

Epistle of Hebrews Commentary

Hebrews 1:1

Note 1:

- It had been 450 years since **God** spoke through a prophet to Israel.
- Prophets spoke in veiled language about the "grace and truth to come"
1 Peter 1:10-12
- Moses instructed Israel that a prophet like himself would be raised up and they were to listen and obey him.
Deuteronomy 18:15-18 A Prophet like himself
Deuteronomy 34:10. Moses was the "premier prophet" to Israel before Jesus
- Now God tells Israel to listen to Jesus Christ: "...Hear Him!"
Matthew 17:5
Mark 9:7
Luke 9:35
- Jesus instructs His disciples which now includes us to "Hear Him"
John 10:16
John 10:27
- The Holy Spirit is the One whom Jesus speaks to His body the church
John 16:12-15

Hebrews 1:2

Note 1:

worlds (Strong's)

g0165. αἰών αἰῶν; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): — age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end). Compare 5550.

Usage in other scriptures:

AV (128) - ever 71, world 38, never + g3364 + g1519 + g3588 6, evermore 4, age 2, eternal 2, misc 5;

1. forever, an unbroken age, perpetuity of time, eternity
2. the worlds, universe period of time, age

Hebrews 1:3

Note 1:

See **Exodus 33:18-23** -God shows Moses His glory which is in fact His "goodness"

- Therefore, "brightness of His glory" means an "expression of God's goodness." Jesus was an expression of God's glory or goodness.
2 Corinthians 4:2 -glory of Christ
Colossians 1:15 -Jesus is the image of the invisible God

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Note 2:

- Jesus was the “express image of His person” means an “exact replica of God and all that He is, His character, His motivation, His personality, His power.

express image

g5481. χαρακτήρ **charaktēr**; from the same as 5482; a graver (the tool or the person), i.e. (by implication) engraving (“character”), the figure stamped, i.e. an exact copy or (figuratively) representation): — express image.

AV (1) - express image 1;

1. the instrument used for engraving or carving
2. the mark stamped upon that instrument or wrought out on it
3. a mark or figure burned in (Lev. 13:28) or stamped on, an impression the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect, i.e facsimile

** Note that this Greek word is how we derive the English word for “character.” It means “quality or property of someone or something.”

- We become the image of God just like Jesus when we are “born-again”.

Romans 6:4-11 Verses explain what happens in the “new birth”

Romans 6:11 “alive in God”, a term meaning “among the living” or “not dead”

- The differences between Jesus and Adam:

1. Jesus was the completed man: Adam was the in-completed man

Col 1:15 Jesus was the exact image of the invisible God

Rom 5:14 Adam was a prototype of the image of God.

Jesus was trifold: Body, Soul, and Spirit, i.e., “spiritual man, an eternal man”

2. Adam was created with only Body and Soul, i.e. ‘soulish man, a prototype”

1 Cor. 15:42-49 sown a natural body raised a spiritual body

3. Jesus possessed not only the glory and goodness of God, but He possessed the “life of God”

John 5:39-40 come to me that you might have life

John 20:31 that in believing you may have life

John 1:4 In Him was life

John 14:6 the way, the truth and the life

2 Cor 4:2 glory of Christ

Note 3:

- Upholding: bringing forth; causing all things to come forth by the power of His words (rhema)

Colossians 1:15-17 All things seen and unseen exist and are maintained by the word of Jesus

John 1:1-5 All of creation was made through Jesus who has life in Himself

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Note 4:

- Purged is a term that means “to remove away from by a cleansing action”
- To rid someone of an unwanted memory or condition. typically giving a sense of cathartic release
- To absolve by bearing sins in His person.
- This was accomplished at the cross of Jesus.

Note 5:

- This is a contrast is between the angels, specifically Lucifer, and Jesus.
- Lucifer sought to have a throne above God’s He wanted to rule because he believed he could be better for the task than God Almighty; he was proud and not humble.
- Jesus, who was God. humbled Himself by becoming a man and God exalted Him to a place of equality in stature, recognition and glory as Himself.
- After the resurrection, He ascended to the throne room of heaven and sat down implying that His work was complete. He said the same thing from the cross, “It is finished!”
- Men have mixed things with the cross which is not only heresy but idolatry. Idolatry is believing God has not provided. This is repeated throughout all of scripture.

Hebrews 1:4

Note 1:

- No angel can purge sins.
- The FIRST GOD MAN! The Complete man...
- Jesus became a "God-Man" which a new creation at a greater rank and glory than created beings. Jesus became a creature that was in the exact image of God. These verses are comparing the “new created spirit; God-man” to Angels. Jesus was begotten from the created man of the dust and the living God.
- Jesus achieved as a man a much greater status and standing with God through His act of love to remove the sins and the dominion of sin from all of mankind
- This status is understood by all created beings, angels, and men because Jesus has now become the inheritor of all things. No angel, and especially the devil, can make that claim.

Note 2:

- Only a son receives an inheritance from God not an angel or any other created being including ADAM. Only Jesus, the first-born heir receives an inheritance.
- A born again person becomes a “joint-heir” with Jesus
- Jesus as a son begotten of God possessed a status greater than angels or men.

Luke 1:32-33 Prophecy to Mary the Mother of Jesus

Isaiah 19:25 Israel was the inheritance of God:

Psalms 2:8 The nations are the inheritance of Jesus:

Epistle of Hebrews Commentary

Note 3:

- More excellent name: worthy of more recognition and honor in all the creation
I.e., “Higher in status, responsibility, and authority
- “better than angels”
 - No angel is the “literal” Son of God
 - No angel became a man
 - No angel is both spirit and man
 - No angel receives an inheritance
 - No angel can purge sins.

Hebrews 1:5

Note 1:

See **Ps. 2:7; Acts 13:33; Heb. 5:5; 2 Sam. 7:14**

- These Old Testament references are from the point of view of God, the Creator and Father of Jesus.
- Angels and prophets are considered to be “messengers sent by God”
 - Angels**
g0032. ἄγγελος aggelos; from ἀγγέλλω aggelō (probably derived from 71; compare 34) (to bring tidings); a messenger; especially an “angel”; by implication, a pastor: —
angel, messenger.
AV (186) - angel 179, messenger 7;
a messenger, envoy, one who is sent, an angel, a messenger from God
- Jews placed importance on the prophetic because the Law stated that God would send prophets to them. They also placed greater importance on being governed by the Law of Moses and would test those who “spoke for God”

Hebrews 1:6

Note 1:

- This a reference to God, the Father of Jesus
Ps. 89:27; Rom. 8:29
- Angels were predestined to worship the Son (not Lucifer as some did in the rebellion)
Deut. 32:43; Ps. 97:7;
- Angels are ministering spirits,
Ps. 104:4
- Jesus is the firstborn creature who is both complete man and complete Spirit. The New Covenant is between God and Jesus and between God and man.
Psalms 89, but more specifically Psalm 89:27-28

Epistle of Hebrews Commentary

Hebrews 1:8

Note 1:

- Jesus' throne is forever and His rule is righteousness, **Ps. 45:6, 7**
- SCEPTER is a rod or stick carried by kings that represents their "right to sovereign rule"; it represents a symbol of their sovereignty.
- In cultures all around the world since time began, a rod or a staff signified a king, ruler, chief, or leader of a kingdom, group, or tribe.

Hebrews 1:9

Note 1:

- God hated iniquity which was found in Lucifer, Hated rebellion and sin
 - Lawlessness and iniquity are one and the same
- See **Exodus 34:5-9** for an example of the opposite of grace (34:9) which is iniquity lawlessness

lawlessness (Strongs)

g0458. ἀνομία anomia; from 459; illegality, i.e. violation of law or (genitive case) wickedness: — iniquity, x transgress(-ion of) the law, unrighteousness.

AV (15) - iniquity 12, unrighteousness 1, transgress the law + g4160 1, transgression of the law 1;

the condition of without law because ignorance of it, because of violating it contempt and violation of law, iniquity, wickedness

- Iniquity was found in Lucifer when he rebelled against God, Ezekiel 28:15
There was no law in place against rebellion when Lucifer sinned. God could not judge him because there was no rule in place. God still had to deal with him. He dealt Lucifer a death blow in creating the natural world and heavens and then sent Jesus to the cross. Jesus became King of Kings and Lord of Lords as a man who, unlike Lucifer, obeyed God.
Matthew 7:23 Lawlessness can be practiced by those who do religious things
Matthew 13:41 Lawlessness and those who PRACTICE it will be removed in the End Time
Matthew 23:28 Self-righteous people are hypocrites and full of lawlessness
Matthew 24:13 Increase of Lawlessness us a sign of the End Times

Hebrews 1:12

Note 1:

- Refers to eternal life given to those who would become children of God. Their life would continue forever because of Jesus as a son of God who is raised from the dead.
Psalms 102:28 "The children of Your servants will continue,
And their descendants will be established before You."
- God remains good and just towards all His creation and the hosts in them

Epistle of Hebrews Commentary

Hebrews 1:14

Note 1:

- The Promise of blessings of salvation was made to the fathers of Israel, Abraham, Issac, and Jacob was never received by them. Salvation came to their heirs who were their children. It is children who are heirs to an inheritance.
- It should be noted that these “promises” were expressed in the Old Testament as exclusively for Israel. They received them “by” faith looking forward to the “Promised Seed.”
- In the New Testament, however, the Gentile also becomes partakers of these same promises but it is by “grace through faith” without knowledge beforehand. Even better is that “all the promises of God are now “Yes and Amen in Christ Jesus“ for both Jew and Gentile.

Epistle of Hebrews Commentary

Hebrews 2:1

Note 1:

- This verse is an admonition against “going back to the former state.” It is a “falling away” from the truth of Christ. i.e., “back sliding” is the modern term.
- Falling Away can only occur when a person stops focusing on what they have once embraced. This may or may not be truth. The truth in this instance is “truth found IN Christ” totally independent of the Law and traditions of the Jewish faith.
- One can “fall from grace.” This does not mean that STOPS offering grace. It means the person has stop considering grace as a viable means to live life; walk after the Spirit of Grace.
- Paul’s letter to the Galatians is an example of the same issue of “drifting away” but to the Gentile Galatian church. They were drifting away from the Gospel of Grace. The Jewish Believers (Judaizers) were convincing them they need to become Jews (i.e., Circumcision & observe the Law) before salvation would be given to them.

Paul vehemently opposed this in nearly every letter he wrote.

Galatians 2:21: The Law does not produce “righteousness” in a person

Galatians 5:1-5: Only grace through faith justifies a person.

Hebrews 2:2

Note 1:

- Angels is also translated “messengers.”

Angel (Strongs)

g0032. ἄγγελος aggelos; from ἀγγέλλω aggelō (probably derived from 71; compare 34) (to bring tidings); a messenger; especially an “angel”; by implication, a pastor: — angel, messenger.

AV (186) - angel 179, messenger 7;

1. a messenger, envoy, one who is sent, an angel,
2. a messenger from God
3. a pastor or overseer; one who looks after

Hebrews 2:3

Note 1:

- The emphasis was not so much a turning away completely from the gospel but not placing it as a priority. They had obviously received the word with gladness and experienced the Holy Spirit operating in their lives. They were not “cultivating” the Word they had received. They were not “walking out” their salvation.
- The Parable of the Sower is a good illustration of what was happening. Luke 8:5-8 & explained in Luke 8:11-15. They were not “keeping the word.” In other words, they were not “holding fast to the word” so as to possess it for themselves.

Neglect (Strongs)

g0272. ἀμελέω ameleō; from 1 (as a negative particle) and 3199; to be careless of: — make light of, neglect, be negligent, no regard.

AV (5) - neglect 2, make light of 1, regard not 1, be negligent 1;

Epistle of Hebrews Commentary

1. To be careless of, to neglect

Note 2:

- Salvation to the Jew meant “being saved from their enemies.” this is the correct biblical interpretation of the word in both the Old and New Testaments.

Salvation (Strong's)

g4991. σωτηρία sōtēria; feminine of a derivative of 4990 as (properly, abstract) noun; rescue or safety (physically or morally): — deliver, health, salvation, save, saving.

AV (45) - salvation 40, the (one) be saved 1, deliver + g1325 1, health 1, saving 1, that (one) be saved + g1519 1;

1. deliverance, preservation, safety, salvation

2. deliverance from the molestation of enemies

3. in an ethical sense, that which concludes to the souls safety or salvation as in Messianic salvation

4. salvation as the present possession of all true Christians future salvation, the sum of benefits and blessings which the

“Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God. - Fourfold salvation: saved from the penalty, power, presence and most importantly the pleasure of sin.” -A.W. Pink

Hebrews 2:5

Note 1:

- All Angels were a powerful spirits created for specific and special purposes in the service of God. They had no authority to act independent of God. They were not given any dominance to make judgements on their own without direction from God.
- Angels have never had any dominance over man. God never held dominance over mankind or any creature He created. He gave man and angels the ability to “freely submit” to His sovereignty.
- Angels throughout scripture were referred to as the “hosts of Heaven. Hosts in both New and Old Testaments means “armies.”
- Lucifer was an angel, who acted on his own free volition, challenged God’s “rightness” (goodness) and sovereignty over all heavenly creatures. The natural world did not exist when Lucifer challenged God.
- God created decided to create a new creature, a God-man, in His image. Jesus was the spiritual seed for this creation, the first-born of the children or offspring of Himself.

Note 2:

- The “world to come” is a reference to the new heaven and the new earth
2 Peter 3:13 “new heaven and earth is where righteousness will dwell”

Note 3:

- Angels in this passage means that angels have never had sovereignty to rule over anything God created.
- Dominion was given Adam and “ALL of mankind” at the time of creation.

Epistle of Hebrews Commentary

- Adam gave that dominion to Lucifer when he when He placed himself in subjection to him. This phrase is found again in Hebrews 2:8

Hebrews 2:6

Note 1:

- **Hebrews 2:6-8** is saying that God gave man, Adam, dominion over all of the “natural” creation.
- Notice the lower case for the word “man” and the reference texts in the Old Testament: God has always exalted man...even when man has failed. The reason is that man was blessed by God in the creation could never be cursed.

Genesis 1:28 “Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Job 7:17 "What is man, that You should exalt him,
That You should set Your heart on him,..”

Psalms 8:4-8

4 What is man that You are mindful of him,
And the son of man that You visit him?

5 For You have made him a little lower than the angels,
And You have crowned him with glory and honor.

6 You have made him to have dominion over the works of Your hands;
You have put all things under his feet,

7 All sheep and oxen—
Even the beasts of the field,

8 The birds of the air,
And the fish of the sea

That pass through the paths of the seas.

Hebrews 2:7

Note 1:

“a little lower” (Strongs)

g1642. ἐλαττώω elattoō; from 1640; to lessen (in rank or influence): — decrease, make lower.

AV (3) - make lower 2, decrease 1;

1. to make less or inferior: in dignity

2. to be made less or inferior: in dignity

3. to decrease in authority or popularity

The element of “time” is inferred to be for a little while just a little lower.”

- Adam was inferior angels in status but not in dominion. He was given “dominion” over the natural creation.
- The word “made” was inserted by the interpreters for clarity. It is not necessarily wrong but when Adam is compared to Jesus – Adam was “created” while Jesus was “begotten” should be noted. Jesus always referred to Himself as the “Son of Man”, a reference to His humanity – “born of the flesh” of man, a natural man.

Epistle of Hebrews Commentary

- **Dominion:**

The Hebrew word in **Genesis 1:26** is a conjugation of "rada."

Ernest Klein, in his 1987 Etymological Dictionary of Hebrew for Readers of English, defines this word as "to tread, to rule, have dominion, dominate."

Whence also see. Judeo-Aramaic "rada" "he drove, ruled, chastised"

The English root is "lordship, sovereign or supreme authority."

Latin: "property ownership" in which one is "lord master of the house"

Note 2:

- Adam was given dominion over the works of God in the beginning. All things were made to be subject to him. He relinquished this dominion to Satan and it brought death and judgment to all mankind.
- Jesus came, as a man, to restore that dominion over ALL created things to mankind.
- Jesus challenged and defeated Satan thereby removing his right to rule over man's dominion. See **John 12:30; Revelation 12:7-12**

Hebrews 2:9

Note 1:

- This verse is highlighting the truth that Jesus, was also a "made for a little while a little lower" than angels. In other words, Jesus became like Adam so Adam could become like Jesus. Becoming like Adam would experience the suffering of death like mankind.
- The redemption of mankind was through Jesus, the man, being declared guilty even though He "became sin." He became ALL sin for ALL mankind, for ALL time...past, present and future. The wages of sin is death. Jesus was sentenced to death by not only man but by God. He who never sinned became guilty of sin therefore worthy of death. Because Jesus was righteous before God, who is righteous, He had to be raised from the dead. In this act, God created for the first time ever the first "new creature." Jesus was the first of many sons to follow.

Phil. 2:7-9; Heb. 1:9 One of Jesus' mandates, as an innocent victim, to obey God even it cost His life. They higher purpose was both the redemption of man and the creation of a "new creature" who could be corrupted like Adam (or even Lucifer)

Isaiah 53:12 Jesus was considered a transgressor, so as to bear the sins of every person who would ever exist. He was made to be the "intercessor of every man who transgressed"; every man who rebelled against, or rather "broke away" from God

Acts 2:33; 3:13; 1 Pet. 1:21 crowned with glory and honor

Hebrews 2:10

Note 1:

Many sons is a phrase that represents the born-again, complete Adamic man because of the resurrection. Jesus defeated death for all of mankind.

This is speaking of the new creature, the "completed man, who is complete in body, soul, AND spirit.

2 Corinthians 5:17-19 Any man in Christ is a "new creature" implying one who never existed before.

Epistle of Hebrews Commentary

Those who are in Adam are called “living creatures” not “new creatures.” They incomplete and in need of a spirit, which is acquired at the “new birth” and is identical to Jesus after the resurrection.

Living creature is the same word used to define Adam. Animals have a physical body and possess a will, emotions, and mind.

Interestingly, at least one of the creatures could talk, the serpent. It is possible they all might have had that capability. There was Balaam’s donkey who could speak. There were ravens who fed Elijah. Revelation is full of creatures who speak.

