



Seed of Abraham Ministries, Inc.

Hebrews

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Chapter 1

Part 1: Hebrews 1v1-6

We do not know who wrote the book of Hebrews. The writer reveals to us, from the Torah (Law), the Psalms, and the Prophets (the Tanakh – The Hebrew Bible/Old Testament), who Messiah Yeshua (Jesus Christ) is and what He has done. The writer clearly reveals that **Messiah is G-d and is the fulfilment of the Word of G-d** – He is not a figment of imagination. It is only when we know who He is, and what He has done, that we are able to respond to Him in faith, in a way that is pleasing to G-d.

Verse 1: *“In many parts, and in many different ways, formerly (long ago), G-d has spoken to the fathers by the prophets.”*

Many parts: This probably refers to many different parts of time/dispensations, various time periods throughout history.

The Fathers does not only refer to the Patriarchs - Abraham, Isaac, and Jacob. Throughout the generations, and the leadership of G-d's people, there has been a consistent testimony of G-d's revelation given through *His prophets*. **Messiah is best revealed to us through prophetic revelation.** Prophecy is vital for us in responding to the truth of G-d in a way that is pleasing and glorifying to Him.

Verse 2: *“In these last days He has spoken to us by a Son, whom He has appointed heir of all things, and through whom all things (the world, galaxies etc) were made.”*

In the past G-d spoke through the prophets, but *in these last days G-d speaks to us through His Son* - Messiah Yeshua. Revelation 19v10 tells us that the testimony of Yeshua is the spirit of prophecy. The better we understand prophetic truth the better we will understand Messiah.

Heir of all things: The only begotten Son of G-d inherits everything - all authority, all responsibility belongs to Him.

Through (Him) all things were made: Messiah Yeshua created the universe and all things in it. Colossians 1v15-17 reveals this same truth. Not only did He create everything, but he also set all things in order.

Verse 3: *“Who is the shining and express image of the very essence (substance) of G-d, having brought forth all things by the power of His Word, having cleansed us from our sins, He sat down at the right hand of Majesty in the high places.”*

Shining: “Brightness” and “revelation” are linked to this word. *Express image* - **He is the exact copy/representation of the likeness and character of G-d.**

The word translated *essence* comes from two Greek words: The first word means “to stand” and the second means “under” (like a foundation standing under the house).

Having brought forth all things by the power of His Word: this supports what we see in Genesis 1v2. When G-d created the world it was empty, formless, and void. Out of order. When G-d spoke, creation started to take form and became perfect/“good” - according to His will. It is through the spoken Word and the written Word (Scripture) that the will of G-d becomes a reality. The world needed Messiah to speak in order for it to come into its proper form. In the same way, we are dependent upon the Word of G-d if we are going to become the people that G-d wants us to be.

Having made us clean of our sins: Creation and our spiritual condition are being linked together in this verse. When we came into this world we were stained with sin (out of order). In the same way that G-d, through Messiah, brought order into this world, His Word and Holy Spirit can also bring order and healing into our lives. Our healing begins with the forgiveness of sins.

Messiah Yeshua is *seated at the right hand* of His Father.

Verse 4: *“Being much greater than the angels, who was different from them. He inherited a name.”*

Yeshua is *greater than the angels and different to them*. He is unique. He is above, and more excellent, than all things. In Philippians 2v9-11 we see that He is given the name (The L-rd) that is above all names.

Verse 5: *“For to which of the angels did He ever say: ‘My Son are you and today I have begot You.’ And also: ‘I will be to Him for a Father and He shall be to me for a Son’?”*

We consider the angels (can also be interpreted ‘messengers’) superior to us (Psalm 8v4-5) - they are connected to heaven; we are connected to earth. The writer uses Scripture to reveal to us that Messiah is superior to even these that we consider superior to us.

Messiah is eternal, the unique Son of G-d, but He was also sent into the world as a messenger – a messenger, however, completely unlike the angels.

Messiah was not created and there was never a time when He did not exist. All the angels are created beings. They are not eternal, from the past perspective.

My Son are you: This is taken from Psalm 2v7. It is being emphasized that Messiah is the Son of G-d. Sonship has to do with honouring and serving the Father. As a son, Yeshua was totally submissive and committed to carrying out, to its completion, His Father’s will. As a Son He is also an heir, and He will receive all that belongs to His Father.

The word *Today* is going to appear over and over in the book of Hebrews. It is a word that has to do with an opportunity that is revealed and available to us right now – but this will not always be the case.

Begot means to give birth. Although there was never a time when the eternal Messiah did not exist, there was a day when He was born. A child does not come into existence when it is born. It exists long before it is birthed. We should not associate birth with a beginning or an origin.

Being born, Biblically, has to do with revelation or a disclosure. A child in the womb cannot be seen or known until after s/he has been born. This verse does not speak about Yeshua's origin, but about His availability, His revelation (G-d in the flesh). It is a declaration of Messiah's entry into this world.

'I will be to Him for a Father and He shall be to me for a Son': In 1 Chronicles 17v13 G-d promised this to King David about One who would descend from him. This verse reveals to us that this descendant is Messiah Yeshua! He was sent into the world to perform the work of eternal redemption. Redemption speaks of intimacy between G-d and man ('You will be to me for a people and I will be to you for a G-d' – Jeremiah 32v38) In this verse there is a slight change in the definition of redemption – An intimacy between the Father and the Son is revealed.

Verse 6: *"And again, He is the firstborn of the world. 'Let all the angels of G-d worship Him.'"*

And again: meaning, in another place in Scripture (i.e. Psalm 97v7: this verse says: "let all those who are servants of statues be ashamed, as well as those who praise idols. Let all the Elohim, translated here as 'angels of G-d', worship Him").

