by the spirit of God, for they are by substance eternal.² In this way, Abel spoke of Christ when he offered the more excellent sacrifice than Cain, in that blood was shed; and although he is dead, he yet preaches through the blood of Christ.

(² 2Cor 4:18; 1Cor 2:9-10, 13-14)

Heb 11:5 (KJV) 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.

v5 By faith Enoch so walked with God that God chose to testify in him of Christ: and those who are delivered by the faith of the Son from the power of darkness and are translated into the kingdom of the Son wherein they shall never die.

Heb 11:6 (KJV) 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.

v6 In Enoch we see that those who walk after the flesh can not please God: for those who worship God must do so in spirit and in truth, receiving by faith all things in Christ.

Heb 11:7 (KJV) 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.

v7 By faith Noah, being warned by God concerning things not yet seen, moved in obedience of faith, prepared the ark for the salvation of his whole house; by the which he gave judgment against those who dwelled in earth, and testified of the coming of Christ to take away the first and establish the second, a New Creation in Christ.³

(³ 2Cor 5:14-17; Heb 10:7-10; Mt 24:36-44)

Heb 11:8 (KJV) 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.

v8 By faith, he who is called Abraham by God, obeyed when he was told to, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.”

Heb 11:9 (KJV) 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:

v9 He dwelt in the land by faith, understanding it to be but a type and shadow of the true promise of God and not his eternal home, living in tents with Isaac and Jacob who were heirs with him of the true promise.

Heb 11:10 (KJV) For he looked for a city which hath foundations, whose builder and maker is God.

v10 Therefore he set his heart’s gaze for the city of God which hath foundations, whose creator is God. Thus he testified of the New Jerusalem to which we have now come in Christ.⁴

(⁴ 1Cor 3:11-16; Mt 21:42; 1Ptr 2:4-7; Rev 21:11)

Heb 11:11 (KJV) 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.

v11 Through faith also Sara herself received strength to conceive seed and was delivered of a son when she was too old to conceive naturally, because she deemed Him who gave the promise able to perform it. Thus she became the testimony of the New Covenant and the true seed which is Christ.⁵

(⁵ Gal 3:16; Gal 4:21-26)

Heb 11:12 (KJV) 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.

v12 Therefore by the faith of one, and him as good as dead, a SEED (whose greatness can not be measured by stars or sand, for it pleased the Father that in Him should all fullness dwell⁶) has been raised out from the dead and declared to be firstborn among many brethren.

(⁶ Eph 4:10, Col 1:15-19; Col 2:9-10)

Heb 11:13 (KJV) 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.

v13 All these died in faith. Not in their time did they receive what was promised, but by the spirit of God they looked upon it from afar, and in their hearts embraced the certainty of it, so much so that they lived as strangers and exiles as to their natural surroundings.

Heb 11:14 (KJV) For they that say such things declare plainly that they seek a country.

v14 Indeed their lives were living testimonies of the true and eternal habitation promised of God.

Heb 11:15 (KJV) And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

v15 Had they been mindful of the things on earth and sought their true inheritance there, they would have turned back from their journey of faith.

Heb 11:16 (KJV) 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.

v16 But they did not forsake the eternal for the temporal. Much more, they remained faithful to the promise of God, and now in Christ Jesus, God has rewarded them; for we all are quickened together, raised up together and made to dwell in the true city of God in Christ Jesus. Yes, those of faith are no longer strangers and foreigners, but fellow citizens with all the saints and of the household of God. For through Christ Jesus we all, Jews and Gentiles, have access by the eternal spirit unto the Father.

Heb 11:17 (KJV) By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

v17 God hath raised us up together in resurrection from among the dead: both those who were asleep in faith, and we who live by faith, and hath made us one new man. It is this reality of which Abraham was a testimony when he was tested and offered up Isaac, his only begotten son.

Heb 11:18-19 (KJV) 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.

v18-19 And although God had said, “In Isaac shall your seed be called”, Abraham reckoned that God was able to raise him from the dead and by faith, he received Isaac, in figure, as one raised from the dead. Therefore, he who received the promise offered up his only son as the

testimony of Him who gave the promise: offering up His only Son that through Him the promise might be fulfilled.