Genesis 2:7 Adam was also a “living being” or possessed a soul but not a spirit. He was “incomplete” and made only complete “in Christ”

Again, **1 Cor 15:46-49**

Note 2:

perfect (Strongs)

1. to make perfect, COMPLETE
2. to carry through completely, to accomplish, finish, bring to an end
3. to complete (perfect) add what is yet wanting in order to render a thing full

See **Heb. 5:8, 9; 7:28**

A “born-again” person is considered or made complete. That person now is a “new creature “complete with a spirit” unlike Adam or his previous natural condition.

complete (Strongs)

g4137. πληρόω pleroō; from 4134; to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.: — accomplish, x after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

AV (90) - fulfill 51, fill 19, be full 7, complete 2, end 2, misc 9;

Complete is an “action” word:

1. to make full, to fill up, i.e. to fill to the full
 2. to cause to abound, to furnish or supply liberally I abound, I am liberally supplied to render full, i.e. to complete
 3. to fill to the top: so that nothing shall be wanting to full measure, fill to the brim
 4. to consummate: a number
 5. to make complete in every particular, to render perfect
 6. to carry through to the end, to accomplish, carry out, (some undertaking)
 7. to carry into effect, bring to realization, realize
 8. of matters of duty: to perform, execute
 9. of sayings, promises, prophecies, to bring to pass, ratify, accomplish
 10. to fulfill, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfillment
- Note from **Colossians 2:10**

Epistle of Hebrews Commentary

Verses 9-11:

We "walk worthy of The Lord" and produce fruit, become stronger in The Lord, and operate in power to the extent we are FILLED with a knowledge of His will AND spiritual understanding.

It is possible to have a knowledge of scripture but have no wisdom or understanding of the things written. Not only did Jesus and the apostles encounter this but we experience the same thing with each other today.

Paul is saying that prayer is important to achieve wisdom and spiritual understanding. This can be from the scripture or from revelation by the Holy Spirit.

John 17:3 this is eternal life - a knowledge of God and of His Son, Jesus Christ

Hebrews 2:11

Note 1:

- After the "new birth", God and man now have a common nature with like attributes. This is because God became a man so we could become complete as a "spirit being" like God and Jesus and the Holy Spirit.
- Jesus, who was God, became a man so both HE and we could become God-men
- God calls us brothers, which implies family, offspring", or a CHILD OF GOD.
- Jesus is the "first completed God-like MAN" He came to "complete" or "bring to completion" the work of the Father, --"Let Us make man in our image (our likeness or literally phatom)"
-**Genesis 1:26**

Hebrews 2:14

Note 1:

- Jesus had to be a partaker of humanity in order to create the "God-man"
- Jesus came to destroy the works of the devil. The devil came to lie, kill, and destroy. Jesus came to bring truth & life.
- The ultimate work of the devil was "death." God used this work of the devil to destroy him.
- The ultimate work of Jesus "life." He came that all "might have life (of God within) and have it abundantly"
- Death is of no consequence to a person who is born of God.

Note 2:

See **Job 1:12; Job 2:6**

- The power of death was limited by God when Satan sought to destroy Job. God has ultimate sovereignty over all creation and created things both in heaven and in earth.
- The power, through and the dominion of death over mankind was not only destroyed but the author of death, Satan, will eventually be destroyed.
- **John 10:10** "The thief comes to rob, kill and destroy. I have come to give life" to man.

Epistle of Hebrews Commentary

Hebrews 2:15

Note 1:

- Fear was the emotion Adam and Eve experienced after they sinned. Death became a reality to them.

This is a two-fold mission with respect to death:

1. Destroy the author of death, the murderer from the beginning, the devil
2. Set humanity free from the bondage and curse of death into new life in Christ.

Hebrews 2:16

Note 1:

- The “Seed” of Abraham is Jesus
- God does not rescue angels but He does rescue Jesus, the seed of Abraham
KJV- "He did not take on the nature of angels but took on the likeness of the seed of Abraham"
- This could possibly be a reference to "fallen angels" or Lucifer
- This verse talks about God NOT "giving aid to angels", fallen angels. He did give aid to the Seed, Jesus. God restored Jesus because of Jesus' was the Don of righteousness. Satan was the son of perdition and for whom there was no aid or redemption given. This is why Jesus is able to offer salvation to all of mankind.

aid (Strong's)

Note 2:

- This is a direct reference to angels, in general, but more so an indirect reference to Lucifer. The devil cannot be “made in the image of God.” No spirit can be “Born again” only man.

aid (Strong's)

g1949. ἐπιλαμβάνομαι epilambanomai; middle voice from 1909 and 2983; to seize (for help, injury, attainment, or any other purpose; literally or figuratively): — catch, lay hold (up-)on, take (by, hold of, on).

AV (19) - take 7, take by 3, catch 2, take on 2, lay hold on 2, take hold of 2, lay hold upon 1;

1. to take in addition, to lay hold of, take possession of, overtake, attain, attain toto lay hold of or to seize upon anything with the hands, to take hold of, lay hold of
2. metaphor: to rescue one from peril, to help, succor, to give relief from

Hebrews 2:17

Note 1:

- Jesus was in the likeness of flesh but without a sin nature of fallen mankind. He was also in the likeness or image of God, His father. He was the first God-man.
- It is important to remember in context this epistle was written to Hebrews or Israel.
- Jesus eventually presented Himself as the Son of God, the exact replica of God; one-and-the-same as God. The Jews considered this to be blasphemy. He was sentenced to death because of this declaration.

Epistle of Hebrews Commentary

Note 2:

- Jesus eventually presented Himself as the Son of God, the exact replica of God; one-and-the-same as God.
- The Jews considered this to be blasphemy. He was sentenced to death because He declared this to them.

Note 3:

See **Heb. 4:15-16; 5:1-10**;

- In the preceding verses Jesus was presented as a man like Adam, a temporarily a little lower in status and existence. In this verse He is presented as a “merciful and faithful High Priest”, someone who the Hebrews would be familiar with culturally.
- The word “tempted” means “tested” as in testing for purity in gold or any other precious metal. He endured the “firing process.”

Hebrews 2:18

Note 1:

- Because Jesus became like man and suffered, was tempted and endured trials like every other man, He was able to give aid and rescue man.
- Jesus did not identify with Satan. (Olive Tree Enhanced Strong's Dictionary)

tempted: g3985. πειράζω peirazō; from

3984; to test (objectively), i.e. endeavor, scrutinize, entice, discipline: — assay, examine, go about, prove, tempt(-er), try.

Note 2:

Tempted: (Olive Tree Enhanced Strong's Dictionary) g3985. πειράζω peirazō; from 3984; to test (objectively), i.e. endeavor, scrutinize, entice, discipline: — assay, examine, go about, prove, tempt(-er), try.

AV (39) - tempt 29, try 4, tempter 2, prove 1, assay 1, examine 1, go about 1;

1. to try whether a thing can be done to attempt, endeavor
to try, make trial of, test: for the purpose of ascertaining his quantity, or what he thinks, or how he will behave himself in a good sense
 2. in a bad sense, to test one maliciously, craftily to put to the proof his feelings or judgments
 3. to try or test one's faith, virtue, character, by enticement to sin solicit
 4. to sin, to tempt the temptations of the devil
- After the OT usage of God: to inflict evils upon one in order to prove his character and the steadfastness of his faith.
 - Men are said to tempt God by exhibitions of distrust, as though they wished to try whether He is not justly distrusted by impious or wicked conduct to test God's justice and patience, and to challenge him, as it were to give proof of his perfections

Epistle of Hebrews Commentary

Hebrews 3:1

Note 1:

- This chapter is directed to a Jewish believing audience and is a comparison of the **servant/ prophet/ priest/ builder** differences between Moses and Jesus.
- The chapter ends with a challenge to the Hebrew audience who were turning away from the “word”, the Gospel, back to adherence to the demands of the Law of Moses.
- Moses is the Deliverer of Israel and the Giver of the Law. Jesus is the Savior of the whole world and the One who fulfilled the Law.
- This is a call and encouragement to the believing Jews to remain faithful even though they were suffering hardship because of their faith in Jesus as Messiah.
- Many had their homes confiscated, their livelihoods destroyed, suffering rejection from their families and ex-communication from Israel at minimum. Others were killed for their supposed apostasy to Judaism.

Hebrews 3:2

Note 1:

- These verses are a comparison of Moses, who was revered as a “prophet of God” to Jesus, who is the “Son of God.” Both are prophets! Both provide over site to Israel. Both provide encouragement, edification, and exhortation. While both are servants only one, Jesus, is the offspring, the heir of God.
- Faithfulness is not derived from one’s “goodness or badness!” Faithfulness is the affirmative response or “corroborative agreement with God!”
 - **affirmative:** favorable, approving, in the affirmative, good, constructive, enthusiastic, supportive, reassuring, encouraging, corroborative.
- Moses was not perfect in all his ways but he responded to everything God spoke, both positive and negative. God is looking for a response but it’s better to come into agreement with Him.
 - **Amos 3: 3** “Can two walk together, unless they are agreed?”
- Faithfulness is the currency of the Kingdom whereby one responds to the voice of the Lord. Faithfulness is what produces God’s results and produces the promises of God in our life.
- Remaining faithful means continually seeking God.
 - **Matthew 6:33** “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”

Hebrews 3:3

Note 1:

- Jesus, the BRANCH, is the builder of the “spiritual” house of God which is the Church.
- See **Zachariah 6:1-13** for the prophecy concerning this verse.
- It should be strongly noted that the “House of God” in the Old Testament speaks of both the Temple and Israel. In the New Testament, the implicitly stated as the spiritual house the Body of Christ.
 - **1 Corinthians 3:9** For we are God's fellow workers; you are God's field, you are God's building.

Epistle of Hebrews Commentary

2 Corinthians 5:1 For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

Ephesians 2:19-22

19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,

20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,

21 in whom the whole building, being fitted together, grows into a holy temple in the Lord,

22 in whom you also are being built together for a dwelling place of God in the Spirit.

1 Peter 2:5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Hebrews 3:4

Note 1:

house: the implication is family; or household with common members; offspring
g3624. οἶκος oikos; of uncertain affinity; a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively): — home, house(-hold), temple.

Hebrews 3:7

Note 1:

Reference: see **Ps. 95:7–11**

- The verse is a conditional statement, “IF you will hear...”. meaning a choice to “incline your ear” or literally to “lean into!” It is a metaphor for “engage the inner hearing of the heart.” i.e., “be open with no opinion or agenda.”
- “hardness of heart” is a condition that rejects what the Holy Spirit of God is speaking.

The steps of hearing:

1. Hear inwardly
 2. Receive inwardly
 3. Believe inwardly
- What we hear can be rejected if the heart is skewed by anything that is not truth.
 - “to hear” in a biblical sense means to “engage one’s self” or more so “one’s heart” so as to respond correctly. [Hear and obey]
 - Many hear so as to respond. The goal of hearing should be, in many cases, to attain “understanding.”

Hear: [Strong’s] g0191. ἀκούω akouō; a primary verb; to hear (in various senses): — give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Verses found:

AV (437) - hear 418, hearken 6, give audience 3, hearer 2, misc 8;

1. to be endowed with the faculty of hearing, not deaf

Epistle of Hebrews Commentary

2. to hear to attend to, consider what is or has been said
3. to understand, perceive the sense of what is said
to hear something
4. to perceive by the ear what is announced in one's presence
5. to get by hearing learn
6. a thing comes to one's ears, to find out, learn
to give ear to a teaching or a teacher
7. to comprehend, to understand

Hebrews 3:8

Note 1:

- The word that God speaks to us is “ALWAYS” tested before in manifests.
Psalms 105:19 “Until the time that his word came to pass, the word of the LORD tested (refined as with a fire) him.”
- Joseph experienced great trials before he became second in command to Pharaoh. He remained faithful to what God had spoken to him before he was sent into captivity.
- This is repeated throughout scripture. God does not test the person, He refines the heart of the faith of a person so they can exercise faith in order to receive a promise.

Deuteronomy 8:1-3

1 "Every commandment which I command you today you must be careful to observe, that you may live and multiply, and go in and possess the land of which the LORD swore to your fathers.

2 And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not.

3 So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD.

- Jesus was “tempted” in every way as every other person who heard God speak. The temptation is NOT sin but to reject what God is saying.

Matthew 4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

James 1:13-15

13 Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.

14 But each one is tempted when he is drawn away by his own desires and enticed.

15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

- God CAN NOT tempt because He is CAN NOT be tempted by evil. Himself Evil is simply not agreeing with the mind of God. His wisdom is perfect.
- Other examples: David, Noah, and all those listed in Hebrews 11

Epistle of Hebrews Commentary

Hebrews 3:11

Note 1:

- To obey the voice of the Lord means “to receive in faith what He says.”
- The consequence of receiving the word by faith produces rest because will provide.

Hebrews 3:14

Note 1:

- We have become means that the Believer was something else before.
- Continue to walk by faith in the finished work of the cross. Unbelief means the heart is deceitful or misleading or deceiving

Note 2:

- Being a Partaker has to do with the divine nature that the Believer now possesses because of the new birth. They are a new and complete creature in the divine image and nature of God.

partakers

(Olive Tree Enhanced Strong's Dictionary) g3353. μέτοχος metochos; from 3348; participant, i.e. (as noun) a sharer; by implication, an associate: — fellow, partaker, partner.

AV (6) - partaker 4, partner 1, fellow 1;

1. sharing in, partaking

2. a partner (in a work, office, dignity)

Synonym: associate, partner, participant, sharer

Hebrews 3:18

Note 1:

- Rest is tied directed to obedience. To not rest is to be in rebellion.
- Rest can only be entered into by “turning to God in trust”
- Rest is the result of “believing or trusting”

Hebrews 3:19

Note 1:

- Rest and unbelief are mutually exclusive! To believe is “to trust” and to “trust is to be at rest with assurance!”
- The pathway to sin occurs when one chooses to not believe from the heart. Sometimes the heart has become hardened by past experiences.
- God sees unbelief as a rejection of what he speaks; His word which is “truth.” - unbelief is a rejection of
- Confidence in the heart is what brings the rest. It is a total abandonment of the heart into God's care.

Hebrews 4:1

Chapter Overview:

Paul is reminding this group of Jewish Believers to consider what happened to their fathers who rejected God’s destiny for them. They all died in a wilderness without experiencing the blessing

Epistle of Hebrews Commentary

and good future God had for them. The same is true today. A person can except the work of the cross and receive eternal life but miss out on all the promises God has in store for their future. The key is to keep seeking God.

This chapter, while a dire warning, is an exhortation against unbelief. It is promoting people to “have faith in God and His ability.” He has already set a person’s future in place evidenced by the fact that He is “at rest!” God did His part, Jesus completed His part and the Holy Spirit is here now to guide us into our destiny. The only limiting factor to our destiny is unbelief.

Note 1:

- This is not the kind of a fear that just simply sends you out of your common sense, but rather this is a fear that makes you stop and take notice. This is a fear that makes you stop and really listen to what God is trying to say.
- When God makes a promise, we can trust it. Just like with Israel He develops our trust over our lifespan’s experiences thereby developing a trusting relationship with Him.

Note 2:

- Israel’s refusal to go into the Land of Promise at Kadesh-Barnea was the ultimate in unbelief. What God said they could do, Israel said, no we can’t. This is the one act of disobedience in all of Israel’s history that perturbed God the most. They could have fallen as they did at Mount Sinai into idol worship around that golden calf. They went into various other times of rank disobedience, but nothing in Scripture compares to this example of abject disobedience brought about by unbelief as Kadesh-Barnea. [See Numbers 13:3]
- God told them that He would drive out all of the enemy and inhabitants before them. They refused to believe. God’s judgment for their disobedience was they would die in the wilderness and never enter all the Promises of God.
- God never told Israel to get twelve spies to check out the land. This was the people’s idea. God told them explicitly, “Go and take the land!” God in His goodness went along with them. This was act was the first step into disobedience...they didn’t believe God would act for them so as to bring them into the Promise Land with no effort on their part.
- Disobedience to what God is saying always leads one to not fulfill their destiny. As with those who died still remained a part of the covenant. They were not rejected by God but they did not receive all that God had for them. The same is true today when we limit God.
- Numbers 32:1-42 is an example of the remnant who were born in the wilderness but now chose to obey God and Moses to enter the Land of Promise.
- Deuteronomy 9:23-29 another example of the refusal to enter the Land of Promise

Psalms 78:41-42

41 Yes, again and again they tempted God,
And limited the Holy One of Israel.

42 They did not remember His power:
The day when He redeemed them from the enemy,

Hebrews 4:2

Note 1:

Epistle of Hebrews Commentary

- The “us” in this verse is referring to the children of Israel who died in the wilderness because of their unbelief. They did not enter the Promised Land, a place of rest from their enemies.
- Salvation to the Jew always means “rest from enemies.” The western thought has always implied heaven, eternal life, saved, etc. This is incorrect.
- Israel, or the Jews, have always had a history of rejecting their salvation just like those under trial in the wilderness. They are the biblical examples of rejecting God’s way or God’s plan for them. This, however, is universal to ALL mankind, Jew or Gentile.

Hebrews 4:3

Note 1:

- The “works” in this verse refers to the seventh day of creation when God “rested from His works.” His work was to provide for all of His creation, especially for the well-being of man.
- The finished work of the cross is an example of how God fulfilled this promise. The lamb was slain before the foundation of the world. [See **Rev. 13:8**]

Hebrews 4:6

Note 1:

- The point of this verse is to say that the “rest of God” began on the seventh day of creation. Israel, because of their unbelief, had rejected this rest and so were allowed die off in the wilderness. They never saw their destiny completed but just aimlessly wandered.
- David, however, spoke of a rest that was to come in Christ and the finished work of the cross. David’s ancestors who were born in the wilderness had entered the rest of God -this was the “first rest”
- The second rest available is in Christ.
- This is the point Paul is trying to make. Rest, or ceasing from labors is still available by faith in the work of the cross.