No other angel or messenger has been called the *firstborn* of G-d. Angels are not worshipped. No one, or anything else, should be worshipped except for G-d – The Father, Son and Holy Spirit.

Chapter 1

Part 2: Hebrews 1v7-14

Verse 7: *"Of the angels the One who made them says, 'who made His angels spirits and also His ministers He made flames of fire.'"*

This quotation comes from Psalm 104v4. G-d made His angels to be spiritual beings. Their natures manifest G-d's glory - flames of fire. Angels are heavenly creatures, but they are not divine.

Verse 8: *"But about the Son He (G-d the Father) says: 'Your throne, O G-d, is for ever and ever. Your staff of uprightness, the staff of Your Kingdom.'"*

By using the word '*but*', the writer is contrasting Yeshua and the angels. Angels reflect G-d's glory. Yeshua, the only divine Son of G-d, does not reflect G-d's glory. He emits it. He **is** the glory of G-d.

'Your throne, O G-d, is for ever and ever. Your staff of uprightness, the staff of Your Kingdom.': This is a quotation taken from Psalm 45v6. In calling the Son 'G-d' the divinity of Messiah is clearly stated. *Throne* is emphasized here. A throne belongs to a King. When we think of the term Messiah (Anointed One, Christ) we need to also associate it with 'King'. Kings are anointed in order to rule. Isaiah 9v6-7 speaks of this Son, this child who will be born, whose righteous and just rule will have no end. His Kingdom will reflect the very nature, quality, and essence of G-d. The writer to the Hebrews not only emphasizes that His Kingdom is eternal, but he also emphasises the nature of this Kingdom. Messiah will rule in it with *uprightness*. His *staff* shows His kingdom authority.

Verse 9: *"You love righteousness and hate wickedness. On account of this, G-d, Your G-d, has anointed you with the oil of rejoicing, above your comrades/associates."*

This quotation is found in Psalm 45v7. G-d the Father is speaking about His Son. Like G-d, Messiah does not only love righteousness, but He also hates sin. The nature of G-d is to love righteousness and to hate unrighteousness.

The word translated 'wickedness' is *ἀνομίαν*. This is the word for law (or Torah) in the Greek and is prefixed by an alpha, the alpha negating the word which follows it. (i.e. causing it to mean 'against the law') Messiah Yeshua hates that which is against the law.

We are not saved or made righteous, by the law, but the law sets forth for us a definition of righteousness. When we do the law, we are doing righteousness.

James 1v17 tells us that every good and perfect gift comes down from heaven. Moses went up on Mt Sinai and G-d came down from the heavens, and He presented to Moses the law/commandments (Exodus 19 and 20). Romans 7v16 tells us that the law is good. It is spiritual. The problem is that we are carnal people. Now, as a new creation – saved by grace and not by works – the Holy Spirit comes into us, sealing our salvation. As recipients of the Holy Spirit, being made spiritually alive, the Torah can have relevance in our lives.

Anointed you with the oil of rejoicing: Messiah (The Anointed One) has been anointed with rejoicing or gladness. Old Testament Scripture is being used to teach us that if we want to be anointed with gladness we need to live righteously. When we do not live in righteousness (i.e. we are walking and behaving in a way that is against the law of G-d) we will not experience joy.

When we violate truth there are earthly and spiritual consequences (e.g. If we steal we might be put into jail etc). Believers, having accepted the grace of G-d, have had all their sins (past, present and future) paid for by the blood of Yeshua. When we violate the law (or sin) we do not lose our salvation (Hebrews 9v12) but our relationship with G-d is affected if we do not repent.

Above your comrades/associates: above the angelic beings.

Verse 10: *“He says: ‘You, in the beginning, O L-rd, established the foundations of the earth and the works of your hands are the heavens. ’”*

Quoted from Psalm 102v25.

Verse 11: *“These things are going to pass away, but You remain; everything else is as a garment, it will become old,”*

Quoted from Psalm 102v26. The heavens and the earth are going to die (Luke 21v33). Everything we can see, touch, and feel is temporal, but Messiah is eternal. All those who are in eternal covenant with Him, through the gospel, are also going to remain forever and are not going to come to an end.

Verse 12: *“just as clothes are rolled up and they are replaced. But You are the same. Your years do not arrive at the end.”*

Quoted from Psalm 102v26-27. When clothes are old and worn they are used as rags, and eventually thrown away. The old clothes are replaced by new ones. Our clothes succumb to the effects of time, but Messiah does not. He remains the same forever.

Verse 13: *“For to which of the angels did He ever say: ‘Sit on my right hand until your enemies I place under your feet as a footstool’.”*

Quoted from Psalm 110v1. Messiah is going to rule. He is, right now, seated at the right hand of the Father (Hebrews 1v3) and is making intercession on behalf of us (Romans 8v34). **He is interceding:**

1. Not for our justification -removing the guilt and penalty of sin, declaring the repentant sinner righteous, through faith, in the atoning blood of Messiah.

2. Not to maintain our salvation -our deliverance or redemption, saved from death and separation from G-d.
3. But **for our sanctification** – to make us holy, to purify or free us from sin.

When Messiah said, on the cross, “It is finished” (John 19v30) His work to justify and save man was completed perfectly. It is only after accepting Messiah (Romans 10v9-10) that we receive justification (Our sin does not destroy the covenantal relationship – The New Covenant promise is that He will remember our sins no more – Jeremiah 31v31-34) as well as eternal salvation, eternal redemption, eternal life. These are complete and cannot be altered or changed. There is no need for Messiah to intercede, on our behalf, in regard to these. However, there remains a need for us to be sanctified. Messiah intercedes for us that we might be able to walk in righteousness and carry out G-d’s will and purpose in our lives.