Heb 11:20 (KJV) By faith Isaac blessed Jacob and Esau concerning things to come.

v20 By faith, Isaac looked far beyond his time and spoke to Esau and Jacob concerning the future blessing, which blessing being now fulfilled in Christ, where we are blessed with all spiritual fullness.⁷

(⁷ Eph 1:3-4)

Heb 11:21 (KJV) By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

v21 By faith, Israel, when he was dying blessed each of the sons of Joseph. Ephraim, meaning “double fruit”, and Manasseh meaning “causing to forget”, and gave testimony to the seed of God’s choosing, in that the first shall serve the second.⁸

(⁸ Jn 12:23-24)

Heb 11:22 (KJV) By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

v22 By faith, Joseph, when he was dying, made mention of the exodus of the sons of Israel and gave commandment concerning his bones; gave testimony of the resurrection of Israel to which we have come in Christ.

Heb 11:23 (KJV) 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.

v23 By faith, the parents of Moses moved in obedience to God; not fearing the king’s commandment, and gave testimony of the redeemer of Israel who should come, Jesus Christ our Lord. Consider the

greatness of this testimony when related to its fulfillment in Christ Jesus.

Heb 11:24 (KJV) By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

v24 When Moses came by faith into his true being, he denied that he was the son of Pharaoh's daughter and refused to be called by that name;⁹

(⁹ EN, Strong's #1096; Mt 3:13-17; Mt 12:47-49; Mt 16:15-18)

Heb 11:25 (KJV) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

v25 Choosing to take for himself the fellowship of suffering with the people of God, while counting the pleasures of sin for a season not worthy to be compared with that eternal weight of Glory.¹⁰

(¹⁰ Php 2:5-8; Mt 4:1-11; Heb 2:9-15)

Heb 11:26 (KJV) Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

v26 In that he counted the bearing the loss of all things for Christ to be far greater and eternal riches, when compared to the temporal treasures of Egypt: for he looked away from all else unto the eternal Glory.¹¹

(¹¹ Jn 17:1-5, 21-26; Php 3:7-11, 13-14; Col 3:1-4)

Heb 11:27 (KJV) By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

v27 By faith he forsook the dead, counting the wrath and power of death a thing not to be feared, in that he looked steadfastly unto the eternal God—the I AM that I AM.¹²

(¹² Heb 2:9-3:6; Eph 1:20-23; Rom 6:9-11)

Heb 11:28 (KJV) Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

v28 On the assurance and expectation of faith, looking beyond his time he saw the Lamb of God, the Redeemer and Redemption of Israel, and obeyed God concerning the Passover and applying of the blood upon the door of the House of Israel, lest their firstborn die with the firstborn of Egypt.

Heb 11:29 (KJV) By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

v29 By the obedience of faith they entered into the baptism of the Son and were delivered as one raised up from among the dead. The Egyptians seeking to attain that way were destroyed: for none can come by this way but by obedience of the blood.¹³
(¹³ Zech 4:6; Php 2:5-10; Jn 14:6; Rom 6:3-4)

Heb 11:30 (KJV) By faith the walls of Jericho fell down, after they were compassed about seven days.

v30 By faith Israel encompassed Jericho for seven days, whose walls fell down at the sound of the trumpet, for no enemy shall stand when the Son is revealed.¹⁴
(¹⁴ Josh 6:1-16; Mt 24:29-31; 1Cor 15:51-52; 2Thess 2:3, 7-8; 1Cor 1:29)

Heb 11:31 (KJV) By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

v31 By faith Rahab and her whole house stood fast and were delivered from death while all that were around her were destroyed, because they believed not the Word from Heaven, although they saw with their own eyes and heard with their own ears; but they hardened their hearts.

Heb 11:32 (KJV) And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

v32 And what more need I say? for time would fail (indeed only eternity can contain the full measure of the testimony of the faith now fulfilled and rewarded in Christ Jesus our Lord). Indeed what shall we say? Those who by faith gave testimony of the One to come, of this power and glory, of His throne and kingdom, of His death, burial, and resurrection: for they were all a testimony of Him. Those such as: Gideon, Barak, Samson, Jephthae, David also, and Samuel and the prophets:

Heb 11:33-35 (KJV) Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

(v33-35) No commentary for these verses except verse 35... “that they might obtain the most excellent resurrection in Christ Jesus.”