Hebrews 4:8

Note 1:

- In modern terms “rest” means to relax from work, repose, Rest and Recuperation.
- God in Christ has already done the work so we can “rest from our labors”
- Jesus said, “Come to me all you who labor I will give you rest.” The response is to not turn a deaf ear and to obey by trusting Him.

Matthew 11:28 “Come to Me, all you who labor and are heavy laden, and I will give you rest.”

labor: fatigued, weary, to grow weary, tired, exhausted (with toil or burdens or grief

heavy laden:

to load up (properly, as a vessel or animal),

figuratively, to overburden with ceremony (or spiritual anxiety):—lade, by heavy laden.

to place a burden upon, to load metaphor “to load one with a burden with of rituals and unwarranted precepts”

- When Adam sinned his judgment was hard work, “labor by the sweat of your brow”, to provide for his self. The covenants with Israel was an effort to relieve man from his labors by God

Epistle of Hebrews Commentary

providing for them. i.e., Land of Promise, land flowing with milk and honey, living in freedom from enemies

Hebrews 4:12

Note 1:

- The Word of God in this scripture is referencing the "gospel" which was being preached to Israel in this timeframe. This is the context of this phrase. It is what God is saying "in the now."
- In the previous verse, Hebrews 4:7, Paul is talking of "hearing His voice" which is the same as the "proceeding word" Deut. 8:3
- Truth always exposes falsehoods in personal beliefs and motives.
- What God says is always the truth!

Epistle of Hebrews Commentary

Hebrews 5:2

Note 1:

- A minister can only have compassion for others if he recognizes his own weaknesses.
- Paul said that he became all things to all men, not just Jews, but whoever he came in contact with.
- The “the weak I became as weak, that I might win the weak.” (see 1 Cor. 9:22)
 - **Romans 14:1** those who do not share the depth of understanding and faith as you
 - **Romans 15:1** bear with the scruples of the weak
(i.e., hesitations, reservations, beliefs, misgivings, doubts, reluctance)
- Paul again states:
 - **2 Corinthians 11:29** “Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?”
- This is what the scripture refers to when it says we are to “bear one another’s burdens.” It’s a burden to them even if it’s not a burden to you

Note 2:

- Ignorance will lead one to wander or to go astray. Paul is saying that Jesus, as a man, is able to understand and not be unduly disturbed by errors in judgment, faults, or the sins of others but is able to bear with us in a gentle and non-condemning manner. He is the perfect one to be a high priest and intercede for others.
Paul stated that God overlooks a person’s ignorance because the goal is to have men turn to Him or repent and come to salvation. We are always in a state of repentance, walking out our salvation.
 - **Acts 17:30** “Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent...”
- Peter preaching to the Jews about their rejection of Jesus, their Messiah:
 - **Acts 3:17** “Yet now, brethren, I know that you did it in ignorance, as did also your rulers.”
- To be ignorant means a lack of either knowledge or understanding. It’s another way of saying “un-enlightened.”
“Advice not asked for is scorned” - Chaucer’s Canterbury Tales
- Ignorance will lead one to wander or to go astray from God, from the truth, and from our destiny.

Hebrews 5:8

Note 1:

- Jesus learned to walk with God His Father just as we have to learn the same.
- Paul spoke of the completing of sufferings of Christ. Sufferings, trials, oppositions is what perfects or matures us. These things challenge us to change the thinking of our hearts.
- We learn to be compliant to the will and purpose of God by the experience of hardship and difficult challenges in our lives.

Note 2:

Epistle of Hebrews Commentary

- “learned obedience” - taught how harken to the voice of God and follow through
- “by the things he suffered” - through first hand experience
- Jesus was the “Son of God” but He was also the “son of man” with the attributes of the first Adam a created man of the dust who was created in weakness of sinful flesh. He had to mature in how to “harken to God” as any man would.

2 Samuel 7:14 I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.

- God chastened (brought correction) to Jesus through experience. Jesus had to “grow in wisdom and obedience.”

Luke 2:51-52

51 Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart.

52 And Jesus increased (to make progress) in wisdom (which belongs to men and God) and stature (maturity), and in favor (charis: grace) with God and men.

Hebrews 5:11

Note 1:

- Truth is hard to explain to hearts and ears who are not sensitive to hear
- On the road to Emmaus Jesus told the disciples they were slow of heart to understand and interpret what they were seeing about the death of Jesus. They were unable to transition from the natural to the spiritual significance. (see **Luke 24:13-44**)
- We are instructed to be "quick to hear and slow to speak" (see **James 1:19**)

Hebrews 5:12

Hebrews 5:12-14 presents four marks of “spiritual immaturity”:

1. careless listening to the Word (v. 11)
2. inability to teach the Word to others (v. 12)
3. a diet of only elementary truths in the Word (vv. 12-13)
4. lack of skill in applying the Word (v. 14). As with the muscles in our bodies, if we do not use what we have gained spiritually, we will lose it (cf. 2 Pet. 3:18).

Note 1:

- Individuals who, after a time, are not teaching others in the ways of the faith are shown to be dull in their hearts. In other words, they have become insensitive to the Holy Spirit.
- They are immature spiritually. They have become "Takers & not Givers." They are “needy.”
- Israel was considered to be teachers of the oracles of God for not only their fellow Jews but for the Gentiles also. The direct application is "faith righteousness through Jesus Christ"

See **Acts 7:38; Romans 3:1-2**

Epistle of Hebrews Commentary

Note 2:

- “first oracles” of God is a reference to the Hebrew believer learning of the basics of the Torah. The Torah (Old Testament) is the “oracles of God”, the recorded, written word that God had spoken to the Jews over time.
- This is not just the Law, or Torah, but all the Old Testament writings and prophecy which God spoke.
- Jews memorized the Old Testament (Torah) and the author was saying that they did not understand even the basics because they were unable to articulate (unskilled in; inexperienced in) the word of righteousness.

Romans 3:1-2

1 What advantage then has the Jew, or what is the profit of circumcision?

2 Much in every way! Chiefly because to them were committed the oracles of God.

Hebrews 5:13

Note 1:

- “Word of righteousness” is a term used by Paul meaning his gospel- the “gospel of Christ.” He is comparing their knowledge of the OT Torah with the revelation of the gospel they had been taught and had received.
- The Hebrews had become discouraged and were returning to the practices of the Law producing their righteousness. It was their “fall back position” because of the persecution they were experiencing

Hebrews 5:14

Note 1:

- This group of Hebrew Believers were being called immature and babies spiritually. As a comparison they might be likened to some young adults, self-centered, opinionated, unstable in life’s direction, and not as struggling with commitment.
- A "seasoned" person is one who is quick to hear and slow to speak.
- A “seasoned person is one who has faced challenges to the word of the Gospel yet remains firm in faith to what they first believed.
- It is the challenges of life that cause the heart to turn to one’s self or to God for instruction in righteousness. The Holy Spirit is constantly directing the Believers path to God

Note 2:

- Ability to perceive things of the spirit as contrasted the mind of God against the mind of man.
- The faculty of the mind for perceiving, understanding, judging. Good and evil is always a
- Being spiritually mature means that one is able to distinguish between the mind of God and the mind of man.
- To discern between good and evil is a quality of maturity that is able to hear and see from God’s perspective and understanding.

exercise g1128. γυμνάζω gymnazō; from 1131; to practice naked (in the games), i.e. train (figuratively): — exercise.

AV (4) - exercise 4;

Epistle of Hebrews Commentary

to exercise naked (in a palaestra or school of athletics)to exercise vigorously, in any way, either the body or the mind

discern g1253. διάκρισις diakrisis; from 1252; judicial estimation: — discern(-ing), disputation.

AV (3) - discerning 1, discern 1, disputation 1;
a distinguishing, discerning, judging

Epistle of Hebrews Commentary

Hebrews 6:1

Note 1:

- The greek word for “elementary” is “LOGOS.” It is used as “word” in other passages of scripture. In every case LOGOS infers the “Gospel of Christ”; the “good news” of Christ. It is the “proceeding word” of that time and in that context.
- The Epistle to the Hebrews was written to Jews, Israel, using the Old Testament to show that the “Christ”. the “Anointed One, the “High Priest”, and the “Prophet” whom Moses spoke of was the man Jesus of Nazareth.
- The Hebrews were challenged to leave these basic and elementary things that “accompany their acceptance of the salvation found in their Messiah” into the promises of God found in walking in the kingdom: life, peace and joy.
- This letter was written to believing Jews who had become discouraged to the point of considering returning to the Law for their righteousness - system of “legalism” and not freedom in the Holy Spirit.
- Although they were adherents to the Law they were free from the demands of the Law for their right standing with God.
This is the New Covenant for the Israel as described later in **Hebrews 8:1-13** based on the promises of **Jeremiah 31:31-34**

Note 2:

- Maturity OR Completeness that comes through the knowledge and understanding that comes through knowing Christ in the Spirit.

Perfection

teleiōtēs; from 5046; (the state) completeness (mentally or morally): — perfection(-ness).

AV (2) - perfectness 1, perfection 1;

perfection

the state of the more intelligent

moral and spiritual perfection

- Notice that “baptisms” is plural in this verse meaning several baptisms. As Jews, they held true to Jewish tradition which had many baptisms, or “ritual washings” that were practiced.
- This seems to be a contradiction to what Paul wrote in to the Gentile Ephesians

Ephesians 4:4-6

4 There is one body and one Spirit, just as you were called in one hope of your calling;

5 one Lord, one faith, **one baptism**;

6 one God and Father of all, who is above all, and through all, and in you all.

- There is actually no contradiction because the Gentiles had no tradition of baptisms (plural). Paul in the Ephesian letter was making the point that Gentiles were not under the Law, which practiced many immersions. Gentiles had **only one baptism, the Baptism into Christ**, a function of the Holy Spirit. The term “Baptism in the Holy Spirit” is a modern day phrase used to describe “receiving” the Holy Spirit. (see Acts 10:45 & Acts 19:2)

Epistle of Hebrews Commentary

Note 3:

- “dead works” is a term exclusively associated with individuals who were under the Law of Moses. The Mosaic Law exalted individual works as a religious practice. The problem became that these works caused individuals to justify themselves before God because of their acts even though their hearts might not motivate them. They became “self-righteous.”
- Jews who came to Christ were challenged to turn from this practice and simply have faith toward and His provision for righteousness, namely belief in the completed work of the cross. “faith in God’s act in Christ” makes one righteous.

Hebrews 6:2

Note 1:

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Hebrews 6:4

Note 1:

- To “lose one’s salvation” is a deliberate act of disobedience and rejection of God’s means of righteousness. The person has to be completely be aware of what they are rejecting and still walk away. If that were not so, then their would be not room for ignorance or lack of understanding as one walks out their salvation.
- “Losing one’s salvation” is only possible if the following conditions are met:
 1. Once enlightened -heard the gospel of Christ
 2. Tasted the heavenly gift -received the gift of righteousness having received the salvation of the finished work of the cross
 3. Partakers of the Holy Spirit -baptized in the Holy Spirit
 4. Tasted the good word of God -the gospel and its fulness in power are operating in their life, producing “fruit unto righteousness.”
 5. Powers of the age to come -experiencing the miracles and workings of the power of God
- Paul is saying that because they had all received experientially and therefore knew without a doubt that there would be no way to “repent again and believe the gospel of their salvation.’
- This verse is saying that salvation and all that comes with it is NOT God rejecting them; it is them rejecting God.

Epistle of Hebrews Commentary

- Salvation is a gift from God, and the “gifts and calling” of God are “without repentance.” In other words, because it is a gift (from God), He will never take the gift away from the person. Not only is it available to “whosoever shall call on the name of the Lord,” but God cannot revoke it. However, the recipient can revoke it if they “knowingly and willfully and without malice” decide to do so.
- God never rejects anyone, nor does He remove any gift.
- Every person is “called into Christ,” but not all receive. Once they accept, there is no turning back unless the individual knowingly, and with full knowledge, decides to do so. You can not lose your salvation except by choosing to lose it!
- Israel as a nation (not individuals within the nation) rejected the “promised Messiah.”

See **Acts 13:46-52; Acts 18:4-6**

“shaking the dust” is an outward visual display of REJECTION. It was used in ancient cultures as a sign of “contempt” towards someone who refused to receive one bearing truth.

Note 2:

Excerpt from **Dr. Constables Commentary**

<https://www.planobiblechapel.org/tcon/notes/html/nt/hebrews/hebrews.htm>

Christians have interpreted this passage in many different ways:

1. Some believe that those who fall away (v. 6) are believers who lose their salvation.^[337]
2. Others hold that those who fall away are people who have professed to be believers but really are not.^[338]
3. One writer who held this view claimed that they are well-instructed unbelievers.^[339]
4. Still, others take the whole situation as hypothetical. They believe that if a Christian could lose his salvation, which he cannot, it would be impossible for him to be saved again.^[340]
5. A fourth view is that only Hebrew Christians who were living before the destruction of the temple (A.D. 70) could have committed this sin, whatever it is.^[341] The view that I believe harmonizes best with the writer's emphasis is that those who fall away are believers who turn away from God's truth and embrace error (i.e., apostates).^[342] According to I. Howard Marshall the majority of scholars view these people as genuine believers.^[343]

Hebrews 6:7

Note 1:

- This is a metaphor about the way God brings blessings to Israel (and now Gentiles also). The comparison is God produced rain, seed, and earth for the blessing, but the individual has to “put their hand to the plow” to make it happen. This means one who would receive the things given by God would also receive the benefit from it.
- In the next verse, the briars are what the enemy has sown that robs the soil of the blessings of God. Briars always represent the evil or wrong vision.

Hebrews 6:9

Note 1:

- This is the pivot point! It is the summation of the issue of Spiritual Immaturity brought forth from Hebrews 5:12-14

Epistle of Hebrews Commentary

- The encouragement is “Your future is bright!!!” and there is more to experience in the rewards of your salvation; your faith towards God only stays engaged.
- Most of the church is concerned with perfecting its doctrine. That is foundational but will not bring maturity.
- Maturity is found in how we relate to God and Jesus. In the relationship with God, we receive by faith and patience His grace in all things

Hebrews 6:10

Note 1:

- “Doing Good” reflects the goodness of God to others. That’s one of the reasons the Bible says we were “created for good works in Christ”, meaning our works in the flesh are not adequate to achieve God’s results.
- We sometimes forget that because we have been made “dead in Christ but alive towards God.” Because of this, He is now allowed to both work “His will and purpose through us” both seamlessly and effortlessly.

Hebrews 6:10:

Note 1:

- Things that accompany “salvation” are “good works” which are motivated by the Holy Spirit. These are called “labors of love”, or “ministering to the needs of others.”

Acts 10:38 “Jesus went about “doing good” and healing those who were oppressed by the devil”

Romans 2:7 good works more often accompany “patient endurance”

Galatians 6:9 doing good is challenged by weariness and losing heart

2 Thessalonians 3:13 instruction to continue doing good

1 Peter 2:15 will of God is good works will silence opposition

1 Peter 3:17. doing good always triumphs over evil

1 Peter 4:19. Doing good is a commitment of the heart especially when faced with opposition from both within and without.

Hebrews 6:11

Note 1:

- This is the summary verse for Hebrews 5:12 through Hebrews 6:10.
 1. Continue to be diligent and fully assured and filled with the hope that accompanies their salvation and righteousness
 2. Do not become sluggish (slothful and dull; stay sharp)
 3. Imitate those who through faith, whether current teachers of the gospel or through the testimony of the fathers found in the scriptures.
- These three combined will produce the promises of God in their lives

Epistle of Hebrews Commentary

Hebrews 6:12

Note 1:

- These believers had become weary and discouraged by the trials and persecutions they were enduring. The author was attempting to encourage them in their faith in God and the finished work of the cross. He used the priesthood to show the supremacy of the priesthood of Christ for them. (These were Jewish believers)
- All that God has promised each individual is only received by believing what God says is true and then waiting for God to manifest it.

Note 2:

- What God promises is rarely instantaneous but by endurance in believing and waiting (patience).
- Faith and Patience are attributes of a person who has been justified and made righteous just like Abraham. He continued to believe God while waiting

Hebrews 10:36-38

36 For you have need of endurance, so that after you have done the will of God, you may receive the promise:

37 "For yet a little while,
And He who is coming will come and will not tarry.

38 Now the just shall live by faith;
But if anyone draws back,
My soul has no pleasure in him."

Hebrews 6:13

Note 1:

- The promise to which the writer referred here was the one that God gave Abraham after he had obeyed God by offering up Isaac is referenced in the Epistle of James.
James 2:23 And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.
- Abraham is always used as the example of someone who patiently endured believing what God promised him. In this instance, he was believing God to not only bless his heirs but to make him the "father of many nations." It was a two-element promise.
- References to the "Promises made to Abraham:

Genesis 12:1-3

1 Now the LORD had said to Abram:

"Get out of your country,
From your family
To a land that I will show you.

2 I will make you a great nation;

I will bless you

And make your name great;

And you shall be a blessing.

3 I will bless those who bless you,

Epistle of Hebrews Commentary

And I will curse him who curses you;
And in you all the families of the earth shall be blessed."

Genesis 22:15-18

15 Then the Angel of the LORD called to Abraham a second time out of heaven,
16 and said: "By Myself I have sworn, says the LORD, because you have done this
thing, and have not withheld your son, your only son—

17 blessing I will bless you, and multiplying I will multiply your descendants as the
stars of the heaven and as the sand which is on the seashore; and your descendants shall
possess the gate of their enemies.

18 In your seed all the nations of the earth shall be blessed, because you have obeyed
My voice."

Hebrews 6:15

Note 1:

- In modern-day culture, a handshake is many times the confirmation of an oath between two parties. It is a sign of acceptance of the Terms of Agreement.
- Sadly, a person's word seems to have become almost non-existent today. People may mean well but do not follow through.
- The writer's point was that a biblical oath, especially by someone who is greater in stature, was a binding deal for both parties.