Verse 14: *“Are they (the angels) not all ministering spirits, sent into the world on account of the ones who are about to inherit salvation?”*

Throughout this first chapter, the author reveals that Messiah is superior to the angels. Messiah came into the world with a purpose to purchase redemption for us. The angels, too, have been sent into the world for a purpose. The intercession of Messiah empowers the angels, and instructs the angels, so that they can minister to us. Our purpose is to walk in righteousness and to fulfil G-d’s will. The angels minister to us so that we can be servants of G-d, until such time as we inherit the outcome of our salvation (i.e. Enter into the Kingdom).

Chapter 2

Part 1: Hebrews 2v1-9

A testimony is very powerful and relates to what you see with your eyes or to what you have heard. In Scripture there is a preference given to what is heard, rather than to what is seen. Romans 10v17 tells us that faith comes by hearing. We do not study Scripture for the sake of knowledge, but we learn it in order to apply it to our lives.

Verse 1: *“On account of this it is necessary, all the more so, let us esteem the ones who have heard. Lest, at any time, we let them drift away.”*

All the more so: it is (absolutely) necessary to heed this warning, as not doing so will lead to a disastrous result. There are people who have had a testimony of hearing from G-d and have received experiences from Him. G-d has imparted it to them, and manifested Himself to them,

by revelation or by experience. This testimony must be esteemed, and not allowed to drift or slip away. Testimony can have an impact in our lives and in the lives of others. Do not lose out on opportunities to act upon them.

Verse 2: *“For the word that was spoken through the angels became sure (established). Every transgression and every act of disobedience received its just reward (its punishment).”*

Angels can simply mean ‘messengers’. G-d has given His Word to mankind by messengers (Isaiah, Daniel, Moses etc.). The Holy Spirit guides us, into all truth, by the Word/laws which have been given to us so that righteousness can be produced in our lives.

The writer to the Hebrews is laying a foundation for us. G-d responds to *every transgression, or act of disobedience*, as well as to every act of obedience. When the Israelites disobeyed they received a punishment. When they obeyed they were blessed (This can be seen very clearly in the accounts that recount the Israelites living in the wilderness).

Verse 3: *“How can we escape if we have neglected such a great salvation? From the very beginning that which was spoken by the L-rd, and also that which was heard, was certified for us; being made sure.”*

G-d provided salvation for the Israelites, allowing them to leave Egypt for the Promised Land. Most of them did not respond, by faith, to this salvation of G-d, and they died in the wilderness. They did not escape G-d’s judgement.

Through the blood of Messiah, G-d, in His grace and mercy, has provided salvation for us. This salvation is far greater than leaving Egypt or being freed from physical bondage. We have been set free from the bondage of sin. Pharaoh could only destroy the body. Sin destroys the soul – the true essence of a person.

That which was spoken by the L-rd, and also that which was heard, was certified for us: Scripture is proof of this. Others heard G-d and they wrote down what they had heard and what they experienced. They certified it for us when they gave testimony of it. We must not neglect, let slip or allow to drift away the testimony of those who have heard from G-d – not just heard with their ears but also experienced it. Their testimony is true and has eternal consequences attached to it.

Verse 4: *“They were witnessed to/testified by G-d, together with signs and wonders and varieties of miracles, and the Holy Spirit distributed gifts according to His will.”*

These *signs, wonders, varieties of miracles, and the Holy Spirit distributing gifts* were not only for those in the past, but are also applicable to us present day believers. We have seen the testimony of the ministry of Messiah and the redemption that He gives. The gifts that He has given to us are distributed by the Holy Spirit.

The Holy Spirit works in our lives to sanctify us as well as to enable us to minister to others. He empowers, gives guidance, and imparts wisdom to us so that ministry can be done. These gifts are given to us, according to His will, so that G-dly order can come about in our lives.

Verse 5: *“For not to the angels did He subject the world that is coming, concerning which we have spoken of.”*

The *Kingdom to come* is not for the angelic realm. They are already in the Kingdom of Heaven and understand G-d’s righteousness and holiness. They are continuously in the presence of G-d. In this Kingdom, mankind is going to be elevated.

Concerning which we have spoken of: The writer has spoken of this in Hebrews 1v14. The angels have been subjected to us – they are ministering spirits sent to minister to those who are obtaining salvation.

Verse 6: *“It has been testified in a certain place saying: ‘What is man that you are mindful of him, and the son of man (a human being) that you visit him?’”*

Testified in a certain place: Scripture has testified to this and it can be found in Psalm 8v4.

Mindful: This word could also be translated ‘remember’ and is related to a covenant. G-d will ‘remember’ you if you have a covenantal relationship with Him.

The word for *visitation* in Hebrew means to deposit something (i.e. G-d visits with a purpose, and because of a covenantal responsibility). This word in the Greek means ‘to scrutinise, to watch over’ – to provide intense observation of, to see what is lacking so that provision can be made.

G-d will remember man because of His covenant with him. The covenant contains promises and blessings G-d will look at man to see what is lacking in him, in regard to the covenant, and G-d provides it to us.

Verse 7: *“You made him (man) a little bit inferior to the angels, but you crowned him with glory and honour. And you set Him over the works of Your hand.”*

This quotation is taken from Psalm 8v5-6. Right now, we are lower than the angels. When we enter into the Kingdom of G-d we are going to be crowned with glory and honour and are going to be made superior to them. We are going to judge the angels (1 Corinthians 6v3).