Heb 11:36-39 (KJV) And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise:

(v36-39) no commentary for these verses

Heb 11:40 (KJV) God having provided some better thing for us, that they without us should not be made perfect.

v40 But nothing of faith is lost, for all that they believed and confessed and saw by faith as being yet afar off, we have now received in Christ Jesus. For God determined before the foundation of the world to gather together in One all things by the death, burial and resurrection of His own Son, and to raise up together as one new man all those who would live by the faith of the Son of God: both those of old¹⁵ who died in faith, and we who are alive at His coming (even the coming of faith).¹⁶ We are quickened together, raised up together, seated together as a New Creation in Christ, who is the completeness of our faith.¹⁷
(¹⁵ EN; ¹⁶ Gal 3:23-26; ¹⁷ Eph 2:4-7; 2Cor 5:17; 1Cor 15:50-57)

References

Heb 11:3

(¹ Rom 8:28)

Rom 8:28

And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Heb 11:4

²(2Cor 4:18; 1Cor 2:9-10, 13-14)

2Cor 4:18

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

1Cor 2:9-10

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1Cor 2:13-14

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. 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.

Heb 11:7

³ (2Cor 5:14-17; Heb 10:7-10; Mt 24:36-44)

2Cor 5:14-17

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Heb 10:7-10

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

Mt 24:36-44

But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would

come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Heb 11:10

⁴ (1Cor 3:11-16; Mt 21:42; 1Ptr 2:4-7; Rev 21:11)

1Cor 3:11-16

For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 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. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

Mt 21:42

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

1Ptr 2:4-7

To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

Rev 21:11

Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

Heb 11:11

⁵ (Gal 3:16; Gal 4:21-26)

Gal 3:16

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Gal 4:21-26

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

Heb 11:12

⁶ (Eph 4:10, Col 1:15-19; Col 2:9-10)

Eph 4:10

He that descended is the same also that ascended up far above all heavens, that he might fill all things.

Col 1:15-19

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. 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. For it pleased *the Father* that in him should all fulness dwell;

Col 2:9-10

For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:

Heb 11:20

⁷ **(Eph 1:3-4)**

Eph 1:3-4

Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Heb 11:21

⁸ **(Jn 12:23-24)**

Jn 12:23-24

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Heb 11:24

⁹ **(EN, Strong's# <1096>; Mt 3:13-17; Mt 12:47-49; Mt 16:15-18)**

Editor's Note

“When he was come to years” is translated as: “To become, to come into being, to come into existence, to begin to be”,

Strong's Greek Lexicon: “when he was come” <1096>

1096. ginomai ginomai *ghin'-om-ahee*; a prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):— arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Mt 3:13-17

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Mt 12:47-49

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

Mt 16:15-18

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Heb 11:25

¹⁰ **(Php 2:5-8; Mt 4:1-11; Heb 2:9-15)**

Php 2:5-8

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Mt 4:1-11

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and

said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

Heb 2:9-15

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. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 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.

Heb 11:26

¹¹ (Jn 17:1-5, 21-26; Php 3:7-11, 13-14; Col 3:1-4)

Jn 17:1-5

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have

glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jn 17:21-26

That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

Php 3:7-11

But what things were gain to me, those I counted loss for Christ. 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, 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: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.

Php 3:13-14

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, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Col 3:1-4

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in

God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

Heb 11:27

¹² **(Heb 2:9-3:6; Eph 1:20-23; Rom 6:9-11)**

Heb 2:9-3:6

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. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 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. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that built all things *is* God. And Moses verily *was faithful* in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Eph 1:20-23

Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all.

Rom 6:9-11

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Heb 11:29

¹³ (**Zech 4:6; Php 2:5-10; Jn 14:6; Rom 6:3-4**)

Zech 4:6

Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

Php 2:5-10

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

Jn 14:6

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Rom 6:3-4

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into

death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Heb 11:30

¹⁴ **(Josh 6:1-16; Mt 24:29-31; 1Cor 15:51-52; 2Thess 2:3, 7-8; 1Cor 1:29)**

Josh 6:1-16

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, *the priests* going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass

on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. 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.

Mt 24:29-31

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

1Cor 15:51-52

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

2Thess 2:3

Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Thess 2:7-8

For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

1Cor 1:29

That no flesh should glory in his presence.

Heb 11:40

¹⁵ (EN)

Editor's Note

The old covenant age

¹⁶ (Gal 3:23-26)

Gal 3:23-26

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.