Hebrews 6:17

Note 1:

- Immutability or immutable means "unchangeable" or "unchangeable of His purpose"

Hebrews 6:18

Note 1:

- God swearing by Himself signifies that He binds His word to His character thus "two things" that cannot change.
- Thus God gave Abraham double assurance that He would indeed deliver what He had promised. He gave him: (1) the assurance of the promise of the God who does not lie, and (2) the assurance that God specially guaranteed that particular promise.
- Specifically, He has promised that we will receive rewards when we see Him if we persevere faithfully now

2 Timothy 2:12-13

2 If we endure,
We shall also reign with Him.
If we deny Him,
He also will deny us.
13 If we are faithless,
He remains faithful;
He cannot deny Himself.

Epistle of Hebrews Commentary

Hebrews 6:19

Note 1:

- These verses provide another illustration of our security. When Jesus Christ entered heaven at His ascension He took our hope of future blessings (glorification, inheritance, and full salvation) with Him.
- In the first century sailors would carry their ship's anchor in a small boat and deposit it on the shore so that the ship would not drift away as waves beat against it

Acts 27:29-30

29 Then, fearing lest we should run aground on the rocks, they dropped four anchors from the stern, and prayed for day to come.

30 And as the sailors were seeking to escape from the ship, when they had let down the skiff into the sea, under pretense of putting out anchors from the prow,

- Small ships many times were unable to find calmer waters in a safe harbor during storms. Because of their proximity to land or reefs, a two anchor system was used; one from the bow of the ship and the other from the stern. This system would keep the ship from drifting into reefs or dangerously shallow waters. This system provided both stability and a hope that they could “weather the storm.”
- Jesus is the “anchor of our soul”, our “blessed hope” of finding safety in the storms of life until we reach safe harbor.

Hebrews 6:20

Note 1:

- This is the only place the Greek word for “forerunner” is mentioned in scripture. Although, John the Baptist for instance, “went before Christ” to announce His coming, this word is not used. This is probably because “forerunner” in the Greek carries the connotation of “made safe” or “salvation”.
"The Greek word for forerunner was used in the second century A.D. of the smaller boats sent into the harbor by larger ships unable to enter due to the buffeting of the weather. These smaller boats carried the anchor through the breakers inside the harbor and dropped it there, securing the larger ship." -Dr Constables Commentary Hebrews, Note 399
- In the same, manner Jesus has planted an anchor firmly in heaven, in the “holiest of holies.” In the earth we are often “storm-tossed”. One anchor rests in the heart believer on earth in the “hope of a future safe place” and the other is in Christ in heaven who has provided that future. He is the anchor that secures and “makes safe” our soul until we reach safe harbor.
- We have been “made safe” from the storms and challenges of the life we live now because our future is bright for the life to come.

From Note 1, Hebrews 6:19

- Jesus is the “forerunner.” He is like the small boat that goes before the larger boat to the land with the anchor. He secures, makes it safe to ride out the storm.
- Again, in the first century sailors would carry their ship's anchor in a small boat and deposit it on the shore so that the ship would not drift away as waves beat against it

Epistle of Hebrews Commentary

Acts 27:29-30

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- Jesus is the “anchor of our soul”, our “blessed hope” of finding safety in the storms of life until we reach safe harbor.

Note 2:

- Jesus was a High Priest because He had no beginning and has no end.
Gen. 14:17–19; Ps. 110:4; Heb. 3:1; 5:10, 11

Epistle of Hebrews Commentary

Hebrews 7:1

Note 1:

- In these next passages, the writer shows specifically that the Jewish Believer now has something better than the old covenant because the High Priest is an eternal priest, “even Jesus.”
- They are being instructed to turn from the old ways of approaching God, the Old Covenant sacrificial system that was for the purpose of covering sin to remove guilt and shame. The new priesthood found in Christ would remove all guilt and shame while providing “right standing” with God forever. There would be no need for yearly earthly sacrifice because the consequences of sinning was removed in Christ.
- Jesus became both sin and our righteousness
- Melchizedek is mentioned in only two other places in scripture besides Hebrews 5-7.

Gen. 14:18–20; Psalms 110:4

Note 2:

- Melchizedek
h4442. מַלְכִּי־שֶׁדֶק מַלְכִּי־שֶׁדֶק malkiy-şedeq; from 4428 and 6664; king of right; Malki-Tsedek, an early king in Palestine: — Melchizedek.
Instances in Scripture:
AV (2) - Melchizedek 2; Melchizedek = "my king is Sedek"
 1. King of Salem and priest of the Most High God to whom Abram paid tithe after the battle he fought to free Lot
 2. The order of Melchizedek' the order of the priesthood to which Christ belongs
- Derived from two Hebrew words:
h4428. מֶלֶךְ meleḵ; from 4427; a king: — king, royal.h
h6664. שֶׁדֶק şedeq; from 6663; the right (natural, moral, or legal);
- Melchizedek is translated as “king of righteousness.” Because he was also the king of Salem (peace). He was also called the “King of Peace”

Note 3:

- Other people at that time were still worshipping the One true God, Job, Shem, Lot, Abraham
- Many people at that time still worshipped God. Not all had gone into idolatry. They worshipped God but may not have had a relationship with him.
- Between Abraham and the 12th century, BC Baal came to be recognized as the main god even though he was an idol.
- In Romans 1:20ff, Paul speaks of this slide into idolatry then into all manner of depravity because men stopped acknowledging the One True God, the Creator of Heaven and Earth, the “Most High God”

Epistle of Hebrews Commentary

Note 4:

- This is a twofold blessing. Abram stands between heaven and earth, blessing the man Abram and praising God Most High. In the position of a righteous mediator—the position Aaron and his sons would later adopt in Israel—Melchizedek communicates the blessings of God to the man who would be the “first man to receive” the gift of righteousness by faith in God’s promises.
- Because of this blessing Covenant Jews who would be born from Abraham’s loins would receive “righteousness by faith in God’s promises” in the same manner that Abraham did. This is totally different the way Gentiles would be justified. The Gentile would receive righteousness “by grace through faith” without works of the Law or circumcision.

Romans 3:30

- The encounter with Melchizedek in Genesis 14 is not a detour from the storyline of Abraham and redemptive history. Rather, it plays a key part in seeing Abraham as a medium and mediator by which God would bless the nations (cf. Gen. 12:1–3; 22:18). As the rest of the story unfolds, Abraham is declared righteous when he believes in God’s promises (Genesis 15:6). As God’s covenant with Abraham continues to develop, we see his heirs become kings (Genesis 17:6, 16) and his firstborn son Isaac will be redeemed from sacrifice by the Lord’s provision at Mount Moriah, which is located in Salem—the very home of Melchizedek.

Hebrews 7:2

Note 1:

- This is highlighting the importance of Melchizedek as a perpetual priest
- Both Melchizedek, and Jesus were eternal eternal priests. **Hebrews 7:2**

Hebrews 7:2

Note 1:

- This account of offering a tithe is first mentioned in Genesis 14:20
- The tithe may have been the common practice before the Law of Moses was codified. It was given to the priests to conduct the business of the Temple. This is because the tribe of Levi did not receive and inheritance of land like the other tribes. The other tribes compensated the Levitical priest through means of a tithing system
- The practice of the tithe was to support the ministry of the priest.

Hebrews 7:3

Note 1:

- These attributes of Melchizedek have been a mystery from the beginning of the church.
- In Psalms 110, a messianic psalm written by David (Matthew 22:43), Melchizedek is presented as a type of Christ. This theme is repeated here in the book of Hebrews, where both Melchizedek and Christ are considered kings of righteousness and peace. By citing Melchizedek and his unique priesthood as a type, the writer shows that Christ’s new priesthood is superior to the old levitical order and the priesthood of Aaron (Hebrews 7:1–10).

Note 2:

- Both Melchizedek and Jesus shared the quality of being “priests forever.”

Epistle of Hebrews Commentary

- The Levitical priesthood is derived by genealogy passing the office through the generations. The Melchizedek priesthood is selected by God and not based on genealogy and it has no end.

Hebrews 7:4

Note 1:

- The greatness of Melchizedek is being stated as a comparison to Christ who shared many of the same attributes but is MUCH greater in status to this Old Testament king-priest.
- Jesus was also a king, priest and prophet
- Jesus like all king-priests before the Levitical priesthood was appointed by God and not by genealogy

Note 2:

- There is no mention of a covenant meal of bread and wine in Hebrews like what occurred in Genesis 14:8.
- It appears the recognition of these two great men and the giving of a tithe is to the one who is greater in status. The narrative is to show the position and greatness of Melchizedek above all other men before Most High God.

Note 3:

- The narrative from Genesis 14:18-19 is the first mention of the tithe. The tithe came from the increase because of the blessing of God. The tithe would cause even more increase because it acknowledges God as the source of all supply. Abraham stated this fact to the king in Genesis 14:22-23
- The tithe was also given for the purpose priestly services to God for the people.
- Only priests received tithes.

Hebrews 7:5

Note 1:

- Numbers 18:21-26 state that the Levite priests receive the tithe for their sustenance because they have no inheritance of land like the other tribes.

Numbers 18:21-26

21 "Behold, I have given the children of Levi all the tithes in Israel as an inheritance in return for the work which they perform, the work of the tabernacle of meeting.

22 Hereafter the children of Israel shall not come near the tabernacle of meeting, lest they bear sin and die.

23 But the Levites shall perform the work of the tabernacle of meeting, and they shall bear their iniquity; it shall be a statute forever, throughout your generations, that among the children of Israel they shall have no inheritance.

24 For the tithes of the children of Israel, which they offer up as a heave offering to the LORD, I have given to the Levites as an inheritance; therefore I have said to them, 'Among the children of Israel they shall have no inheritance.'"

The Tithe of the Levites

25 Then the LORD spoke to Moses, saying,

26 "Speak thus to the Levites, and say to them: 'When you take from the children of

Epistle of Hebrews Commentary

Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the LORD, a **tenth of the tithe.**

The high priest received the tithe and was required to give a tenth for themselves.

- The high priest was chosen by rotation each year for the purpose of performing the Passover sacrifices in the temple. Other Levitical priests would serve various duties in the temple also.
- The Tithing System was exclusively for the maintenance of the Levite. There were other taxes collected also in lieu of the Tithes.

“The temple tax was required of Jewish males over age 20, and the money was used for the upkeep and maintenance of the temple. In Exodus 30:13–16, God told Moses to collect this tax at the time of the census taken in the wilderness. In 2 Kings 12:5–17 and Nehemiah 10:32–33, it seems the temple tax was paid annually, not just during a census. This half-shekel tax wasn’t a large sum of money, but roughly equivalent to two days’ wages. According to the tractate *Shekalim* in the Talmud, the temple tax was collected during one of these Jewish festivals: Passover, Pentecost, or Tabernacles.”

-<https://www.gotquestions.org/temple-tax.html>

- The church is not under the Jewish Law which required a Tithe be brought to the Levites for their maintenance (The Temple Tax was different)
 - The church is instructed to “give freely, purposefully, and not begrudgingly.” 2 Cor. 2:9
2 Corinthians 9:7-8
7 So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.
8 And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

Hebrews 7:6

Note 1:

- The reference is Melchizedek. He was not of the order of Aaron the first Levitical priest after Moses as mandated by the Law.

Note 2:

Romans 4:13 “For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.”

- The promise of an inheritance of God’s continual blessing of right-standing did come as a result of obedience to any law but as a result of an individual’s willing to believe it; “faith.”
- The Jews even today are looking for the Messiah to come and set up a kingdom where they will be kings and priests who would rule the world

Hebrews 7:8

Note 1:

- The term, “mortal man” is a hint that Melchizedek was not just a natural man like others in the Levitical priesthood. He may have been able to work miracles like Jesus.

Note 2:

- Melchizedek receives not just Abraham but those who are from his loins.

Epistle of Hebrews Commentary

- The Levites receive tithes from men but Melchizedek receives men. This is like Jesus who receives all who come to Him.

Hebrews 7:11

Note 1:

- “Why the need for a new priesthood from the Levitical priesthood?” is the question posed. The writer was arguing that the former could not make a person righteous but only satisfy the conscience.
- Hebrews 7:11-17 addresses not only the need to change the priesthood to the eternal priesthood but the necessity to change the Law of Moses. Later chapters in Hebrews references this change due to the Law only being a “type and Shadow” of what was to come -namely Jesus as the “eternal priest.”

This question is answered in Hebrews 7:18

The reason the “earthly priesthood” had to be replaced by the “eternal priesthood was:

1. It was weak and unprofitable because it could not make a person “perfect” or “complete” by “removing sin.”
 2. No person could “draw near” to God except the “earthly High Priest.”
- Jesus entered the heavenly “holy of holies” as an “eternal priest” who was a man that was made perfect, complete by His obedience to God.
 - Jesus’s sacrifice was perfect, complete, acceptable, and eternal for all men for all time. There is no need for another sacrifice. That is one of the main points of the Hebrew letter to the Jewish audience.
 - Jesus is from the tribe of Judah and not the priestly tribe of Levi is the point. Jesus is from the tribe of Judah and not the priestly tribe of Levi is the point in this passage of Scripture.
 - The Law mandated that the offspring of the tribe of Levi were the only tribe charged with the duties of the priesthood and all it’s functions.

Hebrews 7:13

Note 1:

- Jesus is from the tribe of Judah and not the priestly tribe of Levi is the point. Jesus is from the tribe of Judah and not the priestly tribe of Levi is the point in this passage of Scripture.
- Again, the Law mandated that the offspring of the tribe of Levi were the only tribe charged with the duties of the priesthood and all it’s functions.

Note 2:

- Only the High Priest could “officiate” for the people under the Law.

officiated:

g4337. προσέχω prosechō; from 4314 and 2192; (figuratively) to hold the mind (h3563 implied) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to: — (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

AV (24) - beware 7, give heed to 5, take heed to 3, give heed unto 1, take heed 1, take heed unto 1, take heed whereunto + g3739 1, misc 5;

1. to bring to, bring near

Epistle of Hebrews Commentary

2. to bring a ship to land, and simply to touch at, put in to turn the mind to, attend to be attentive

3. to a person or a thing: of caring for, providing for
to attend to one's self, i.e. to give heed to one's self

4. give attention to, take heed

to apply one's self to, attach one's self to, hold or cleave to a person or a thing

5. to be given or addicted to or to devote thought and effort to

Hebrews 7:16

Note 1:

- Commandments produced death and a priesthood that is perpetuated through genealogy therefore it is NOT eternal. It requires continual sacrificial offerings. It should be noted that the High Priest had to first make a sacrificial offering for himself before he made an offering for the people.
- Jesus, because He possessed eternal life, offered Himself so as that His offering would give eternal life to others. It was not an offering of “bulls and lambs” like the earthly priests who only eased the conscience of the sinner. Just removed the sin and gave life at the same time.

Hebrews 7:18

Note 1:

- The Law could not make a person perfect, of rather “complete.” because the sacrifice by the high priest could not remove sin or the effect of sin which is death. Therefore, the Law of Commandments was “weak and unprofitable” for the sinner in the long run.

Romans 8:3-4

3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

Galatians 3:21

21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.

Hebrews 7:19

Note 1:

- Paul preaching to Israel:

Acts 13:36-39

36 "For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;

37 but He whom God raised up saw no corruption.

38 Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;

39 and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

Epistle of Hebrews Commentary

- From this point forward the subject of the Eternal Priesthood and the eternal sacrifice of Jesus is shown to be the only thing needed for the Jewish reader of this pointed letter. This was a tremendous paradigm shift for the Jew. It was not, however, for the Gentile who was without a covenant and and not under the Law.

Hebrews 7:20

Note 1:

- The temporal priesthood was transferred by generational lineage as prescribed by the Law of Moses. God did not swear an oath to the effect is the point but simply mandated the role.
- The eternal high priest in the order of Melchizedek was created by “oath” or by the literal “word of God,” which cannot be changed. It is an eternal word.
- Jesus was made the eternal priest by God giving His word to such. That is the difference.
- Hebrews 7:20-28 argues three reasons for the replacement of the Levitical priesthood:
 1. The eternal priesthood was created by the “word of God”, the Levitical priesthood was prescribed by Law and the sacrificial system was temporary until Jesus would come.
 2. Jesus, who as eternal high priest, became the guarantee of a better covenant because He offered Himself as the sacrifice.
 3. The Levitical priests had to be replaced because of death. Jesus lives forever and does not need to be replaced. He has an unchangeable as well as eternal priesthood. Because of this He is able to “save to the uttermost.”
 4. Jesus

Hebrews 7:22

Note 1:

surety- (guarantee)

g1450. ἔγγυος eggynos; from 1722 and γῆλον guion (a limb); pledged (as if articulated by a member), i.e. a bondsman: — surety.

AV (1) - surety 1;

a surety, a sponsor

Hebrews 8:6 But now He has obtained a more excellent ministry, inasmuch as He is ALSO Mediator of a better covenant, which was established on better promises.

Hebrews 7:28

Note 1:

- The temporal priesthood was transferred by generational lineage as prescribed by the Law of Moses. God did not swear an oath to the effect is the point but simply mandated the role.
- The eternal high priest in the order of Melchizedek was created by “oath” or by the literal “word of God,” which cannot be changed. It is an eternal word.
- Jesus was made the eternal priest by God giving His word to such. That is the difference.

Hebrews 7:28

Note 1:

weakness:

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g0769. ἀσθένεια astheneia; from 772; feebleness (of mind or body); by implication, malady; morally, frailty: — disease, infirmity, sickness, weakness.

AV - infirmity 17, weakness 5, disease 1, sickness 1, 24

1. want of strength, weakness, infirmity of the body its native weakness and frailty
2. feebleness of health or sickness of the soul:
3. want of strength and capacity necessary:
 - to understand a thing
 - to do things great and glorious
 - to restrain corrupt desires
 - to bear trials and troubles

Note 2:

- this was a “word of oath” from God to Jesus.

Psalms 110:4 The LORD has sworn

And will not relent,

"You are a priest forever

According to the order of Melchizedek."

Note 3:

- Jesus was perfected (completed as a man) through suffering. He was the first “God-man” of many to follow. The first-born of creation (God-man)

Hebrews 2:10-11

10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect (complete: body, soul, and spirit) through sufferings.