Mankind (Israel, the Gentiles and even the church) has failed to do what G-d called and created him to do. But we have future hope! Messiah, the Son of G-d but also the Son of man, achieved what we could not – obedience and righteousness. He is going to share this victory with us.

G-d rules the heavens. He created us to rule the earth, but we were terrible stewards of it. Messiah will come and steward it perfectly.

Verse 8: *“And all things are going to be subjected under His feet, and nothing is going to be left that is not subjected to Him. But now we see that not all things have been subjected to Him.”*

Although not yet a reality it will be the future.

Verse 9: *“But, made a little bit lower than the angels, we see Yeshua, on account of the suffering of His death, was crowned with glory and honour. So that the grace of G-d, on behalf of all, He tasted death.”*

In the heavens all things have been subjected to Yeshua. This will become a reality when He brings His throne to the Earth and begins to reign here.

As the Son of G-d, there was never a time when Yeshua did not have *glory and honour*. Yet, He emptied Himself of all of this (Philippians 2v6-11) when He took on human flesh. On earth He faithfully did the will of His Father, laying down His life in order to cleanse us from our sins. He has been *crowned with glory and honour* because of His faithfulness on the cross.

On behalf of all means on behalf of everyone. This grace is available to anyone: not just a pre-determined group. Yeshua tasted suffering/death so that the glory and honour, that He earned on the cross, will one day be placed upon us when the Kingdom of G-d is established. Those

who accept the perfect work of Messiah are going to be transformed into the very likeness of G-d (2 Corinthians 3v18). We will never be divine, but we are going to be transformed into Kingdom beings, superior to the angels. And all of this because of the sufficiency of the cross.

Chapter 2

Part 2: Hebrews 2v10-18

Verse 10: *“For it was proper for Him, on account of all things and through Him are all things, having led many sons to glory, the Ruler of their salvation was made perfect through sufferings.”*

It was proper for Him – Yeshua walked rightly (perfectly) and in obedience to the character and will (laws) of G-d.

On account of all things: Messiah is the heir of all, everything belongs to Him.

Through Him are all things: all things are for His sake. He made all things. All things are for Him and, because He created all things, He wanted to redeem them. The only way that He could do this was through the cross.

Led many sons to glory: ‘sons’ relates to heirs – males and females will inherit, and reflect, G-d’s glory.

Ruler of their salvation: He achieves it. He defines it. He controls it – salvation belongs to Him.

Made perfect through sufferings: This does not imply that prior to His suffering He was imperfect or had something lacking. Being perfect, in every way, He emptied Himself and became a man (Philippians 2v6-8). As a man He demonstrated perfection by suffering. Messiah was completely committed to the will and objectives of G-d – as we should also be. If we are people who are wanting G-d’s will, plans and purposes in our lives we need to realise that we are also going to suffer. Serving G-d is a painful experience.

Paul gloried in the sufferings of Messiah (Romans 5v3-5). When he suffered persecution, for the purposes of G-d, the outcome of that was intimacy with Messiah (Philippians 3v10). Paul emphasises this intimacy more than the suffering. The suffering will end, but that intimacy will remain. Suffering causes us to grow in our understanding, as well as in our relationship with G-d.

Verse 11: *“And the Sanctifier and the ones who are sanctified all become one. It is for this cause that He is not ashamed to call us brothers.”*

The Sanctifier: Messiah

The ones who are sanctified: us

The author to the Hebrews teaches us a truth and then consistently backs up, Biblically (i.e. from the Tanakh), what he has just revealed. *He is not ashamed to call us brothers* is quoted from Psalm 22v22. Messiah did what He did in order to bring us into His family, the family of G-d.

Verse 12: *“Saying: ‘I will proclaim your name to my brethren (to us) and in the midst of the congregation I will exalt you.’”*

Messiah went to the cross, and brought us into His family, so that we might know the name of G-d and that we might have intimacy with Him. We are going to experience the character and personality of G-d.

In the midst of the congregation I will exalt you: We are going to know the name of G-d, and we are also going to worship Him. Worship brings about a transformation in our lives. We can only worship whom we know/whom we have experienced. Only through Messiah will it be possible to worship and know G-d.

Verse 13: *“Again: ‘I will trust in Him’. And again: ‘Behold I and the children that G-d has given to me.’”*

Again: this means in another place in Scripture.

‘I will trust in Him’ is found in Isaiah 8v17. This prophecy came at a time in Israel’s history when Ahaz was king. Ahaz refused to believe or trust in G-d. In order to confirm the prophecy of Immanuel’s coming (born of a virgin and bringing salvation or redemption – as prophesied in Isaiah 7v14-16) two sons were born to Isaiah. One was called Shear-Jashub – which means that the remnant will return (Isaiah 7v3). The other one was called Maher-Shalal-Hash-Baz (meaning: quickly will come the spoils and fast will approach the plunder – Isaiah 8v3)

Behold I and the children that G-d has given to me: This Scripture is found in Isaiah 8v18 and is referring to Isaiah and his two sons, who were a sign and symbol of what was to come. G-d provided the message of hope, through Isaiah’s first son (‘the remnant will return’), before He revealed that there was plunder and defeat on the horizon. It was only some time after defeat that the remnant would return from exile. Assyria came and took those tribes from the Northern kingdom and cast them into exile. Babylon came and cast Judah into exile, but they were later returned to the land again, as G-d had promised. The final remnant will return when Messiah returns to gather up the exiles, at the end of the age.