¹⁷ (Eph 2:4-7; 2Cor 5:17; 1Cor 15:50-57)

Eph 2:4-7

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

2Cor 5:17

Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

1Cor 15:50-57

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

Chapter 12

Heb 12:1 (KJV) 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,

v1 Knowing then, that we are joined together as one body in Christ with such a heavenly host¹, let us put off the old man who would bring us once again into bondage, and with steadfastness of soul be clothed upon with Christ, receiving the prize unto which we are appointed.²

(¹ Josh 5:14; 1Chr 12:22; ² Eph 4:22-25; Col 3:9-11; Php 3:13-14)

Heb 12:2 (KJV) 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.

v2 And this we shall do by concentrating the gaze of our soul³ upon Jesus, the prince and source of our faith; indeed in Him faith finds perfection, who for the joy (i.e. the eternal kingdom and priesthood unto which He was appointed from before the foundation of the world, in which we also are chosen of God in Christ) endured as one obedient unto the death determined of the Father, even the death of the cross, disregarding the shame of humanity which He took unto Himself. Therefore God has highly exalted Him in that He is now set down in the throne of God where He reigns as King and Priest forever.⁴

(³ Strong's# <872>; ⁴ EN, Strong's# <4295>)

Heb 12:3 (KJV) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

v3 Consider Him (for it is not those who are listed above unto whom we look as our example of faith, in that they were but shadows of Christ; for we who live, live by the faith of the Son of God⁵) who endured unspeakable strife and hostility from sinners against Himself, and much more bore our sin unto death, that we being reconciled unto God by His

death may be saved from wrath by His Life⁶. Stand fast, be not faint hearted.

(⁵ Gal 2:20; ⁶ Rom 5:9-10)

Heb 12:4 (KJV) Ye have not yet resisted unto blood, striving against sin.

v4 For Christ the Son of God shed His blood that we might have life. It is a small thing if we are called upon to sacrifice our bodies for the truth that is in Him.

Heb 12:5 (KJV) 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:

v5 Ye have forgotten the exhortation of consolation which God spoke first concerning His own Son, and now speaketh unto you who are in Him when He said, “My Son despise thou not the instruction of God, neither grow weary when thou art admonished of him:

Heb 12:6 (KJV) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

v6 For whom the Lord is loving He instructs, and scourgeth every son whom He takes unto Himself”.⁷

(⁷ Prov 3:11-12, Isa 53:11-12)

Heb 12:7 (KJV) If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

v7 The discipline of God is toward a perfect end, in that He deals with you as sons; whom He hath foreknown and purposed, that you should be conformed to the image of His Son, that He might be the firstborn among many brethren. Therefore,

(KJV) Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

v8 except God be working in you toward that eternal plan and purpose, then ye are bastards, having not the Spirit of Christ by which God is our Father.

Heb 12:9 (KJV) 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?

v9 Moreover we have all been under the discipline of the law by which our fathers after the flesh instructed us, and we gave them respect, although theirs was an administration of death: shall we not much more submit ourselves to the Eternal Word of God, our Eternal Father and live? If we have served the letter under fear of death, shall we not much more serve the Spirit in fullness of life?

Heb 12:10 (KJV) 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.

v10 While we were living under the times and seasons of the days that are past, our tutors and governors subjected us to the law for their own benefit and selfish gain. But the Living Word, coming out from the Father, is not deeming us to be servants, but sons: sons of God and heirs—joint heirs with Christ and partakers of His holiness and the nature of His righteousness.

Heb 12:11 (KJV) 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.

v11 The trials and tribulations of this present time are but testings of your faith. They are all without and not within. Although outwardly we may appear to be weak, but inwardly we abound in the knowledge of Christ. What seems only to be affliction from without is met and

overcome by the joy and peaceful nature of His righteousness abounding within.

Heb 12:12 (KJV) Wherefore lift up the hands which hang down, and the feeble knees;

v12 Therefore rejoice, knowing that Christ is your life and that you live in Him. You are His own Body, called according to His purpose, so lift up your tired hands and stand strong even on shaky knees; knowing that the Lord shall even empower your mortal bodies when they are used in His service⁸.

(⁸ Rom 8:11)

Heb 12:13 (KJV) And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

v13 Do not sway or turn about, but make your walk straight and sure, so that even those who are weak may follow and not turn back unto destruction; but grow up into Christ and become strong.

Heb 12:14 (KJV) Follow peace with all men, and holiness, without which no man shall see the Lord:

v14 Conduct your lives as those who have no life but Christ, as those who reckon themselves dead indeed unto sin, but alive only unto God by our Lord Jesus Christ.