11 For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren,

Epistle of Hebrews Commentary

Hebrews 8:1

Note 1:

“This is the main point...”

- This verse is summarizing everything about the eternal and superior priesthood on Jesus.
 1. Jesus is the first and Eternal High Priest who ministers in the tabernacle located in the throne room of heaven. This throne was not built by man
 2. Jesus is an Eternal King whose throne and reign is forever.Following is an explanation of this “new“ priestly service.
- Jewish tradition and culture evolved around the Temple and the priesthood. This is why the argument about the superiority of Jesus and why these Jewish believers should not return to the type and show of the old system of worship.

Hebrews 8:2

Note 1:

- The true tabernacle is in heaven. The earthly tabernacle is a shadow of the heavenly. God told Moses to build the earthly tabernacle to the exact detail of the heavenly tabernacle.

Exodus 25:9 “According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.”

Exodus 25:40 “And see to it that you make them according to the pattern which was shown you on the mountain.”

Hebrews 8:5 ”who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."”
- The heavenly tabernacle was not made by man but by God
- “Tabernacle” literally means 'place of dwelling' and was so called in the belief that God literally lived within its sacred confines. When Israel camped in the wilderness, the tabernacle was set up in the precise center of the camp (symbolizing the idea that God was to be the center of his people's lives).”

Hebrews 8:6

Note 1:

- Jesus provided two things for the Jew. He obtained a greater sacrificial ministry and He inaugurated a new covenant as prophesied in Jeremiah 31:31
- Because of the “grace of God”, the redemption of the Gentile is included in the New Covenant redemption God made with Israel. i.e., God will “remember sins no more” and He will “write His Laws and commandments on the hearts” of those who believe.
- The better promises on which this covenant is founded rest solely in the Lord Jesus.
- The New Covenant is superior because of this, and unlike the first, it is not based on cause and effect. In other words, God is not limited in his interaction with us based on something we do or do not do.

Epistle of Hebrews Commentary

Chapter 8 expounds on the differences of the New Covenant.

1. He put his laws in our hearts and minds so that we can be familiar and intimate with His ways and precepts (Hebrews 8:10).
2. He makes us His people, declaring that He will be our God (Hebrews 8:10).
3. He reveals himself to us so that we do not need someone to tell us about God, we can experience Him for ourselves (Hebrews 8:11).
4. He has forgiven our sins and goes a step further declaring that he will also forget them entirely (Hebrews 8:12).

Hebrews 8:7

Note 1:

- The New Covenant is “EXCLUSIVELY” with Israel and not with the Church. The Church is comprised of both Jewish and Gentile believers. Because Christ offered Himself, He is the only participant with God in making that covenant.
- There has major confusion between the New Covenant and who receives “all the blessings of the New Covenant without being a part of the agreement.
- We have these amazing things as New Covenant believers, both Jew and Gentile, who are now “in Christ” become the beneficiaries of that covenant. This is why this covenant is far superior than the previous one. The covenant is one of “total blessing” without a required performance other than believing.
This is what David saw and why he pronounced a blessing on us (Psalms 32:1-2, Romans 4:6-8).
- See Ephesians 2 for the acceptance of the Gentile into redemption found in the New Covenant of Israel

Note 2:

- The first covenant is speaking of the Law of Moses which was given at Mt. Sinai.
- This thought is developed in succeeding verses using Jeremiah 31:31.
- The Law and Prophets was fulfilled at the cross and resurrection of Jesus. There is no need to follow the sacrificial part of the Law because Jesus fulfilled it eternally in that He offered Himself as the “sacrificial Lamb. The sacrificial part of the Law was a “type and shadow” of
 1. He put his laws in our hearts and minds so that we can be familiar and intimate with His ways and precepts (Hebrews 8:10).
 2. He makes us His people, declaring that He will be our God (Hebrews 8:10).
 3. He reveals himself to us so that we do not need someone to tell us about God, we can experience Him for ourselves (Hebrews 8:11).
 4. He has forgiven our sins and goes a step further declaring that he will also forget them entirely (Hebrews 8:12).
- We have these amazing things as New Covenant believers, which is why our covenant is far superior than the previous one. This is what David saw and why he pronounced a blessing on us (Psalms 32:1-2, Romans 4:6-8).

Epistle of Hebrews Commentary

Hebrews 8:7

Note 3:

- The first covenant was faulty and incomplete in that it could not make a person righteous in their heart. It just satisfied a guilty conscience so a person would not hide from God as Adam and others did.
- Jesus came to fulfill the ordinances the old covenant. He was already declared righteous because He walked in total faith and confidence in God. (The prayers of a righteous man avails much...James)
- The “first” covenant (Mosaic Law) taught Israel how to follow the path of righteousness but it could never declare (or make) them righteous.
- Israel did not pursue God in “faith” they pursued Him by trying to live up to the standards set in the Law. IN other words, they believed their performance in obedience to the Law (or rules) made them and their sacrificial system made them righteous.
- The only thing that makes a person righteous is “faith”

Hebrews 8:8

Note 1:

- God found fault with Israel because they were pursuing their OWN right-standing with God through their ability to obey the Law. In reality, they were comparing themselves by themselves and producing self-righteousness for some adherent. The Law was for the purpose of:
 1. Showing God’s standard of righteous living
 2. Magnify sin
 3. Show a need for a Redeemer because no one could keep the Law
- The Law for Israel was designed to show them they could never achieve righteousness through their own efforts.
- It is faith in God and the work of God (cross & resurrection) that declares a person righteous

Note 2:

- The fault was not with the first covenant. The problem was that the covenant became the judge of the heart because Israel could not fulfill or keep it. Also, first covenant and the Law could not make a person righteous. In fact, it condemned people with respect to rightness.
- The sacrificial system was instituted in the Law so that Israel would find relief from a guilty conscience. The New Covenant provide ONE sacrifice for ALL sin for ALL time. To continue to accept and remember the eternal sacrifice of Jesus is to walk free of sin consciousness and free of guilt and shame.

Hebrews 8:10

Note 1:

- The New Covenant is exclusively with Israel and not any Gentile or Gentile nation.
- Gentiles were included in redemption because God extended grace to us. (Ephesians 2)
- God promised that the New Covenant would enable the Israelites to do four things:

Epistle of Hebrews Commentary

1. They would know and desire to do God's will ("I will put My laws into their minds, and write them on their hearts." v. 10b).
2. They would enjoy a privileged, unique relationship with God ("I will be their God, and they shall be My people," v. 10c).
3. They would "know" God ("the Lord") directly (v. 11).
4. They would experience permanent forgiveness of their sins ("I will be merciful toward their wrongdoings and their sins I will no longer remember," v. 12).

This phrase is a double negative in the Greek, which heightens and makes clear this promise. i.e., "I will NEVER, EVER remember their sins."

These are the better promises that the writer referred to earlier (v. 6). Note that they are unconditional; the Israelites would not have to do anything to obtain these promises.

Hebrews 8:12

Note 1:

- God extended mercy to the Jew by fulfilling their Law.
- He extended grace to the Gentile apart and without any consideration of the law

Note 2:

- The Greek word "*kainos*" is used to describe this covenant. *Kainos* means "different in quality as well as new in time" as opposed to simply "new in point of time" The Greek word for "new point in time" is *neo*.
- The New Covenant has not only been given more recently than the Old Covenant, but it is of a different, superior quality.

Hebrews 8:13

Note 1:

- Notice it is the old covenant or old contract with Israel that is obsolete. In the context of these scriptures it is the priestly services found in the older covenant that are being now obsolete.
- Jesus did not come to remove the whole Law of Moses but to be the embodiment of that Law having obeyed it to the letter.

Matthew 5:17-18

17 "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

18 For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

- The Law, when it was given, depicted righteousness in thought, word, and deed. It still teaches this and is applicable for correction and instruction in rightness.
- The only difference is there is no penalty or sacrifice for disobeying the Law. This is because Jesus made a sacrifice that is sufficient for all eternity for all who would accept it. He removed the issue of sin and death for eternity.

Note 2:

Epistle of Hebrews Commentary

- The Greek word “kainos” is used to describe this covenant. Kainos means “different in quality as well as new in time” as opposed to simply “new in point of time” The Greek word for “new point in time” is “neo.”
- The New Covenant has not only been given more recently than the Old Covenant, but it is of a different, superior quality.

Epistle of Hebrews Commentary

Hebrews 9:1

Note 1:

- Verses 1-15 presents a summarized version of the Earthly Sanctuary as dictated by God to Moses and shown in detail Exodus 25:10-39.
- God was emphatic in His command to build the Earthly Sanctuary according to His instructions.

Exodus 25:40 “And see to it that you make them according to the pattern which was shown you on the mountain.”

- God was emphatic in His command to build the Earthly Sanctuary according to His instructions.
- The Earthly Sanctuary, again, is a “type of shadow” of what was to come, namely Christ!
John 2:18-21 “Destroy this temple and i will raise it up in three days”.....”But He was speaking of His body.

Note 2:

- There are two things concerning the “physical aspects” of the sanctuary in this verse:
 1. The “rules” governing the service and protocols of the priests and
 2. The actual building itself and the placement of the entities within it.

Hebrews 9:2

Note 1:

- The High Priest was the only person to enter the Holy of Holies so there was details known other than was given in this verse and in the following scripture verses.

Exodus 25:17

Leviticus 16:2 “and the LORD said to Moses: "Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat.””

Hebrews 9:3

Note 1:

- Verses 3-5 is a summary of what elements are behind the veil in the “Holy of Holies”
- Exodus 25:10-22 describes in great detail the construction and placement of the Ark of the Covenant.

Hebrews 9:5

Note 1:

- The writer declined to speak of the tabernacle furnishings in more detail (v. 5), because his main purpose was to contrast the two rituals and the two covenants.
- Details are found in the following scripture verses.

Exodus 25:17

Leviticus 16:2

1 Kings 8:7

Epistle of Hebrews Commentary

Hebrews 9:7

Note 1:

- “sins committed in ignorance” is a reality for both the old and new covenants. We all have sin that is done in our ignorance.
- God forgives our ignorance is the point!
- Jews had Jesus crucified in ignorance:
 - **John 23:34** Then Jesus said, "Father, forgive them, for they do not know what they do."
- Peter speaking to Israel after Pentecost:
 - **Acts 3:17** "Yet now, brethren, I know that you did it in ignorance, as did also your rulers."
- Paul speaking to Greeks in Athens:
 - **Acts 17:30** "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,"
- Paul writing to the Ephesians:
 - **Ephesians 4:18** “having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;”
(NOTE: that it is “ignorance” that alienates a person from the “life of God “and NOT sin. God has always communicated with man even after the fall. Man was unable to respond because he had no life within himself. Jesus was different because He had the “life of God” within.)
What we don’t know has the ability to kill us, namely that “sin” is not the issue -“ignorance” that God has removed sin in Christ is the issue.)
- Paul describing his life before Christ as one of “ignorance.”
 - **1 Timothy 1:13** “although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief.
- The difference is that in the “new” covenant:
 1. all sins are covered under the blood sacrifice of Christ.
 2. God does not remember any sin against any person

Hebrews 9:9

Note 1:

- This context of scripture is making the point that gifts and sacrifices could only cleanse the conscience from guilt, shame or fear. It could not make one accepted. (Eph. 1:6)
- It is possible to fulfill all the outward obligations of religion and still have a conscience that is not right with God.
- A conscience stained with sin is the one effective barrier to man's fellowship with God The necessity of a cleansed conscience is insisted upon throughout the epistle.
 - **Hebrews 9:14** “how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

Epistle of Hebrews Commentary

Hebrews 10:2 “For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.”

Hebrews 10:22 “let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.”

Hebrews 13:18 “Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.”

- Therefore the Law’s sacrificial system could not make a person “completely” righteous.
- Believing in the heart that the sacrifice offered by Jesus on the cross was for the “total removal of ALL sin for ALL men for ALL time”, then sin becomes a non-issue allowing a person to live a life “towards God” and not separated by the conscience from God.

Hebrews 9:10

Note 1:

- “reformation” is another word for the institution of the “New Covenant” by Jesus

Hebrews 9:11

Note 1:

- **Hebrews 10:1** For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.
- **Ephesians 1:3-5**
 1. Blessed with every spiritual blessing in high places
 2. Chosen us (Jews) before the foundation of the world (natural realm) to be holy (consecrated; pure; morally astute like Himself) and without blame before Him in love
 3. Predestined Jews to be adopted as sons because it simply pleased Him
 4. Provided redemption AND the forgiveness of sins THROUGH the blood of Jesus because of His grace and graciousness towards the Jew and ALL mankind
 5. Make known the mystery of His will from eternity past because of His pleasure and purpose
 6. ULTIMATELY...He would gather ALL things in Christ unto Himself both in heaven and in earth
 7. Obtained an inheritance of eternal life that came through Jesus and would be a commendation of God’s glory or goodness

Ephesians 1:13 States that “Gentiles are included” in this plan of redemption and salvation.

Hebrews 9:14

Note 1:

- This is a comparison that shows the sacrifice of Jesus was greater in that it removed individual sin forever. In so doing, a believer in this work has the potential to free of the thought of sin in there conscience.
- The sacrificial system under the Law was a constant reminder of sin with a constant effect on the heart and conscience.

Epistle of Hebrews Commentary

- The blood of Christ cleansed a person of an evil conscience. While this is an eternal truth, one has to fight the fight of faith believing it and confessing it.

1 Timothy 6:11-12

11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.

12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

Note 2:

- Dead Works is considered to be the sacrificial system because it could not alleviate the conscience from guilt or shame, both of which results in fear.
- Dead works is also action on the part of the person to attain right standing with God.
- Example of Adam (& Eve):
Genesis 3:10 "So he said, "I heard Your voice in the garden, and I was afraid because I was naked (exposed; not safe); and I hid myself."
- Note from Genesis 3:10-
The first emotions experienced were fear and then shame. Man was designed like all created things to be aware of the Creator. He was designed to ultimately glorify God.
- Sin produces self-consciousness. A living creature knows within themselves that they have sinned. This causes them to be a fudge between good and evil.
- Sacrifices can never cleanse a guilty conscience because they do not produce life.
- The sacrifice of Christ both removes God's knowledge of the sin of the sinner and gives life at the same time
1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

Hebrews 9:23

Note 1:

- The Old Covenant sanctuary was inferior for five reasons:
 1. It was an earthly sanctuary (Hebrews 9:1),
 2. It was a type of something greater (its antitype; Hebrews 9:2-5)
 3. it was inaccessible to the people (Hebrews 9:6-7).
 4. it was only temporary (Hebrews 9:8)
 5. its ministry was external rather than internal (Hebrews 9:9-10).

Hebrews 9:24

Note 1:

- Jesus entered into the heavenly tabernacle. The earthly temple was a representation of what existed in heaven.

Epistle of Hebrews Commentary

Hebrews 10:2

Note 1:

- To have no more consciousness of sins does not mean that true believers are magically unaware of sinfulness in their lives. The statement refers to the consciousness of “sin's guilt” because it incurs a judgement of wrongdoing. When one focuses continually on the finished work of the cross, that person has faith in the sacrifice of Christ’s blood who condemned ALL sin in the flesh. The cross because of the blood sacrifice of Christ made the guilt and condemnation incurred from sinning of no effect. It therefore removed the dominion that sin had over the mankind.

Romans 8:1 “There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit”

- Believers still have to resist sin in the flesh but it’s done by yielding to the Holy Spirit, by becoming “spiritually-minded.”

See Romans 8:1-11 for an explanation of the effect of the cross and blood of Christ in the life of the Believer.

- Condemnation points to your sin; the blood of Christ points to God’s forgiveness and mercy
- Condemnation makes you aware of your failure and weakness; the blood of Christ makes you aware of God’s grace and mercy
- Condemnation highlights your inability; the blood of Christ frees you to walk in His ability and power

Note 2:

purified g2508. καθαίρω *kathairō*; from 2513; to cleanse, i.e. (specially) to prune; figuratively, to expiate: — purge.

AV (2) - purge 2;

1. to cleanse, of filth impurity, etc
 2. to prune trees and vines from useless shoots
 3. metaph. from guilt, to expiate
- The Word of God declares a believer pure and innocent, free from guilt and condemnation. The blood of Christ is the payment for that declaration.
 - The Word of God washes the conscience to cleanse it from guilt (Ephesians 5:26) while the blood frees one from condemnation for wrong-doing or sin.

John 15:1-3

1 "I am the true vine, and My Father is the vinedresser.

2 Every branch in Me that does not bear fruit He takes away(*lifts up*); and every branch that bears fruit He prunes (*kathairō: purifies; purges*), that it may bear more fruit.

3 You are already clean (*katharos: purified; purged*) because of the word which I have spoken to you.

Clean g2513. καθάρως *katharos*; of uncertain affinity; clean (literally or figuratively): — clean, clear, pure.

AV (28) - pure 17, clean 10, clear 1;

Epistle of Hebrews Commentary

1. clean, pure, physically purified by fire
2. in a similitude, like a vine cleansed by pruning and so fitted to bear fruit
3. in a levitical sense: clean, the use of which is not forbidden, imparts no uncleanness
4. ethically free from corrupt desire, from sin and guilt
5. free from every admixture of what is false, sincere genuine, blameless, innocent unstained with the guilt of anything

Hebrews 10:7

Note 1:

- If a person is doing the will of God “perfectly” then there is no need for a sacrifice. This verse is emphatically saying that the “obedience of Christ unto death” is greater and completely fulfills forever any animal sacrifice that anyone could offer.
- Except for Jesus, no man was ever committed to do the will of God...”even unto death,”
- The purpose of the Temple sacrifice was to relieve the guilt and shame of the conscience. It was not to make one acceptable to God. It is “faith in the sacrifice of Jesus” which makes one accepted by God.

Ephesians 1:6 “...to the praise of the glory of His grace, by which He made us accepted in the Beloved.”

God’s grace has made the Gentile accepted through the faith and obedience of Christ (Ephesians 1:13 “...In Him you ALSO trusted” is speaking of the Gentile)

The Greek word for “accepted” is “charitoo” whose root is “grace” and “highly favored”

accepted g5487. χαριτόω charitoō; from 5485; to grace, i.e. indue with special honor: — make accepted, be highly favored.