What the author is teaching us is this: Isaiah’s prophecy, confirmed through his two sons, came to pass and can be believed. In the same way, what the author is teaching us about Messiah is true and can be believed.

Verse 14: *“Therefore, since the children were partakers of flesh and blood He (Messiah), in a similar way, shared of them. In order that through death He would destroy the power of the one having death. That is the devil.”*

The children: speaking of Isaiah’s two children. In order to fulfil the prophecy (spoken of in the previous verse) those two children became flesh and blood.

He, in a similar way, shared of them: Like them, Messiah also became flesh and blood. He did it in order to fulfil the promise that G-d had made that death (sin) would be destroyed. The only way for that to happen was for Messiah, through His death, to defeat death (and the one who held death, i.e. The devil) by His resurrection from it. Messiah now holds the keys to death and Hades (Revelation 1v18)

Verse 15: *“He set free those that were, throughout their lives, by the fear of death, in bondage to sin.”*

Death is temporal. We die, so that means that our lives on Earth are temporal. For many people there is a pressure to find satisfaction before death. There is, therefore, a tendency to emphasise death and how limited this life is. Many people will not have faith in life after death and so will be in bondage to sin because they are focussed on living their “good lives” now before they die. This is a wrong way of thinking.

This life is actually just a transition for a new beginning, a new existence. When we have a Kingdom perspective we know that we have eternal life and life is, therefore, not temporal. Without this Kingdom hope we too would live in bondage to sin and keep turning back to the things of this world.

Either we are going to be Kingdom minded people, producing righteousness, or we will be earthly minded - which leads to sin and death (Romans 6v23).

Verse 16: *“For surely not of the angels did He clothe, but rather He clothed Himself with the seed of Abraham”.*

For surely not of the angels did He clothe: Messiah did not clothe Himself with an angelic body or with angelic characteristics.

He clothed Himself with the seed of Abraham: Messiah became a human being. The seed of Abraham is related to Messiah (Galatians 3v16). Messiah became a man, took on human flesh, so that the covenant that G-d made with Abraham, that all the families of the earth (potentially) would be blessed (Genesis 12v3), could be realised.

Verse 17: *“Therefore it was fitting that He be made like his brothers, in order that He would be merciful and would be the faithful High Priest of the things pertaining to G-d, for the propitiation of the sins of the people.”*

The high priests, from the tribe of Levi, offered up the blood of bulls or lambs on behalf of the sins of the people. This blood brought about atonement, which meant that it covered over the sin temporarily but was insufficient to remove it permanently.

Messiah is a *High Priest* of a different origin – not from the priesthood of Aaron, but from the priesthood of Melchizedek. Melchizedek means ‘my King is righteous’. Isaiah 9v7 and Matthew 6v33 reveal to us that the Eternal Kingdom of Messiah is founded on righteousness.

Propitiation of the sins of the people: This word, propitiation, speaks not of just a covering of sin (atonement) but of a removal, an erasing, of that sin. For propitiation to be achieved a different blood had to be used - and this was the blood of Messiah. Messiah used His own blood – not the blood of sheep, goats, and bulls. His blood, as *the faithful and merciful High Priest*, has the power to remove any effects of sin eternally. He deals with our sins perfectly so that they will remain no more. G-d looked upon the blood of Messiah and it was sufficient for eternal redemption. It is this redemption that gives us eternal life.

Verse 18: *“For which He suffered temptation in order that He could help those who are being tempted.”*

Chapter 3

Part 1: Hebrews 3v1-12

A paradigm is an example or a pattern of something. In the Tanakh (Old Testament) we see many paradigms. They build a framework for us and can help us to better understand the person, work, and ministry of Messiah. As we study the paradigms we need to keep our focus on Messiah. These paradigms point to Him and reveal Him to us.

Paradigms teach us to see, from the shadows that are cast, the Reality itself (i.e. that which cast the shadow).

As an example of a paradigm: Moses was the first redeemer of Israel. He can be thought of as a type of Messiah, in that he was anointed by G-d to lead the people out of bondage and take them into the Promised Land. Similarly, the true Messiah (Yeshua), the Final Redeemer, frees us from the bondage of sin, takes us from this world and leads us into a new land, the Kingdom of G-d.

When we study the life of Moses (as we are going to in this chapter) we can learn a lot about the person, work, and purpose of Messiah.

Verse 1: *“Therefore, holy brothers, partakers of a heavenly calling, let us consider the Apostle and High Priest of our profession - Messiah Yeshua.”*

Holy brothers: Holiness is related to the purposes of G-d. We are called to live holy lives (1 Thesalonians 4v7). We become *brothers* because of what Messiah did, His faithfulness and work on the cross. By G-d’s grace we are saved, redeemed, and transformed from servants of sin into servants of G-d. As His servants His will and purposes become important to us.

Partakers of a heavenly calling: There is a heavenly call on our lives, and it is related to the Kingdom of G-d.

Let us consider: to think deeply about.

Apostle: the One who is sent.

Messiah Yeshua being our *High Priest* is emphasised in this book of Hebrews. It is very important for us to have a High Priest – one that sets in order our problem with sin.

Verse 2: *“Being faithful to the One who appointed Him, as also Moses in his whole house.”*

The writer introduces a paradigm. Moses was faithful to G-d and fulfilled the work of redemption. Like Moses, Messiah too, faithful to His Father, perfectly completed the work of redemption.

Verse 3: *“For of greater glory is this One than Moses, just as the builder of a home has greater honour than it.”*

Moses’ redemption, even though it did have some spiritual aspects to it, was primarily a physical redemption from Egypt. Messiah is worthy of *greater glory* because His redemption has pri-

marily spiritual implications. His redemption sets us apart from the world and transforms us into a Kingdom people.