Heb 12:15 (KJV) 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;

v15 Take great care one for the other, knowing that you are one Body in Christ, and have great need one of another; that you may grow up into Christ in all spiritual fullness and blessings; not despising one another, but each so caring for the other as His own self, lest the whole Body suffer by the sin of one.

Heb 12:16 (KJV) Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

v16 Watch carefully for any who would turn back again to the law, rejecting the inheritance and blessing of the fullness of God in Christ; counting the blood of the covenant an unholy thing, and in so doing, seeking to draw the weak with him. Count such a one as a fornicator and vile person, even as Esau who sold his birthright (which spoke of that which belongeth only to Christ, for it is fulfilled in the Person of Christ Himself) for one piece of meat which perishes with the eating thereof.

Heb 12:17 (KJV) 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.

v17 And you all know that when he wanted his rights back again, and sought it earnestly with bitter tears; could find no place of change or repentance in His Father's mind, who now perceived it to be God's will that Jacob should inherit all. Take heed that you do not reject or turn back from Him in Whom all blessings dwell.

Heb 12:18 (KJV) For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

v18 You have not come to another temporal administration which passes with age. You have not come to another temporal and fleshly priesthood that can not make perfect. You have not come to another type and shadow as was Mount Sinai that could be touched with hands and that burned with fire.

Heb 12:18-21 (KJV) For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through

with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

v18-21 Because in Christ, you have not been brought again to the bondage of the temporal administration of Mount Sinai: the administration of sin and death with its Levitical priesthood and sacrifices and offerings, which could not make perfect. Nor have you come again to the law of commandments which condemn sin, but can not make the doer thereof righteous[ness]. And you have not come again to the administration which is based upon the sounding of trumpets and the voice of words coming out from the midst of blackness, darkness, thunder, lightning and great tempest: the hearing of which they could not bear as a yoke; for it was a yoke of bondage. Nor could they obey it, for it required perfect obedience, but gave no strength to perform, being made weak through the flesh. Nor could it grant them direct access to the throne of grace. It was so fearful that even Moses was exceedingly fearful to be there.

Heb 12:22 (KJV) 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,

v22 But as those who are in Christ Jesus, where the vail is done away, you have direct access to the throne of grace and glory. Through the everlasting blood and the ministry of our great High Priest, you are come into Mount Zion (the New and Everlasting Covenant of God). You are come into the city of the living God, the Church, which is built upon (up-in) Christ, the True and living Foundation.⁹ This is the New and heavenly Jerusalem where God dwelleth, where Christ is the great King and Prince of peace. As those who live in Christ, you are come unto the dwelling place of the Most High God. Ye are the temple of God who dwelleth in you, the Church which is the Body of Christ. The fullness of Him who fills all now dwells in you. You are come to the armies of saints, which inhabit the city of the Most High.

⁹ 1Cor 3:9-17; Deut 33:2; Ps 50:2-6, Ps 149:1, Ps 149:5, Ps 149:9; Dan 7:27)

Heb 12:23 (KJV) 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,

v23 Moreover, in Christ Jesus, you have come into the general assembly, which was so often spoken of in Old Covenant Israel, and is now made perfect in Christ. The Church, even the Israel of God, consisting of both Jews and Gentiles, who being gathered together in the death of Christ, are now in Him One New Creation. In Him we are gathered together where we eat His flesh and drink His blood—the true and eternal feast of God¹⁰. This is the true Church of the firstborn, having come with Him out from among the dead; being those who are quickened together, raised together and seated together in Christ, Who is the Resurrection and the Life. Those who live together as One with Him having no life but Him; ye are not those born of the flesh, but those who are born anew from above. And as such, you are made to stand in Christ, the righteous Judge and the Judge of righteousness: as those who are partakers with Him in His death, burial and resurrection, satisfying the righteousness of Him who saith: “When I see the blood...”¹¹. So fulfilling the righteousness of God, we stand Christ. We have come to be joined together with all those who have found their completeness in Christ.¹²

(¹⁰ Jn 6:51-58; ¹¹ Ex 12:13; ¹² Rev 7:4-9, Rev 14:1, Rev 5:8-9)

Heb 12:24 (KJV) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

v24 We have come to Jesus, who Himself is the Living Word of the New and Living Covenant. The Father has comprehended and declared all things in His Son—that is to say, the Son is God’s revelation of all things pertaining to our salvation: redemption, restoration, reconciliation, resurrection, inheritance, fullness, eternal life, glory. All have their unveiling in the face of the Son, Jesus Christ our Lord. In Jesus we have come by the blood of a better sacrifice than the one Abel offered; for this is the sacrifice of God’s own offering.