AV (2) - be highly favored 1, make accepted 1;

1. to make graceful
 2. charming, lovely, agreeable
 3. to peruse with grace, compass with favor
 4. to honor with blessings
- To obey is better than sacrifice
1 Samuel 15:22
"Has the LORD as great delight in burnt offerings and sacrifices,
As in obeying the voice of the LORD?
Behold, to obey is better than sacrifice,
And to heed than the fat of rams.
 - describes a person who TURNS (repents) for help
Psalms 51:16-17
16 For You do not desire sacrifice, or else I would give it;
You do not delight in burnt offering.
17 The sacrifices of God are a broken spirit,

Epistle of Hebrews Commentary

A broken and a contrite heart—
These, O God, You will not despise.

- Doing the right thing is more acceptable to God

Proverbs 21:3 To do righteousness and justice is more acceptable to the LORD than sacrifice.

- Seeking to hear God and then obey always results in success. A proud person prefers to sacrifice because they desire to be in control rather than to obey.

Jeremiah 7:22-24

22 For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.

23 But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.'

24 Yet they did not obey or incline their ear, but followed the counsels and the dictates of their evil hearts, and went backward and not forward.

- God requires three things over personal sacrifice:
 1. Endeavor to do the right thing towards others (and towards yourself). This is love
 2. Show mercy rather than condemnation towards others (and towards yourself) This also is love.
 3. Stay humble in your own eyes so God can exalt you in due season

Micah 6:6-8 (

6 With what shall I come before the LORD,

And bow myself before the High God?

Shall I come before Him with burnt offerings,

With calves a year old?

7 Will the LORD be pleased with thousands of rams,

Ten thousand rivers of oil?

Shall I give my firstborn for my transgression,

The fruit of my body for the sin of my soul?

8 He has shown you, O man, what is good;

And what does the LORD require of you

But to do justly,

To love mercy,

And to walk humbly with your God?

Hebrews 10:10

Note 1:

- “By that will” is a reference to the obedience of Jesus unto death

Psalms 40:6-8

6 Sacrifice and offering You did not desire;

My ears You have opened.

Burnt offering and sin offering You did not require.

7 Then I said, "Behold, I come;

In the scroll of the book it is written of me.

Epistle of Hebrews Commentary

8 I delight to do Your will, O my God,
And Your law is within my heart."

Hebrews 10:12

Note 1:

- **Psalms 110:1** "The LORD said to my Lord
"Sit at My right hand,
Till I make Your enemies Your footstool.""
- To sit down at the "right hand" of a sovereign is to be seated in a place of prominence and power above ALL other powers.
- The "right hand of God" explicitly shows all of God's created beings; i.e., ALL of mankind and angelic beings, but more specifically Satan and his legions, that God is not only sovereign in His choices but that Jesus was empowered because of His choice to "do the will of God."
- Jesus now reigns in power as "a MAN" seated at the right hand of the Father reigning from heaven through His communication with the Holy Spirit. John 16:13-15
- The fact that Jesus sat down in a metaphor for being "at rest" because His works, like God the Father's works are complete.
- **Mark 16:19** Jesus ascended into heaven and "sat down at the right hand of God.

See also:

Romans 8:24

1 Peter 3:21-24

Hebrews 10:14

Note 1:

- Jesus offered one sacrifice for all time, for all eternity, for all mankind. Because He was an eternal priest that sacrifice not only transcended time but had the ability to "make perfect" or "make complete" any person who would put faith in His offering of Himself, the "perfected sacrifice."
- Jesus became "perfected" or "complete" as while He was in the flesh through suffering in the flesh. His suffering occurred because He was obedient to the will of the Father in all things even unto death. Jesus walked in "perfect faith" not wavering.
- Through suffering Jesus experienced everything humans experience. He was able to identify with the sufferings of mankind in such a way as to be compassionate and merciful driving Him to offer Himself for sins of all.
- Because of His righteous act God's justice required Jesus be reinstated to life. To do so He had to complete Jesus in body, soul, AND spirit; He became the first "new man" who would live forever. Putting faith in Jesus transforms an individual into the same likeness –the same image and makes them also acceptable to God. It is worth noting that the Believer is waiting for the "redemption of their body"; a new heavenly body similar to that of the risen Jesus.

(See Romans 8:23)

Hebrews 2:10 "For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect (complete as a man) through suffering."

Epistle of Hebrews Commentary

Hebrews 5:9 And having been perfected (completed), He became the author of eternal salvation to all who obey Him,

Hebrews 7:28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected (completed) forever.

Philippians 3:12 “Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.”

- A person becomes a new creature immediately at conversion. They become complete in Him with respect to the “born-again spirit.” What has not been perfected is the body or temple of that spirit. A person becomes “totally perfected or completed ” when they receive a “new body” when the dead rise.

Luke 13:32 -”And He said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected.

- In this passage of scripture the word “perfect” eludes to the “resurrection.”

Hebrews 10:18

Note 1:

- The point of this verse is to show that there is NO NEED for any more sacrifices if the cross of Christ not only “removed sin” but causes God not to remember sin any more.
- In the same manner a person who has a disease like cancer, once the treatment has removed the disease there is no need to continue any medical treatment. This is what Christ did.

Remission: g0859. ἄφεσις aphasis; from 863; freedom; (figuratively) pardon: — deliverance, forgiveness, liberty, remission.

AV (17) - remission 9, forgiveness 6, deliverance 1, liberty 1;

1. release from bondage or imprisonment, forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty
- This is the context of Hebrews 10 that the sacrifice of Jesus removed the dominion of sin forever

Isaiah 61:1 "The Spirit of the Lord GOD is upon Me,
Because the LORD has anointed Me
To preach good tidings to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to those who are bound;

Hebrews 10:19

Note 1:

- Verses 1-19-39 contains the fourth warning concerning willful sinning by rejecting Jesus, King, Priest and Messiah, and returning to the Law of Moses.
- A summation and a three-fold admonition begins with verse 19 and continues through verse 25:

1. The way to God is not through observing the Law but through Christ.

Epistle of Hebrews Commentary

2. Because Jesus is the ultimate High Priest of our confession one can have hope and great confidence in knowing that all sin for all time has been removed and there is no need for continually sacrifices

3. It is the Believers responsibility to love each other as a bond to help others not abandon their faith in Christ because of the persecution. Love is the thing that helps others overcome isolation. Regular fellowship and attendance in gathers provides support when a person is under attack.

The “assembling of yourselves” has been used in a negative legalist way to compel people to attend church. The motivation should always be for the purpose of encouraging and supporting one another in love.

- The whole epistle of Hebrews was written to the Jew and not to the Gentile. The language in the epistle would only be understood by someone who had been raised in a culture that was defined and dominated by the Law of Moses.
- “boldness” means “all out-spokenness,” In other terms “frankness, bluntness, publicity; by implication, assurance, confidence.”

Hebrews 10:22

Note 1:

- God has already drawn near to us. We have to draw near to Him by having full confidence in what He has accomplished for us in Christ.
- We have to know that God is always and forever faithful towards us otherwise we will be full of condemnation and guilt
 - 1 John 3:20 “For if our heart condemns us, God is greater than our heart, and knows all things.”
- We can approach God with no shame, guilt, or fear of reprisal because the sin issue has been removed and God is faithful and just to forgive our sin because of our acceptance by faith of the cross.

Hebrews 10:25

Note 1:

- The Hebrews in which this epistle was directed towards were weary and wanting to abandon the faith due to the hardships of persecution and loss. They were being instructed to gather in order to encourage and support one another under the stress of the times.
- The primary reason we go to church is "to stir up love and good works" and to encourage each other.
- Many Christian denominations have used this as a means to compel people to attend church. While it is very important for spiritual growth, safety, and stirring one up through fellowship, to compel someone to come to church is legalism.
- Under the Law of Moses observance of the Sabbath was compulsory; In Christianity it is not. This is because the born-again person is in constant fellowship with the Holy Spirit.

Hebrews 10:26

Note 1:

Epistle of Hebrews Commentary

- Hebrews 6:4-6 The sin in this Hebrews 6 and in verse 26 of this chapter are one and the same. It is not “individual sin(s)” but it is a “complete rejection” of their salvation by going back under the Law of Moses.
- Again, this is a reference to the Hebrew believers who are wanting to go back under the legalism found in the Law of Moses. This, unlike verses 19 to 25, is a strong negative warning to those who were departing faith in Christ. Verses 25 to 31 explains the harsh consequences of abandoning the faith with the full knowledge of what they are doing. They are no longer ignorant of Christ.
- The writer is pointing out that obedience to that Law and its sacrificial system does not remove sin. There is no longer a sacrifice, even under the Law, once they know the truth of Christ’s sacrifice.
- Jesus was the LAST SACRIFICE for sin. He condemned sin in the flesh. There is no longer any sacrifice for sin. The only sacrifice for sin that remains is the cross.
- Jesus removed the dominion of sin over man. Before the cross and could not but help to sin because it was his nature. After he cross man received a new nature if he accepted the finished work of the cross.

Hebrews 10:27

Note 1:

- Those who reject the knowledge of the sacrifice of the cross once enlightened can only fearfully expect judgement and punishment. |

Hebrews 10:28

Note 1:

- This was a major stumbling block for Jewish believers. The law of Moses and the covenant of circumcision is what defined and separated the Jew from the rest of the nations.

Hebrews 10:29

Note 1:

- In context this is speaking of someone (specifically the Jew in context) who has at some point accepted the atonement of the sacrifice of Jesus only "common thing". In turn it is an insult to the Holy Spirit.

Hebrews 10:31

Note 1:

- Verses 26-31 is a comparison of:
 1. Covenants
 2. Sacrifices
 3. Judgements
 4. Trials
- The author is showing, again, the superiority of the sacrifice of Christ.
- Also to continue in sin having been freed from sin is to disavow the ultimate and final sacrifice of Jesus. Therefore there is only judgement left for that person.

Hebrews 10:32

Epistle of Hebrews Commentary

Note 1:

- This letter at this point takes on an encouragement to “stay the course” and receive the promises of God which have great reward in faith in Christ. It explains the benefits of faith in Christ.
- Once a person is enlightened having experienced salvation and the truth of faith in Christ it is nearly impossible to reject it without suffering the dire consequences.

Hebrews 6:4-6

4 For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit

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

6 if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.

- Revelation or illumination, or coming into a knowledge of truth, always causes tribulation and persecution when openly expressed to others.

John 15:18-27

18 "If the world hates you, you know that it hated Me before it hated you.

19 If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

20 Remember the word that I said to you, A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

21 But all these things they will do to you for My name's sake, because they do not know Him who sent Me.

Hebrews 10:34

Note 1:

- This reference to chains appears to be about Paul which would make him the author.

Hebrews 10:36

Note 1:

- Endurance is a requirement in doing the will of God and receiving the promise. In this context the Hebrew readers were being encouraged to “stay the course”, to “stay in faith”, and not return to the works of the Law.
- Paul states in the Galatian Epistle that Jews under the Law are “cursed” because they cannot fulfill all of the Law of Moses. No one is made just by obedience to the rules or the Law. A truly “just person” who is totally given over to trusting God is the one who is just in His eyes.

Galatians 3:10-14

14 For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."

1 But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."

12 Yet the law is not of faith, but "the man who does them shall live by them."

13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is

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written, "Cursed is everyone who hangs on a tree"),
14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Galatians 3:10-12

10 For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."

11 But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."

12 Yet the law is not of faith, but "the man who does them shall live by them."

- It is by patient endurance one also possesses their soul; i.e., not given over to fear but committing everything to God.
- Jesus gave warning and instructed the disciples about what would happen after the cross/

Luke 21:16-19

16 You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death.

17 And you will be hated by all for My name's sake.

18 But not a hair of your head shall be lost.

19 **By your patience possess your souls.**

Hebrews 10:37

Note 1:

- This is a transliteration of a verse in Habakkuk.

Habakkuk 2:3

“For the vision is yet for an appointed time;
But at the end it will speak, and it will not lie.
Though it tarries, wait for it;
Because it will surely come,
It will not tarry.”

- “He” in this verse is Jesus. In the next verse the word “just” is literally “My Just One”, a reference to Jesus. Jesus lived totally and completely by faith and trust in the Father.

Hebrews 10:38

Note 1:

- A just or righteous person will live by faith in God and what He says or reveals
- In all conflicts God is asking us to trust Him!

Hosea 4:6

My people are destroyed for lack of
knowledge (of God and His will and purpose)

Hebrews 10:39

Note 1:

- The Hebrews are being they are not like those who will give up but are among those who “keep walking by faith in God” to the preservation of their very soul.

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- This is important! To go back under the Law having full knowledge of what Christ not only did for them but having experienced the power of the gospel for themselves is to lose their very soul. They are not ignorant. God holds us responsible for what we know not for what we do not know.

2 Peter 2:20-21

20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.

21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them.

Note 2:

- Perdition means “destruction.”

Perdition

g0684. ἀπώλεια apōleia; from a presumed derivative of 622; ruin or loss (physical, spiritual or eternal): — damnable(-nation), destruction, die, perdition, x perish, pernicious ways, waste.

AV (20) - perdition 8, destruction 5, waste 2, damnable 1, to die + g1519 1, perish + g1498 + g1519 1, pernicious 1;

1. destroying, utter destruction of vessels

2. a perishing, ruin, destruction of money

3. the destruction which consists of eternal misery in hell

- The devil is referred to as “the” son of perdition”

2 Thessalonians 2:3 “Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,”

- Jesus called Judas “a son of perdition” which is another word for “offspring of the devil”

John 17:12 “While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.”

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Hebrews 11:2

Note 1:

- The elders is a reference to those whose life of faith in God preceded a covenant relationship with God beginning with Abel, the son of Adam. The testimony they depicted in their lifestyle was one of continually acknowledging and believing God.
- God made promises, many of which were fulfilled in later generations of their lineage.

Note 2:

- Obtained a good testimony implies “from God” because He was pleased when the individual trusts Him. They knew this because God responded by fulfilling the things promised them.

•

Testimony in the Old Testament:

μαρτυρέω martyreō; from 3144; to be a witness, i.e. testify (literally or figuratively): — charge, give (evidence), bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.

Testimony in the New Testament:

g3144. μάρτυς martyr; of uncertain affinity; a witness (literally (judicially) or figuratively (genitive case)); by analogy, a “martyr”: — martyr, record, witness.

AV (34) - witness 29, martyr 3, record 2;

1. a witness in a legal sense
2. in a historical sense one who is a spectator of anything, e.g. of a contest
3. in an ethical sense those who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death

Acts 1:8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Hebrews 11:3

Note 1:

- This chapter, sometimes referred to as the “Hall of Faith” is meant to encourage and exhort the Jews who were weary of standing in faith. It still has the same effect on the Body of Christ today.
- The phrase, “by faith,” is recorded 19 times in this chapter.
- The phrase “through faith,” is mentioned 1 time followed by an excess of 20 Old Testament examples of people and instances where recorded individuals stood against all odds and continued to believe God. Several of them never had what God promised manifest in their lifetime.
- The response to faith is a corresponding action.
James 2:17 “Thus also faith by itself, if it does not have works, is dead.”
- The examples given in this chapter of Hebrews is meant to remind specifically the Jewish Believers, but applicable to all Believers both Jew and Gentile that while we are in this world we will have many obstacles to overcome.

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- The Good News is that God has overcome for us in Christ—we just have to believe He did.
1 John 5:4 “For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.”

overcome (verb)

1. succeeds in dealing with (a problem or difficulty);
 2. defeats (an opponent);
 3. prevail
 4. overpowers or overwhelms
- “At the end of the day it is FAITH in God that is still standing”

Hebrews 11:4

Note 1:

- Abel’s sacrifice was “more excellent” because he presented it to God “in faith.” Cane’s offering was very likely “merely ritual. This is a comparison between “faith-righteousness” and legalism.
- Faith between Abel and Abraham is mentioned between verses 4 and 7. These individuals were non-covenant people but they retained a knowledge of God within themselves allowing them to have a relationship to respond to God in faith. The actions coming from there ‘faith and trust’ in God caused God to become “accepted” and therefore righteous.
- It’s interesting to note that Adam is not mentioned in this listing of people who walked by faith. Neither is Cain. Adam disobeyed and complained about the consequences. Cain sin was too esteem lightly both God and his brother Abel. He was consumed with jealousy of Abel’s relationship of faith in God.

Hebrews 11:6

Note 1:

- God has always been known as the “God who hides” by both Jew and Gentile in the Old Testament. He is only found by those who "diligently seek Him."
Isaiah 45:15 “Truly You are God, who hide Yourself,
O God of Israel, the Savior!”
Isaiah 8:17 “I will wait for the LORD, who is hiding His face from the house of Jacob. I will put my hope (trust) in Him.”
- Especially in life's difficult situations, placing our hope in God, who we can not see at that moment, means we are “trusting” Him to assist us. It is from this foundation of hope that “faith begins.”
Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen."
- The devil cares much less about our expressions of faith, but he attacks where we place our “hope, our trust!” i.e., "IN God!" Hope is the “anchor to our soul,” not faith! Through any means, he will discourage, weary, slander, and accuse us of shortcomings. The result can cause us to consider removing our hope in God, who provides the "soul-ution" to any problem.

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Isaiah 42:5 [AMP] "Why are you in despair, O my soul?
And why have you become restless and disturbed within me?
Hope in God and wait expectantly for Him, for I shall again praise Him
For the help of His presence."

- We "seek God" because He is our hope and He wants to be found....

Hebrews 11:8

Note 1:

- Verses 8 through 12 summarizes the story of Abraham, the "father of faith" of both the Jew and the Gentile. It also mentions the "promise" of multitudes as heirs because against all natural odds Abraham and Sarah could not conceive and child.

Hebrews 11:12

Note 1:

- There are three Old Testament references concerning the vastness of Abraham's offspring even though He and Sarah were childless.

The first references the "stars", which depicts "spiritual heirs,"

Genesis 15:5 "Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be.""