The builder built the house not for the sake of the house but for his own sake, that he could dwell in it. He is of greater significance than the house itself.

Verse 4: *“For every home is built by someone, but the One who built all things is G-d.”*

G-d is the Builder of all things, and He is also the Builder of our eternal home. When we speak of this home we are not speaking about heaven. Heaven is our temporary home, as G-d is going to make a new heaven and a new earth (2 Peter 3v13). Our eternal home is called ‘The New Jerusalem’ (Revelation 21v1-5).

Verse 5: *“Moses was faithful in all of his house and he was as a servant. All of this was a witness for the things that were going to be spoken about.”* (meaning the Kingdom)

He was as a servant: Moses was faithful, but he was a servant – he was not an heir. Moses had no authority and obeyed G-d as a servant. He did things according to what he heard from G-d. As a servant, Moses was replaceable. When Moses disobeyed an order from G-d (striking the rock instead of speaking to it as G-d had commanded – Numbers 20v7-12) he was replaced by Joshua. Messiah did not come simply as a servant (Matthew 20v26-28) but He is the Builder of all things.

All of this was a witness for the things that were going to be spoken about: the paradigm; Moses was an example, a testimony/witness, part of the framework to help us to better understand the person and work of Messiah.

Verse 6: *“But Messiah (is faithful) as Son over His house, whose house we are. Since we are going to have confidence and the boasting of hope, until the end, because we hold it fast.”*

But: This is a word that means ‘in contrast to’ what we have just read.

Son over His house: Messiah was not a servant, He was a son, an heir and authority.

Whose house we are: This verse tells us that we are the house of Messiah. He lives in us. As we learnt, in verse 3 of this chapter, the One who builds the house is of greater honour than the house itself. Part of the plan of redemption is that Messiah is going to work in our lives – we are the workmanship of G-d (Ephesians 2v10).

Since: Many Bibles translate this word as 'if'. The word 'if' places doubt in the mind of the reader. 'Since' means 'as an outcome of'. It is because/since Messiah is working in our lives that we have *confidence and are able to boast of our hope* in the promises, and Kingdom, of G-d.

Verse 7: *"Therefore, just as the Holy Spirit says: 'Today, if you hear His voice,'"*

There are only two responses, and two subsequent outcomes, to the proclamation of truth/the revelation of G-d:

1. Hear and obey (and be treated as a member of His household).
2. Hear and rebel (and be treated as a rebel at the end).

When is the time to respond? Today! (James 4v13-14)

Verse 8: *"do not harden your hearts, as in the day of the rebellion, according to the day of testing in the wilderness."*

The decision to obey begins in faith. Faith is not obedient deeds; faith is a confession: "I believe, and I accept this." True faith has power to transform us and produces obedience. We are His workmanship – He is going to grow and mature us because He loves us. The L-rd disciplines those He loves. Through His faithfulness, He is going to cause us to grow and to obey.

Verse 9: *"For your fathers tested Me, and they proved Me, and they saw My works for forty years."*

Tested Me: During the time in the wilderness the people tested G-d. They tried Him out in order to experience who He was and what He was really like. They caused G-d to demonstrate His faithfulness, to show that His Word was trustworthy. Transgression led to punishment. Obedience led to reward.

They proved Me: G-d is faithful and manifests Himself to people. The Torah (law) is not an instrument of salvation, but it does contain wisdom and truth for us. It teaches us what is right-

eous and what is unrighteous. In the Torah, G-d set before the people blessing and curse. This proves G-d. Why?

When the people, in the wilderness, transgressed the commandments, curses followed their disobedience. Conversely, when they submitted to the Word of G-d, blessings followed their obedience. In both circumstances the Word of The L-rd was proved and found to be faithful and true.

Saw My works for forty years: G-d gave them 40 years of proving His faithfulness. Unfortunately, the group that came out of Egypt stubbornly and rebelliously refused to accept Him – they heard His voice and continued to rebel. All, but two, died in the wilderness.

Verse 10: *“Therefore I was provoked with that generation, and I said: ‘Always a deceitful heart they have, and they do not know My way.’”*

Provoked: angry, vexed, wrathful

Deceitful: erring or straying

They do not know My way: In John 14v6 Yeshua says He is the Way, and no one can come to the Father except through Him. In Exodus 33v12-13 Moses is confused. He knows his assignment (to bring the people into the land) but he does not know who G-d is going to send with Him – he is requesting, at that time, Messiah. Moses believed that when the people entered into the land the Kingdom was going to begin and needed a king. As the first redeemer he was looking for the second one. He knew that the One who was to establish the Kingdom was not himself but King Messiah. Moses questioned G-d as to why He would not show him the One whom He was going to send. He asked G-d to show him His Way. Scholars in Judaism understand that this is a reference to Messiah.

Those who erred in the wilderness, by not knowing G-d’s way, experienced His wrath. Likewise, those who do not know Messiah will too.

Israel's time in the wilderness is a paradigm for understanding the church today. If we learn the testimony of what those people heard and how they responded we can understand what God expects from us. We learn from the testimonies of the past in order to be prepared for today, as well as for the future.

Verse 11: *“I have sworn in my wrath, ‘They should ever enter my rest.’”*

I have sworn: G-d has taken an oath, made a promise that is binding on Himself.