Heb 12:25 (KJV) 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:

v25 If your fathers, who heard the voice of God through Moses, did not escape death in the wilderness because they would not obey what they heard by Him who spoke for God on earth, how much greater shall the punishment be if we turn our hearts away from Him who is the Lord from heaven, who is the very Voice and Word of the Most High God.

Heb 12:26 (KJV) Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

v26 It was His voice that caused Sinai to quake, the earth to tremble, and Moses to fear in the day when He placed Israel under the law and commandments of the Old Covenant, because they would not obey Him in their hearts. It is this same One who said, “Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come (I will take out from all nations those whom I have chosen) and I will fill this house with (my) glory,” saith the LORD of hosts.¹³ “The glory of the latter house shall be greater than of the former,” saith the LORD of hosts. “And in this place will I give peace,” saith the LORD of hosts.¹⁴

(¹³ Gen 49:10; ¹⁴ Haggai 2:6,7,9)

Summary for Chapter 12

Heb 12:27-29 (KJV) 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. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.

v27-29 “And this WORD...” By these verses we are to understand that reference is being made to the taking away of the old heaven and earth of the Old Covenant (Israel under the law of commandments, as well as the Levitical priesthood with its sacrifices, offerings, and tabernacle,

etc.). The whole of the Jewish polity, “as of things that are made” subjects intended to last only for an appointed or determined time. “Those things which cannot be shaken may remain”: we are to understand these to be the things which are not temporal, but incorruptible and eternal in Christ; a New and Living Covenant, the New heaven and earth, the New Creation in Christ, the city of God which hath the true foundation, Jesus Christ the Lord, the Church which is His Body, even the fullness of Him who dwells in every part, an eternal kingdom which shall never pass away, for it is secured in Him who sits upon the eternal throne. Therefore, let us who have received this grace hold fast the heavenly kingdom, which God hath given us in Christ Jesus. Let us live as those who have no life but Christ, understanding that it is not we ourselves who live, but Christ who lives in us. Furthermore, we are to understand that through union with Christ we are come unto heaven itself, the eternal abode of God, as Christ has said, “I am in My Father, you are in me and I am in you.” Therefore, seeing that we have so great salvation and that in Christ we stand in the presence of the living God, let us ever be mindful that our God is a consuming fire¹⁵.

(¹⁵ 1Cor 3:13)

References

Heb 1:1

¹ (Josh 5:14; 1Chr 12:22)

Josh 5:14

And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

1Chr 12:22

For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

² **(Eph 4:22-25; Col 3:9-11; Php 3:13-14)**

Eph 4:22-25

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Col 3:9-11

Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new *man*, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

Php 3:13-14

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, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Heb 12:2

³ **(Strong's# <872>)**

Strong's Greek Lexicon: "looking" <872>

872. aforaw aphorao *af-or-ah'-o*; from **575** and **3708**; to consider attentively:— look.

⁴ **(EN, Strong's# <4295>)**

Editor's Note

Notice that which "was set before" him in vs 2, "is set before" us in vs 1.

Strong's Greek Lexicon: "was set before" <4295>

4295. prokeimai prokeimai *prok'-i-mahee*; from **4253** and **2749**; to lie before the view, i.e. (figuratively) to be present (to the mind), to stand forth (as an example or reward):— be first, set before (forth).

Heb 12:3**⁵ (Gal 2:20)**

Gal 2:20

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

⁶ (Rom 5:9-10)

Rom 5:9-10

Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Heb 12:6**⁷ (Prov 3:11-12, Isa 53:11-12)**

Prov 3:11-12

My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

Isa 53:11-12

He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Heb 12:12**⁸ (Rom 8:11)**

Rom 8:11

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Heb 12:22

⁹ (1Cor 3:9-17; Deut 33:2; Ps 50:2-6, Ps 149:1, Ps 149:5, Ps 149:9; Dan 7:27)

1Cor 3:9-17

For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 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. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

Deut 33:2

And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

Ps 50:2-6

Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

Ps 149:1, 5, 9

Praise ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.

Ps 149:5

Let the saints be joyful in glory: let them sing aloud upon their beds.

Ps 149:9

To execute upon them the judgment written: this honour have all his saints.
Praise ye the LORD.