The second occurrence is a reference to both the "spiritual heirs" and the "natural heirs":

Genesis 22:17-18

17 blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.

18 In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

The third mention is an affirmation with respect to the "natural heirs" or Israel.

Genesis 32:12 "For You said, 'I will surely treat you well, and make your descendants as the sand of the sea, which cannot be numbered for multitude.'"

Hebrews 11:13

Note 1:

- These all "died in faith" not receiving.
- Verses 13 through 16 bring out the fact that the Patriarchs, Abraham, Isaac, and Jacob did not receive the promise of an inheritance with the accompanying blessings in their lifetimes.
- There are three conditions of walking by faith
 1. We have to see it in the spirit- "having seen"
 2. We have to understand the timing -"afar off"; "descendants"
 3. We have to embrace the promise with the heart. -become "assured; confident"
 4. We have to confess what we believe.

Romans 10:10 "For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."

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Note 2:

- The difference between Faith and Legalism:
 1. Faith is “believing” and having a confidence in something promised without physically seeing it.
 2. Legalism is obedience to a command that does not involve faith.
- The characteristics of faith looks like:
 1. They did not receive in their lifetime what God promised
 2. They knew that the promise was for the future of the ones who would follow God.
 3. They gladly “embraced” what God told them. They wrapped their hearts and minds around it and accepted as absolute truth.
 4. They knew their “natural existence” was only temporary and they would see the final result in the spiritual afterlife.
 5. They confessed what they believed (faith comes by hearing and hearing by the word of God)
 6. They never considered any other option knowing if they did it would introduce doubt. Even more-so, they “believed the One who promised as faithful.”
 7. Because they choose to believe God in all things God was proud to be called their God.

Hebrews 11:15

Note 1:

- It never entered Abraham's imagination. If it had he would have returned. He considered God's promise as absolute even when tested as mentioned in Hebrews 11:17.

Psalms 15:4 “A righteous man will swear to his own hurt.”

Hebrews 11:16

Note 1:

desire: to stretch one's self out in order to touch or to grasp something, to reach

- Both Jesus and Paul expressed the same faith as Abraham. We are eternally destined for another home. We are merely “sojourning; passing through.”

Colossians 3:2 “Set your mind on things above, not on things on the earth.”

Matthew 6:19-21

19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;

20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

21 For where your treasure is, there your heart will be also.

Hebrews 11:17

Note 1:

- The phrase “by faith” is mentioned eleven (11) times in the following verses 17 to 31.
- The point is being made that people who “believed God” did not receive the “promises” in their life time. They all died continued in faith believing what God promised would manifest.
- They believed the “blessings of God” would come sometime beyond their earthly existence.

Epistle of Hebrews Commentary

Hebrews 11:26

Note 1:

- “Esteeming the reproach of Christ” is a type and shadow of what the Believer does when they accept their “heritage in Christ” as having much greater value than the “passing pleasures” of this life in a corrupted world.

Reproach: reviling because of (Christ)

g3680. ὀνειδισμός oneidismos; from 3679; contumely: — reproach.

AV (5) - reproach 5;

a reproach such as Christ suffered, for the cause of God, from his enemies

Hebrews 13:13-14

13 “Therefore let us go forth to Him, outside the camp, bearing His reproach.

14 For here we have no continuing city, but we seek the one to come.”

2 Timothy 3:12 “Yes, and all who desire to live godly in Christ Jesus will suffer persecution.”

Hebrews 11:30

Note 1:

- Verses 30 through 40 are references to Israel as a nation that both overcame trials and obstacles by faith in God to provide what He promised by covenant in the Law of Moses.
- These verses also mention specific individuals who endured persecution and death, while others performed great feats and miracles by believing God would provide regardless.
- The point is, “people who express faith in God are not deterred to turn away from God who promised.”

Hebrews 11:39

Note 1:

- “Through faith” is the result of obtaining what was believed "by faith"

Hebrews 11:39

Note 1:

- By "faith in God (the promises, the prophets, the law), the Jew obtained redemption.
- Through "faith in Christ", who "by faith" obtained redemption for ALL, the Gentile obtained redemption.

See Romans 5:12-18 The summary of sin and grace

- By "faith in God (the promises, the prophets, the law), the Jew obtained redemption.
- Through "faith in Christ", who "by faith" obtained redemption for ALL, the Gentile obtained redemption.
- Faith “justifies” a person because they are looking for something beyond what is seen in the natural realm.
- The “better” that God has provided is being made “perfect; complete” which is the promise of blessing through the “Seed” of Abraham – Jesus.

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- God justifies ALL people, Jew or Gentile, by faith apart from requirements of the legalism found in the law

Romans 3:28-30

28 Therefore we conclude that a man is justified by faith apart from the deeds of the law.

29 Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,

30 since there is one God who will justify the circumcised by faith and the uncircumcised through faith.

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Hebrews 12:1

Note 1:

Chapters 12 & 13 switch from a doctrinal presentation of the New Covenant complete with reasonings and admonishments. The purpose is to bring understanding of the “new system” so as not to return to the Levitical system and the observance Law. These last two chapters present three helpful and encouraging practices for staying the course, a course that has great reward.

1. Keep focused on Jesus, not only what He has done, but what He will continue to do in their lives. (Verses 1-2)
2. Try to understand how God uses trials, not temptations, to strengthen life of the Believer. (Verses 3-11)
3. A practical exhortation on how to grow stronger in faith towards God (Verses 12-17)
4. The focus has changed from experiencing God as in the terror of the wilderness to a better covenant producing life.
5. Exhortation to NOT refuse the Voice of Jesus and the New Covenant and the Gospel of the Kingdom.

Note 2:

- Witnesses are those who by faith obtained for themselves all that a God had promised them. This phrase was meant as an encouragement to the recipients of this Hebrew letter. They were all very familiar with those who were before them and their faith relationship with God.

“The cloud of witnesses refers to the Old Covenant saints whom the writer just mentioned (ch. 11). They are witnesses, not just because they presently view our actions, as spectators, but more importantly because by their lives they bore witness to their faith in God.”

-Dr. Constable’s Commentary,

[<https://www.planobiblechapel.org/tcon/notes/html/nt/hebrews/hebrews.htm>]

Romans 15:4 “For whatever things were written before were written for our learning, that we, through the patience and comfort of the Scriptures, might have hope.”

- The “great cloud of witnesses” reminds us that we all have the same faith, and in Christ’s name we are encouraged to persevere in our faith in spite of all obstacles and may attempt equally great tasks.

WEIGHT can represent excuses for not going forward in faith. It also represents things of our past like grief, disappointments, failures, sorrows, etc.

- The SIN is “unbelief.” These Hebrew believers were not trusting God to provide for them and see them through this intense time of difficulty and persecution.
- “Standing in faith” is like a marathon. It is something that has to be endured before the prize is offered to the winner. This type of marathon is of a personal nature. Everyone wins the prize if they finish the race.

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Hebrews 6:11-12

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

12 that you do not become sluggish, but imitate those who through faith and patience inherit the promises.

- Don't give up on God, He never gives up on you.

Psalms 27:13-14 (NKJV) 13 I would have lost heart, unless I had believed

That I would see the goodness of the LORD

In the land of the living.

14 Wait on the LORD;

Be of good courage,

And He shall strengthen your heart;

Wait, I say, on the LORD!

- Transition always involves evaluation & introspection. We are called to forget the past and move towards the high calling oh Christ Jesus.

Note 3:

- The transformation of our lives changes as we first yield to God in the situation we find ourselves

Romans 12:1-2

1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

- Transition always involves evaluation & introspection. We are called to forget the past and move towards the high calling oh Christ Jesus.
- The trials of life are always used by God as an opportunity to change, to be transformed by renewing our thinking. It seems our natural thinking is always in a “catch-up mode” with respect to what how spirit already knows. The trials of life

See **Col. 3:8-17** This is a reference of how to “put off the old man and put on the man.”

Note 4:

- “Every weight”

Weight: g3591. ὄγκος ogkos; probably from the same as 43; a mass (as bending or bulging by its load), i.e. burden (hindrance): — weight.

AV (1) - weight 1;

1. whatever is prominent, protuberance, bulk, mass hence a burden, weight, encumbrance

- A “Protuberance” is a tumor or swelling, an excess growth. Some tumors are benign and not life-threatening, yet they do not contribute to life. They are bothersome and can take the focus away. They drain the body of resources!
- The idea in this verse seems to be that we should lay aside anything that is superfluous (unnecessary), that we do not need, in order to run the race successfully. It does not mean sin but rather anything that does not contribute to our walk of faith.

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- Too much of anything, even any good thing, should be left behind. This is a call to moderation in order to keep in spiritual shape so that we can run with endurance.

Note 5:

- We forget that the “word we receive from God” will always be tested in our hearts. This phrase, “let us run with endurance the race set before us” is describing a Marathon and not a Sprint. Endurance is needed.

Endurance:

g5281. ὑπομονή hypomonē; from 5278; cheerful (or hopeful) endurance, constancy: — enduring, patience, patient continuance (waiting).

1. steadfastness, constancy, endurance
 2. In the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings
 3. patiently, and steadfastly
 4. a patient, steadfast waiting for a patient enduring, sustaining, perseverance
- It takes endurance in faith to do the will of God by faith. There is no short path to receiving what God promised except by endurance.

Hebrews 10:35-36

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

36 For you have need of endurance, so that after you have done the will of God, you may receive the promise:

- The life of faith is a marathon with rules

1 Corinthians 9:24-25

24 Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.

25 And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.

- King David was known as a “man after God’s heart.” He life was filled with violence, bloodshed, and moral failure. Given all that, his greatest asset was “he got up one more time!” He finished his race. That is a great example of faith.

Hebrews 12:2

Note 1:

- “Looking unto Jesus” is a phrase that means “in all our trials CONSIDER what Jesus endured to obtain His promise from God.”

Hebrews 12:3

Note 1:

- Jews who adhered to the Torah, the Law, and the Talmud considered themselves to be “righteous Jews.” In their eyes, Jews who were not “as observant”, were considered to be

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sinners. The point is that the people from whom Jesus endured hostility considered themselves righteous and not sinners.

- Religious, or self-righteous people, will always be hostile or contradictory to people who are truly righteous by faith.

Hebrews 12:4

Note 1:

- Temptation is actually a decision to turn away from the gospel AFTER having receiving it. This is the theme of the entire Hebrew Epistle. It presents the challenge of remaining faithful to God's faithfulness in our lives.

1 Corinthians 10:13 "No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it."

Hebrews 12:5

Note 1:

- chastening is the same as "training." The result is self-discipline in specific areas of life.
- The constant training through repetition increases the likelihood of excellence in performance.

Job 5:17-18

"Behold, happy is the man whom God corrects;
Therefore do not despise the chastening of the Almighty.
18 For He bruises, but He binds up;
He wounds, but His hands make whole. (complete)

Proverbs 3:11-12

11 My son, do not despise the chastening of the LORD,
Nor detest His correction;
12 For whom the LORD loves He corrects,
Just as a father the son in whom he delights.
Learn wisdom by things suffered

chastening

g3809. παιδεία paideia; from 3811; tutorage, i.e. education or training; by implication, disciplinary correction: — chastening, chastisement, instruction, nurture.

Occurrences in Scripture:

AV (6) - chastening 3, nurture 1, instruction 1, chastisement 1;

1. the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment)
2. It also includes the training and care of the body 3. whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing passions.
4. instruction which aims at increasing virtue
5. chastisement, chastening, (of the evils with which God visits men for their amendment)

Hebrews 12:7

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Note 1:

- Hardship, trials, and testing of faith are the proof that we are children of God and not illegitimate.
- Trials causes us, in a good sense, to reverence God because of the mercy and grace He extends to us in our time of trouble and need.
- Trials brings forth the gift of righteousness that God has given us.

Psalms 37:4-6

4 Delight yourself also in the LORD,
And He shall give you the desires of your heart.

5 Commit your way to the LORD,
Trust also in Him,

And He shall bring it to pass.

6 He shall bring forth your righteousness as the light,
And your justice as the noonday.

Note 2:

- Chasten can mean any of the following words throughout the whole of scripture: discipline, correct, admonish, instruct, train.
- The Biblical concept of “chastening” is to produce a desired result of that individual walking in righteousness (rightness) in all paths of life before God the Father. It is a process of correction and instruction of how to walk in in the fulness of what God has provided. It produces the “abundant life” here and now.
- To correctly understand the “chastening of the Lord” it is important to see how the word “chastening” is used in different contexts throughout scripture. They all point to a “loving Father teaching His children how to walk in paths of righteousness.

Chastening in the Old Testament Hebrew:

h3198. יָכַח yāḵāḥ; a primitive root; to be right (i.e. correct); reciprocal, to argue; causatively, to decide, justify or convict: — appoint, argue, chasten, convince, correct(-ion), days man, dispute, judge, maintain, plead, reason (together), rebuke, reprove(-r), surely, in any wise.

AV (59) - reprove 23, rebuke 12, correct 3, plead 3, reason 2, chasten 2, reprover + h0376 2, appointed 1, arguing 1, misc 9;

1. to prove, decide, judge, rebuke, reprove, correct, be right
2. (Hiphil)to decide, judge to adjudge, appoint
to show to be right, prove
to convince, convict
to reprove, chide
to correct, rebuke
3. (Hophal) to be chastened
4. (Niphal) to reason, reason together
5. (Hithp) to argue

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Chastening in New Testament Greek:

Literally “to discipline” in which this English word implies “the process involved in “discipleship” or “making disciples.”

Chasten(ing) g3809. παιδεία *paideia*; from 3811; tutorage, i.e. education or training; by implication, disciplinary correction: — chastening, chastisement, instruction, nurture.

AV (6) - chastening 3, nurture 1, instruction 1, chastisement 1;

1. the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment) It also includes the training and care of the body
2. whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing passions.instruction which aims at increasing virtue
3. chastisement, chastening, (of the evils with which God visits men for their amendment)

Examples of usage of the word “chastening”

Ephesians 6:4 And you, fathers, do not provoke your children to wrath, but bring them up in the training (*paideia*: instruction; chastening) and admonition (exhortation) of the Lord.

Acts 7:22 And Moses was learned (*paideuō*: chastened; trained; instructed; disciplined) **in all the wisdom** of the Egyptians, and was mighty in words and deeds.

Wisdom is “knowing HOW to respond, act, perform correctly in any given situation. It applies to both the natural and the spiritual. It is the knowledge, understanding, and skill gained through experiential training and correction usually from others.

“We learn wisdom by the things we suffer!”

2 Tim 3:16 2

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction (*paideia*: instruction; chastening) **in righteousness**, 17 that the man of God may be complete, thoroughly equipped for every good work.

Proverbs 3:11-12

11 My son, do not despise the chastening of the LORD,
Nor detest His correction;

12 For whom the LORD loves He corrects

(*yâkah*: rebukes, reprovcs, corrects, convinces, shows to be right, argues with, disputes, judges, reasons, pleads),

Just as a father the son in whom he delights.

Job 5:21 You shall be hidden from the scourge of the tongue, (“tongue lashing”)

And you shall not be afraid of destruction when it comes.

šôṭ: a lash, scourge,whips i.e., “tongue lashing.”

John 15:1-3

1 "I am the true vine, and My Father is the vinedresser.

Epistle of Hebrews Commentary

2 Every branch in Me that does not bear fruit He takes away I(*lifts up*); and every branch that bears fruit He prunes(*kathairō; to cleanse, to purge; removes useless shoots*), that it may bear more fruit.

3 You are already clean (*katharos: pure, free from corruption, sin, desire, guilt*)because of the word which I have spoken to you.

Gal 6:8-9 8

For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

To sow to the flesh is to reap from something that will perish. It may not necessarily be sin but it has no value in the spirit and in the eternal view of things.

Sowing to the Spirit we reap from the Spirit things that help us cause us to experience everlasting life, godliness, righteousness, peace, joy.

2 Timothy 2:20-22

20 But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor.

21 Therefore if anyone cleanses (*ekkathairō: purges out, cleanses*) himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.

22 Flee also youthful lusts; but **pursue righteousness**, faith, love, peace with those who call on the Lord out of a pure heart.

“Flee youthful lusts”

“Youthful lusts are not limited to physical attraction. They include excessive desires for popularity, acceptance, worldly success, or academic achievement. The lusts that Paul warns us against are any of the short-sighted cravings of youth for personal pleasure or gain, rather than for personal godliness found in the pursuit of living in the righteousness of life in God.”

Hebrews 12:10

Note 1:

- Paul asked the Lord to remove his “thorn in the flesh” which was persecution because of the gospel he preached. God taught Paul that “His grace was sufficient in his weakness.” (see 2 **Corinthians 12:7-10**)
- Chastening directs us into God's holiness and grace. We become partakers of His holiness. We are already holy because Jesus has made us holy and acceptable (Rom 12:1; Eph. 1:6) but experience His holiness and grace towards us through correction in our thinking which will help us to change the course in the way we live out lives.
- “made acceptable” or “acceptable” is a term which literally means, “bestowed grace or favor upon an individual or a group”

Ephesians 1:6 to the praise of the glory of His grace, by which He made us accepted in the Beloved.