They should ever enter my rest: Here we see another paradigm. Entering into the Promised Land patterns for us entering into the Kingdom. Not knowing the ways of G-d barred the people from the Promised Land. Not knowing, and accepting, that Messiah is the only Way will bar people from entering the Kingdom. Those who reject Messiah will not find rest but will be a recipient of His wrath.

Verse 12: *“Watch out, brothers lest there might be one from among you that has an unbelieving, evil heart that causes you to depart from G-d.”*

Watch: this same word was used by Messiah, in the Gospels, in regard to the last days. It means to be prophetically literate. We need to be able to discern what is going on in this world so that we can respond properly. We need to know how to interpret the times that we are living in (Luke 12v54-56). Everything G-d does He reveals to His prophets first (Amos 3v7). On our own we will not be able to discern the closeness of Messiah’s return. If we have prophetic insight and ‘watch’, as Messiah warned us to, we will be a people who are prepared for Him and for what He is going to bring about.

Brothers: This is a warning to believers. The people who claim to know G-d need to make sure that they have a covenantal relationship with Him.

Unbelieving, evil heart: The heart, in Scripture, is the seat of our thoughts and emotions (Proverbs 23v7). It is in our hearts where we plan our course (Proverbs 16v9). We need to have hearts redeemed by the blood of Messiah (circumcised, a heart that operates in the Spirit and not in the flesh – Deuteronomy 30v6)

When we do not exercise faith and do not believe the Word of G-d our hearts are evil – they do not desire to do G-d’s will.

In the congregation that left Egypt there were many people, rebels, who did not have faith and left for the wrong reasons. They were not interested in being servants of G-d. They did not go into the wilderness to worship G-d (to receive His instruction and apply it to their lives). They loved Egypt (constantly longing for the good food that they had eaten there) but had wanted to escape the affliction they had experienced there. After their ‘baptism’ in the Red Sea they did not come out as a new people. Like this congregation, there may be some among us who have not made a real, sincere commitment to G-d. These are who this verse is warning us about.

Causes you to depart from G-d: The Greek word for depart is [ἀποστῆναι](#). It means to go away from or to stand from. As a noun this word means “apostasy”. This is not talking about causing us to lose our salvation. Those with unbelieving, evil hearts quickly turn away from G-d. They

depart from truth because they have believed a false message. They think that if they accept Messiah they will have all their problems solved. The message, however, is: When we accept Messiah, He forgives our sins so that we are able to live righteously.

Note: Every time this word appears in the New Testament it speaks of a departure, but it is spoken of in a negative sense (In 2 Thessalonians 2v3 this word is used and is interpreted by many as relating to the rapture/our blessed hope).

Departing here does not speak of the rapture, but it speaks of a segment within G-d's people departing from truth –departing from that which is good to that which is evil– exact opposite of the rapture. This word can also be found in Acts 21v21 where it is used in regard to a false accusation against the apostle Paul. He was accused of departing from the law of Moses, i.e. Teaching heresy) In this passage the word depart is also used negatively.

Chapter 3

Part 2: Hebrews 3v13-19

Verse 13: *“But rather encourage one another each day, while it is still called Today, in order that none of you harden yourself with the deception of sin.”*

Today: this word relates back to what we read in Hebrews 3v7-8. The forefathers, in rebellion, hardened their hearts in the wilderness. Today we need to *daily encourage each other* to hear and obey G-d, so that our hearts do not become hardened with sin.

In the last days there are going to be signs and wonders in the heavens, and all of these are going to be prophetically defined (e.g. in Joel 2v31 it speaks of the sun turning dark and the moon red like blood. When we see this happening, we will know that the wrath of G-d is about to fall and that the rapture is imminent. This will be the final opportunity to confess Messiah and receive salvation before these things take place. However, for many this will be too late. the opportunity to repent is *today*). When we do not respond to G-d, day after day, our hearts become harder and it becomes more and more difficult to respond correctly to Him. We are saying 'no' to G-d because we are saying 'yes' to sin. When we take hold of sin, and act according to it, it has adverse consequences for us. Sin causes our hearts to be primed and strengthened for deception, to the point where we do not see a need for G-d in our lives.

Verse 14: *“For we have become partakers of Messiah, just as from the beginning of our assurance to the end, that we hold it fast.”*

We have become partakers of Messiah: We have heard and responded obediently.

Assurance: This word, derived from two Greek words, can also be translated confession or confidence. Having assurance is foundational to our faith.

From the beginning... to the end: From the beginning of our confession until the end we must hold it *fast*, firmly.

Verse 15: *“As it is said: ‘Today If you hear His voice do not harden your hearts, as in the day of the rebellion.’”*

Verse 16: *“For who were those having heard, provoked, but not all those coming out from Egypt through Moses?”*

They heard: G-d was faithful to reveal to the people His truth, His will, and His expectations. They all knew and understood what G-d required of them.

But they rebelled and, in their rebellion, *provoked* Him. G-d, because of who He is, had to place judgement on them. From this group, only Joshua and Caleb made it through to the Promised land.

Many of the individuals that came out of Egypt did not do so primarily for the purpose of true redemption. They came into the congregation for a different reason. In the exodus it was not

just Pharaoh that sent the Hebrews forth. The Egyptians, themselves, also cast them out of Egypt. They did not want any of The Hebrews, who were still alive, to be there. Many of those who came out did not come out by Moses – meaning by the means of Moses/keeping the Passover – They did not want to worship G-d and were not in the group because of faithfulness. Many were either forced out or did not like the sufferings they had to endure in Egypt. When they got into the wilderness they did not like the commandments of G-d. They found out what G-d wanted them to do and said: “No thanks”. They heard His voice, but they rebelled against it. They wanted to live according to their own ways.