Dan 7:27

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

Heb 12:23

¹⁰ **(Jn 6:51-58)**

Jn 6:51-58

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

¹¹ **(Ex 12:13)**

Ex 12:13

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.

¹² **(Rev 7:4-9, Rev 14:1, Rev 5:8-9)**

Rev 7:4-9

And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of

Israel. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephtalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Rev 14:1

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

Rev 5:8-9

And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Heb 12:26

¹³ **(Gen 49:10)**

Gen 49:10

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

¹⁴ **(Haggai 2:6,7,9)**

Haggai 2:6

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*;

Haggai 2:7

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.

Haggai 2:9

The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

Summary

¹⁵ **(1Cor 3:13)**

1Cor 3:13

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.

Chapter 13

Heb 13:1 (KJV) Let brotherly love continue.

v1 In view of all that I have said, let your love one for another continue and abound in Christ Jesus.

Heb 13:2 (KJV) Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

v2 Do not neglect to receive and care for believers who have fled their own homes because of persecution, as well as those who may pass by carrying the gospel of our Lord. You are all one body; receive one another as such.

Heb 13:3 (KJV) Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

v3 Be mindful of those believers who are in bonds as those who are in bonds with them: you are all one body. For those who suffer adversity for the gospel's sake, their adversity is yours as well: you are all one body.

Heb 13:4 (KJV) Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

v4 Seeing that you are one body and as such are married to Christ¹, then let marriage be esteemed an honorable estate among you all, and the marriage bed kept undefiled. Indeed let your marriage reflect the purity of your union with Christ. The very nature of Christ separates you from the immoral and the adulterers.

(¹ Rom 7:1-7)

Heb 13:5 (KJV) 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.

v5 Seeing that you are the Body of Christ and are risen with Him, set the love of your heart upon possessing the fullness that is in Him, and not on things on this earth. As to those things, you are become dead. Your life is not in having them. Be not anxious concerning them; your life is in Christ who has already said, “I will never leave you nor forsake you”.²

(² Mtt 6:33; 1Chr 28:20; Col 3:1-4)

Heb 13:6 (KJV) So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

v6 With this confidence, we say we do not fear what men can do. Our life is secure in Christ and He who is our life shall sustain us in our times of need.³

(³ Rom 8:31-39)

Heb 13:7 (KJV) 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.

v7 Remember your guides,⁴ who have been put to death for the testimony of Jesus Christ; for they ministered unto you the Living Word of God. Let the faith in which they lived also abound in you.

(⁴ Strong's# <2233>)

Heb 13:8 (KJV) Jesus Christ the same yesterday, and to day, and for ever.

v8 They were happy in their afflictions and glorious in their death, because they considered Jesus Christ whose blood (which was shed in type) in times past typified the way into the Holiest of Holies, who today is Himself the Lamb of God, the way, the truth, the life—through whose own blood we are come into the presence of the Living God and who is forever the resurrection and the life for all who live in Him.

Heb 13:9 (KJV) 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.

v9 Do not permit yourselves to be carried off from Christ and the truth that is in Him by trying to blend the law and the gospel, the old with the new. Remember the Old Covenant is abolished (with its meats and drinks), and the New Covenant alone is in force. For you have not come to righteousness by the law, but by Christ through the grace of God in Christ Jesus—even the grace which is made manifest in His death and secured in His resurrection.

Heb 13:10 (KJV) We have an altar, whereof they have no right to eat which serve the tabernacle.

v10 You will remember above where I have said that we have such an High Priest (Christ the Son of God), and where I have said we have a sacrifice offered once and for all (in which all the sacrifices and offerings of the old are summed up), a sacrifice acceptable unto God. Even so, through Christ our Lord we have an altar, even the cross, where our Lord was crucified outside of the city (the camp or city of the Old Covenant, Jerusalem which now is; the center of Old Covenant worship). Of this sacrifice, those who yet serve the tabernacle (the Levitical law), have no right to eat.

Heb 13:11 (KJV) For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

v11 Moreover consider this: the bodies of those beasts which were offered as sin offerings, whose blood then spoke of another to come, were taken outside of the city (camp) and burned. Not even the priests could partake of that sacrifice: signifying that under the law there was no true remission of sin, seeing that neither the priest nor the people could benefit from the meat of that offering.