Epistle of Hebrews Commentary

Hebrews 12:11

Note 1:

- The “harvest of righteousness” is the fruit that comes from you knowing in your heart that God has MADE you righteous in Christ. When your heart is fully persuaded of who you are in Him, everything about you changes. This transformation is the “harvest of righteousness.”
2 Corinthians 5:21 “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”
- Our life in Christ are designed to be fruitful, the main of which is love. (Galatians 5:22) Love is what draws us to God and helps us to trust in Him. If we are confused about our identity as a righteous person in Christ, it impacts the harvest of righteousness in our life.
- We are righteous because of what Jesus accomplished for us. It is a righteousness we receive by believing it to be true. It is a righteousness which is not based on our works, efforts, or performance.
- Righteousness is a free gift from God that we receive when we put our trust in what Jesus did for us in His death, burial, and resurrection (Romans 3:22)
- God’s love because it is grounded in truth, will rebuke, chasten, and bring correction. It will NEVER be done through rejection, anger, or harshness. If Ephesians 4:15 teaches us to speak the truth in love, wouldn’t the Holy Spirit do the same?
- The Holy Spirit is our teacher. Jesus called Him the Comforter. When He speaks, He brings us into His comfort, even though it might not feel that way in the beginning. His primary purpose is to help us change our minds, which is what repentance is all about. Romans 12:1-2 speaks of this “transformation process.”
- We can ALWAYS maintain our peace if we know our righteousness is not based on our past, present, and future failures and mistakes. Our peace is based on what Jesus did for us. It is called a “Covenant of Peace.”
Isaiah 54:10 “For the mountains shall depart
And the hills be removed,
But My kindness shall not depart from you,
Nor shall My covenant of peace be removed,”
Says the LORD, who has mercy on you.
- Paul told the Romans that the kingdom of God is righteousness, peace, and joy in the Holy Spirit (Romans 14:17). Righteousness is listed first because it is knowing we are righteous that gives us peace with God. When we are at peace with God, we are full of joy in the Holy Spirit because He helps our heart grasp this wonderful truth. Embracing this truth should bring great comfort to our soul.

Hebrews 12:12

Note 1:

- This metaphor addresses the following:
 1. Hands hanging down -weariness
 2. Feeble knees -discouragement
 3. Straight paths for your feet -make a choice so God can make whole

Epistle of Hebrews Commentary

Psalms 119:59-60

59 I thought about my ways,
And (I) turned my feet to Your testimonies.
60 I made haste, and (I) did not delay
To keep Your commandments.

Other References:

Proverbs 4:26	Psalms 18:33	Psalms 18:36	Psalms 25:15
Psalms 31:8	Psalms 40:2	Psalms 25:15	Psalms 56:13

Hebrews 12:14

Note 1:

- The Hebrew believers were exhorted to make peace with those Jews who were persecuting them. This is an instruction to not retaliate but let God be the judge in these matters.
- They were also directed to pursue the holiness of God in their lives. This is a holiness that is the effect of a “consecrated, or dedicated heart and life” before God. To live life that sows they are consecrated or given over to another namely God for special use and purpose.

Psalms 34:14 Depart from evil and do good; Seek peace and pursue it.

Hebrews 12:15

Note 1:

- Hardship and difficulty, especially persecution and rejection in most cases, will cause the manifestation of the grace of God if we look to Jesus. To not do so will produce bitterness of soul.
- Gods grace is always sufficient in weakness. Paul learned this principle through the same things that the Hebrew Believers were experiencing at the hands of date Jews.

2 Corinthians 12:9-10

9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

- In times of hardship and difficulty humility is paramount and is the key to enduring the situation.
- Hardship and difficulty is when a person reflects both inwardly and on the grace and mercy of God. It is a time of “remembrance”

Isaiah 43:25-26

25 "I, even I, am He who blots out your transgressions for My own sake;
And I will not remember your sins.

26 Put Me in remembrance;
Let us contend together;
State your case, that you may be acquitted.

Epistle of Hebrews Commentary

John 14:26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

- "looking carefully" is from the Greek word episkopeo, which is closely related to episkopos: "an overseer, or bishop, or elder." This verse is saying that we are to have oversight of each other, helping each other grow in holiness.
- Then he says, "...lest anyone fall short of the grace of God"- The context seems to reference those who might draw back from the resources of grace and mercy which are available in heavens throne room in our time of need.

Hebrews 4:16 "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

Note 2:

- To "fall short of the grace of God" is a metaphor that means to "not receive, possess, or experience all that God offers", which is everything.
- Fallen from grace does not mean falling into sin. It means that the full benefit of the cross which Jesus bore will not produce the expected result in a persons life.
- Grace is always present in our lives but experienced is all "sufficiency" especially in the more challenging and difficult situations. This may because their is no way our except "by the grace of God!"

2 Cor. 6:1. This example of how grace functions in the life of the Believer can start in 2 Cor. 4:7-17 of this epistle

Gal. 5:1-4 Liberty is always the "fruit of grace"

Heb. 4:1 Depending of God's grace always causes one to enter into rest

Deut. 29:18 To turn from grace is the same as "to turn from God"

Note 3:

- Bitterness of soul can take root in the challenges of life when the focus is on the difficulty rather than on the Lord.
- Bitterness cannot be contained in the heart because of its contamination of the soul. It will not only effect the individual but will impact and infect everyone in proximity. Bitterness of soul is similar to a disease in that respect.
- Grace is the answer to "bitterness of soul."

Deuteronomy 29:18-19

18 so that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood;

19 and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace, even though I follow the dictates of my heart'—as though the drunkard could be included with the sober.

- What this verse is saying is that "Anyone who turns from the Lord's way of grace and mercy, that person will become bitter."

Epistle of Hebrews Commentary

Hebrews 12:16

Note 1:

- The comparison is of a fornicator who “prostitutes” OR “sells HIMSELF” for instant gratification. A prostitute has no long-term vision and is driven by fleshly cravings and lust.

1 Corinthians 6:15-20

15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not!

16 Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh."

17 But he who is joined to the Lord is one spirit with Him.

18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

Fornicator:

PORNOS g4205. πόρνος; from πέρνημι pernēmi (to sell; akin to the base of 4097); a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine): — fornicator, whoremonger.

AV (10) - fornicator 5, whoremonger 5;

1. a man who prostitutes his body to another's lust for hire
2. a male prostitute
3. a man who indulges in unlawful sexual intercourse, a fornicator

Note 2:

- A “profane” person is a “godless” person, the latter is used in some translations.
- To profane is to treat someone or something disrespectfully, especially someone or something sacred. To have a disrespect for God or what God has ordained.
- The profane is mundane, anything ordinary. The profane embraces those ideas, persons, practices and things that are regarded with an everyday attitude of commonness, utility and familiarity. The unholy or the profane is also believed to contaminate the holy or sacred.

PROFANE: g0952. βέβηλος bebēlos; from the base of 939 and βηλός bēlos (a threshold); accessible (as by crossing the door-way), i.e. (by implication, of Jewish notions) heathenish, wicked: — profane (person).

AV (5) - profane 4, profane person 1;

1. accessible, lawful to be trodden
2. of places profane
3. unhallowed, common, public place
4. of men, ungodly

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Note 3:

- Esau is a clear example of someone who became apostatized in his faith. These Hebrew recipients would have clearly understood the implications and comparisons being made to their situation and their faith in Christ as an inheritance
- Esau despised his inheritance (his birthright) and forfeited ("sold") it to satisfy his immediate desires. That is precisely what the writer warned his readers not to do in this letter.
- Esau could not regain his inheritance later when he wanted it. His decision had permanent consequences. He could not repent (cf. 4:1; 6:4-6; 10:26).[750]
- David is another example of a person who had to bear the consequences of his sins, even though God forgave him for those sins. It should be understood that while Jesus bore the eternal judgement for ALL sin, we bear the temporal consequences of sin unless we turn to God for His grace and mercy.
- Sin has consequences in this life alone. We can never be “good enough” but need to rely on Him who is “good enough!”
- Esau gave away his birthright to Jacob who was renamed Israel. In doing so he regarded himself and his hunger more than he did God who ordained that the firstborn would have special privileges and honor in the families of Israel.
- Malachi is making a comparison to the disdain of Esau to the irreverence towards God of the Levitical priesthood of his day. He later states in this book that the priesthood would be purged of its corruption by the perfect high priest, Jesus, a messenger from God.

Hebrews 12:18

Note 1:

- Verses 18 to 24 is making the comparison between the way “first” approached God in the wilderness to the way they can NOW approach God without terror and fear of their lives.
 - Exodus 19:12** “You shall set bounds for the people all around, saying, 'Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death.’”
 - Exodus 19:16** “Then it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled.’”
 - Exodus 20:18** “Now all the people witnessed the thunders, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off.’”
 - Deuteronomy 4:11** "Then you came near and stood at the foot of the mountain, and the mountain burned with fire to the midst of heaven, with darkness, cloud, and thick darkness.’”
 - Deuteronomy 5:22** "These words the LORD spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me.’”

Epistle of Hebrews Commentary

Hebrews 12:22

Note 1:

- In the New Testament, Mount Zion is used metaphorically to refer to the heavenly Jerusalem, God's holy, eternal city
- The name Zion is of Hebrew origin meaning "highest point." Zion has made a steady rise in popularity since 1998 which coincides with Lauryn Hill naming her son Zion in 1997. In the Old Testament, the name Zion is used to refer to the city of Jerusalem and is the source of the term

Zion (Hebrew: צִיּוֹן *Sīyyōn*, LXX Σιών, also variously transliterated Sion, Tzion, Tsion, Tsiyyon) is a place name in the Hebrew Bible used as a synonym for Jerusalem as well as for the Land of Israel as a whole

- Mount Zion is the place where Yahweh, the God of Israel, dwells (Isaiah 8:18; Psalm 74:2), the place where he is king (Isaiah 24:23) and where he has installed his king, David (Psalm 2:6). It is thus the seat of the action of Yahweh in history.

Dwelling place of God:

Isaiah 8:18 Here am I and the children whom the LORD has given me!
We are for signs and wonders in Israel
From the LORD of hosts,
Who dwells in Mount Zion.

Psalms 74:2 Remember Your congregation, which You have purchased of old,
The tribe of Your inheritance, which You have redeemed—
This Mount Zion where You have dwelt.

As the place where Jesus will sit as king in Jerusalem when He returns:

Isaiah 24:23 Then the moon will be disgraced
And the sun ashamed;
For the LORD of hosts will reign
On Mount Zion and in Jerusalem
And before His elders, gloriously.

Psalms 2:6 "Yet I have set My King
On My holy hill of Zion.

Hebrews 12:25

Note 1:

- This epistle ends with the same thought that it began. God is NOW speaking through His Son -Jesus Christ.

Hebrews 1:1-2

1 God, who at various times and in various ways spoke in time past to the fathers by the prophets,

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

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Hebrews 2:1-3

1 Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

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

3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

Note 2:

- God spoke to Israel “on earth” from the mountain in the wilderness and the people were terrified and did not want to hear Him. They wanted Moses to mediate for them.
- In the New Testament, Jesus speaks from the throne of heaven.
- Using the Old Testament experience of Israel’s rejection of God speaking directly to them, the Jewish believers are exhorted to not “turn away” like their ancestors.

Deuteronomy 18:15-19

15 "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. **Him you shall hear,** (This is Jesus)

16 according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.'

17 "And the LORD said to me: What they have spoken is good.

18 I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

19 And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.

Mark 9:7-8

7 And a cloud came and overshadowed them; and a voice came out of the cloud, saying, **"This is My beloved Son. Hear Him!"**

8 Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves

Hebrews 12:26

Note 1:

- “Whose voice shook the earth” is a reference to the Mount Sinai experience of Israel in the wilderness when the Law was given.

Exodus 19:16 Then it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled.

Exodus 19:18-19 Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and **the whole mountain quaked greatly.**

19 And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and **God answered him by voice.**

Epistle of Hebrews Commentary

Note 2:

- The “second shaking” will occur in the end times when Jesus returns.

Haggai 2:6-7

6”For thus says the LORD of hosts: 'Once more (it is a little while) I will shake heaven and earth, the sea and dry land;

7 and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the LORD of hosts.

Hebrews 12:27

Note 1:

- The shaking in the end times is for the purpose of “exposing and removing” of anything that is not in compliance with the “new heaven and new earth.”
- Jesus redeemed everything in heaven and in the earth, in the spiritual realm and in the natural realm.
- Any thing that is shaken and not able to stand before God will be removed, destroyed, taken away forever.

See **Isaiah 34:1-35:10** for the full effect of the result of redemption of Israel and the whole world.

See also **Revelation 21:1-5**

Isa. 34:4 “All the host of heaven shall be dissolved,
And the heavens shall be rolled up like a scroll”

Isa. 65:17 "For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind.”

Romans 8:19-21

19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

Hebrews 12:28

Note 1:

- “Receiving a kingdom” has the connotation of an “ongoing process over a period of time.”
- The process of “receiving a kingdom” begins in the heart of each single who “freely believes” that Jesus is the Sovereign King. It grows to a multitude under the authority and governance of Jesus through the Holy Spirit.
- Jesus used in the Parable of the Mustard Seed as one of many analogies of the Kingdom of God.

Mark 4:30-32

30 Then He said, "To what shall we liken the kingdom of God? Or with what parable shall we picture it?

31 It is like a mustard seed which, when it is sown on the ground, is smaller than all the

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seeds on earth;

32 but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade."

Note 2:

- The method of serving God changed from the Old Testament of continual sacrifice for the Jew to one of "thanksgiving" for what Christ has done. The Gentile worshiped idols and was not included in the Jewish sacrificial system of atonement.

Hebrews 13:15 "Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name."

- The New Testament Believer now has the ability because of the removal of the both the dominions of sin and darkness to "freely"
 1. Acknowledge God in all of our lives by praising Him (Romans 1:21)
 2. Present ourselves as already acceptable by God and available for His use (Romans 12:1-2)
 3. In everything "give thanks" (1 Thess. 5:14)All of these things make for joy, peace, and righteousness in the heart.

Epistle of Hebrews Commentary

Hebrews 13:1

Note 1:

- “Brotherly love” or “philadelphia” in the Greek is different from Godly love.
Romans 12:10 “Be kindly affectionate (reciprocating tenderness as a parent-child relationship) to one another with brotherly love (philadelphia) , in honor giving preference to one another;”

Hebrews 13:2

Note 1:

- To “entertain strangers” means to show hospitality to those who are not like you, to those outside of your group.
- In many organized gatherings, both secular and in church, the tendency is too fraternize with those who we are familiar with, those with whom we have a relationship.
- God has always instructed his people to treat with respect those who “sojourn among” the group. He loves them. Tragically, many Christians are guilty of ignoring and even excluding those with whom we are not familiar.
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Deuteronomy 10:17-20

17 For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe.

18 He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing.

19 Therefore **love the stranger, for you were strangers in the land of Egypt.**

20 You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name.

Hebrews 13:7

Note 1:

1. Continually hold in your memory of those who currently lead you in the life of faith.
 2. Be mindful of those who spoke to you the word of God which is the gospel.
 3. Contemplate their way of life and how they came out under the Law
 4. Imitate their way of faith
- Paul instructed Timothy to “Imitate me as I imitate Christ.” This is the same way a child in nurtured and disciplined by observing a parent.

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Note 2:

- The phrase, “rule over you”, does not imply dominance. A correct understanding would be “those whom Holy Spirit has placed in a position of authority for the purpose of leading a person(s) into the fulness of Christ and into the way of grace through faith.” This involves both doctrine, instruction and correction in the way of faith-righteousness as presented in the Gospel of Christ.

Body type ministries:

Romans 12:3-8

3 For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

4 For as we have many members in one body, but all the members do not have the same function,

5 so we, being many, are one body in Christ, and individually members of one another.

6 Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;

7 or ministry, let us use it in our ministering; he who teaches, in teaching;

8 he who exhorts, in exhortation; he who gives, with liberality; **he who leads, with diligence**; he who shows mercy, with cheerfulness.

Diligence: steady, earnest, and energetic effort : devoted and painstaking work and application to accomplish an undertaking - Miriam-Webster Dictionary

See also 1 Corinthians 12:4-6

Pulpit type ministries:

Ephesians 4:11-16

11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

12 **for the equipping of the saints** for the work of ministry, for the edifying of the body of Christ,

13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

15 but, speaking the truth in love, may grow up in all things into Him who is the head—Christ

16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

Hebrews 13:9

Note 1:

- Established is literally “stabilized” by grace

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Hebrews 13:13

Note 1:

- This passage has compared the place of Jesus' execution to the way sacrificial animals were disposed of under the old covenant. Leftover animal flesh was burned outside the camp of Israel (Exodus 29:14). Jesus' crucifixion was performed outside the city walls of Jerusalem (John 19:17–20).
- In one sense, this continues the way in which old covenant rituals were meant to foreshadow the ministry of Jesus Christ (Hebrews 8:5–6). At the same time, this reminds us that Jesus is being shunned by an unbelieving world. Earlier, readers were encouraged to endure hardship and persecution, knowing that Christ felt the same things (Hebrews 12:2).
- When the world sees enough of Christ in a believer, it persecutes that Christian the same way Jesus was persecuted (John 15:18–21). Rather than dreading that, believers should rejoice in knowing they're being identified with their savior (1 Peter 4:14).
- Another point made expressed earlier in this epistle is by way of encouragement and hope found in those who have preceded in the faith such as Noah, Abraham, Isaac, and Jacob trusted in God. A major component of this trust was their understanding of eternity. Rather than seeing everything in a short-term way, those men and women knew that God's ultimate plans for them were eternal. Instead of seeking an earthly home, they recognized themselves as pilgrims on earth (Hebrews 11:13). This verse repeats that point: for the Christian, everything on earth is temporary—including suffering. This is not our home (Hebrews 11:16).

Hebrews 13:14

Note 1:

- “Continuing city” is both a reference to the heavenly Zion and to Abraham who went out of the Land of Ur by faith not knowing where he was going to end up. The Hebrew Epistle answers this for the Jewish Believer.
- Zion is both a natural and spiritual place of rule by Christ. The current throne is in heaven and the one to come when Christ returns to rule will be in Jerusalem.

Hebrews 13:17

Note 1:

- In Hebrews 13:7, the instruction was to “remember” or “continually consider” those whom the Holy Spirit has placed in a leadership position.
- In verse 17, the instruction is to “obey” actually means to first “allow oneself to be persuaded by then have confidence in” those who lead based on the qualifications found in verse 7.
- It should be noted that leadership has to be proven by God and before people. There are those who consider themselves to be leaders but they do not possess the qualities of a servant, the greatest of which may possibly “a life of transparency before God and before people.”

Titus 1:7-9

7 For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money,

8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled,

9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

Epistle of Hebrews Commentary

1 Timothy 3:2-7

2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;

4 one who rules his own house well, having his children in submission with all reverence

5 (for if a man does not know how to rule his own house, how will he take care of the church of God?);

6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.

7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.