Heb 13:12 (KJV) Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

v12 But Jesus, who was crucified outside the gate of Jerusalem and away from the gate of the old temple, (God showing Him to be both the High Priest and sacrifice of a greater city and temple, even the eternal city and temple built of God and not man) has said, “Except ye eat my flesh and drink my blood you have no life in you”⁵. Of His altar we have a right to eat. Indeed His altar has become our table of communion, fellowship, and life.

(⁵ Jn 6:53)

Heb 13:13 (KJV) Let us go forth therefore unto him without the camp, bearing his reproach.

v13 Therefore, let us arise and go forth unto Him as those who are crucified with Him and no longer live in this world⁶; even as those who have found fellowship with Him in His death, and by being conformed to that death, do show forth His resurrection.

(⁶ Gal 6:14-17)

Heb 13:14 (KJV) For here have we no continuing city, but we seek one to come.

v14 For here, (in this Old-Covenant world, in this Jerusalem, by this Levitical priesthood) we have found nothing that is eternal, but in Christ we are come to the eternal city of God, and are built together upon the sure foundation of Christ as the temple and habitation of the Most High God. Therefore we will gladly bear the reproach of putting off the old and putting on the new. For our reproach among those who yet serve the old is our glory among those who live in Christ.

Heb 13:15 (KJV) 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.

v15 Seeing then that there is but one sacrifice which hath pleased God, and that by Him we live and have being, let our sacrifice be that of praise and thanksgiving for His unspeakable gift - eternal life in Christ Jesus our Lord.

Heb 13:16 (KJV) But to do good and to communicate forget not: for with such sacrifices God is well pleased.

v16 Let us always be mindful that loving and serving one another is not the means by which we receive Christ as life: rather it is the means by which we share Christ who is our life. And with this God is well pleased.

Heb 13:17 (KJV) 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.

v17 We admonish you brethren, to know them and to submit yourselves to the ministry of them who are among you as shepherds: who daily are laying down their own lives on your behalf. Listen to what they say, for they are among you to speak the truth as it is in Christ. They are charged of God to do so. Therefore hear them and obey the truth which they speak that you all may rejoice together in the presence of Jesus Christ.⁷

(⁷ Col 1:24-29)

Heb 13:18 (KJV) Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

v18 And remember to pray for us (your servants for Jesus' sake). We have held back no good thing from you, but have declared the Word of God in the fullness of Christ. We stand before you all transparent, desiring only to make manifest in our living the truth as it is in Christ.⁸

(⁸ 2Cor 4:1-6)

Heb 13:19 (KJV) But I beseech you the rather to do this, that I may be restored to you the sooner.

v19 There is however one thing that I would ask of you in prayer. It is that I might come to you again sooner, rather than later.

Heb 13:20 (KJV) 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,

v20 Now the God of peace, who has by resurrection from among the dead brought again (the second time) our Lord Jesus Christ, who through the blood of the Eternal Covenant has become the Great Shepherd of the sheep, make you to be complete (full grown) in all things determined by His will, by working in you the fullness of His Son, Jesus Christ our Lord—to Whom be glory forever. Amen.

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

v22-25 No commentary for these verses except to quote *The Living Bible*:

Brethren, please listen patiently to what I have said in this letter, for it is a short one. I want you to know that Brother Timothy is now out of jail; if he comes here soon, I will come with him to see you. Give my greetings to all your leaders and to the other believers there. The Christians from Italy who are here with me send you their love. God's grace be with you all. Good-bye.

References

Heb 13:4

¹ **(Rom 7:1-7)**

Rom 7:1-7

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but

if the husband be dead, she is loosed from the law of *her* husband. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Heb 13:5

² (Mtt 6:33; 1Chr 28:20; Col 3:1-4)

Mtt 6:33

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

1Chr 28:20

And David said to Solomon his son, Be strong and of good courage, and do *it*: fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

Col 3:1-4

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

Heb 13:6

³ (Rom 8:31-39)

Rom 8:31-39

What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Heb 13:7

⁴ **Strong's# <2233>**

Strong's Greek Lexicon: "them which have the rule" <2233>

2233. **hgeomai** hegeomai *hayg-eh'-om-ahee*; middle voice of a (presumed) strengthened form of **71**; to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider:— account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

Heb 13:12

⁵ **(Jn 6:53)**

Jn 6:53

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Heb 13:13

⁶ **(Gal 6:14-17)**

Gal 6:14-17

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Heb 13:17

⁷ (Col 1:24-29)

Col 1:24-29

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.

Heb 13:18

⁸ (2Cor 4:1-6)

2Cor 4:1-6

Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine

out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.