Verse 17: *“With whom was G-d angry for forty years? Was it not the sinners corpses that fell in the desert?”*

As New Testament people, reading Old Testament truths, we realise G-d’s faithfulness in warning us to not be like these people. Through the accounts of their rebellion we can learn how to respond correctly to the Word of G-d and so not have to experience the judgement that fell upon them.

Verse 18: *“Why did G-d swear that they would not enter into His rest? Was it not for disobedience?”*

Swear: G-d made a promise. The unfaithful people died in the wilderness. It is only by faithfulness that we enter into G-d’s rest (His Kingdom).

Disobedience: can also be translated ‘faithlessness’.

We are saved by faith, by grace, and are not saved by our obedience. **However**, if we say that we belong to G-d we will be obedient.

Consistent disobedience gives evidence to the fact that we are not His faithful people, we have believed a false message and do not truly believe in G-d. Disobedience is evidence of faithlessness.

Verse 19: *“We see that they were not able to enter in because of faithlessness.”*

People are disobedient because of *faithlessness*. Faithlessness is when we know what we ought to do – G-d is speaking to us spiritually – but we say: “No” and rebel. This lack of faith, to do what G-d has asked us to, manifests itself in disobedience. A lack of obedience, always in disagreement with G-d and rejecting His will (because we want to do something else, our own wills) is evidence that we do not truly belong to Him.

When we surrender, and say “Yes” to G-d, obedience is demonstrated. Having been saved, and having received the Holy Spirit, faith is going to work in our lives to produce obedience.

Chapter 4

Part 1: Hebrews 4v1-13

Throughout the book of Hebrews, the writer uses Old Testament history as a paradigm to teach us New Testament truth. This helps us to be better equipped to serve G-d.

Verse 1: *“Therefore, we fear not; since a promise remains of entering into His rest – but there are those, from you, who have come up short.”*

Note: Almost all English translations drastically change the word order of this verse: placing the aspect of fearing in the middle of the text, rather than following the original Greek text, which places it at the beginning. The reason for the English difference with the Greek is that instead of translating it literally as an assurance of those who are truly in the faith, they rather ignore the assurance and interpret it as a warning. This is a great example of how translators alter a verse from its literal rendering in order to support a theological perspective against the doctrine of eternal security.

We fear not: We do not need to fear because those who are in Messiah have received a promise of entering into His rest. In the Old Testament this place of rest was the Promised Land, Israel. In the New Testament it refers to the Kingdom of G-d.

In the Old Testament G-d said: 'So I swore in My wrath, they shall not enter My rest,' (Psalm 95v11). This meant that the Israelites, in the wilderness, would not enter into the land of Israel. To a New Covenant people (who are in the world – a picture of the 'wilderness' that we have to go through) our journey is an example/paradigm of the journey into the Kingdom of G-d. We need to make sure that we do not behave in the same way the congregation, that came out of Egypt, did. Rebelliousness is not rewarded, but brings about death in the wilderness.

There are those, from you, who have come up short: The writer makes a distinction between two groups of people:

1. Those who will enter into the Kingdom.
2. Those who fall short and will not enter into the Kingdom.

The writer speaks about these two groups throughout this fourth chapter.

Verse 2: *"For also we have been evangelized as they were, but the word of hearing did not profit those who heard, because it was not mixed together with faith by those who heard it."*

We have been evangelized: had the gospel preached to us

Evangelized as they were: both groups have this in common

Word of hearing: The message

This second group lacked faith. We all hear the same truth but if we *do not mix this truth together with faith* it is not going to *profit* or benefit us (i.e. it is not going to bring about the desired results that G-d wants it to).

Verse 3: *“For we who believe are entering into rest. But just as He said: ‘As I swore in My anger, they shall never enter My rest.’ Even though the works from the foundation of the world have been completed.”*

We who believe: those who have accepted the gospel, who understand the work of Messiah and who believe in Him.

Entering into rest: The group who believes are going to have a Kingdom experience.

‘As I swore in My anger, they shall not enter My rest.’: Talking of the faithless group.

Even though the works from the foundation (beginning) of the world have been completed: The work, for the Kingdom to be established, has already been accomplished by Messiah (Revelation 13v8). The work, from G-d’s perspective, was complete/finished/done from the time of creation. It was not because G-d was lacking, but it was because of a lack in the people.

Verse 4: *“As it said in a certain place, concerning the seventh day, that: ‘G-d rested on the seventh day from all His works.’”*

It said in a certain place: i.e. meaning in the Scripture.

Seventh day: Also called Shabbat/Sabbath. It is a day that is set aside for **rest** – not a day set aside for worship, because worship is for every day of the week. In Judaism, when the Great Shabbat is spoken about it is referring to the Kingdom of G-d.

‘G-d rested on the seventh day from all His works.’: Quoted from Genesis 2v2. G-d laboured for six days, in creating the world, and at the end of those days everything was “good”.

G-d then rested from His labour on the seventh day. Meaning this: He stopped doing everything for the Sabbath. The last part of G-d’s work was to create humanity. They did not labour and then earn a day of rest as a reward. Shabbat is a day where it is forbidden to do labour, but this has a purpose. Shabbat is about intimacy with G-d. It is a day set aside to discover and encounter G-d through His Word.

In the same way that G-d worked to establish creation, getting it into the order and form that He wanted it to be in, He is working to establish His Kingdom (John 5v17). G-d was faithful to bring about the first creation. We can be assured that He will be faithful to bring about the second i.e. the Kingdom of G-d.

Verse 5: *“And again He said: ‘They shall never enter My rest.’”*

Again: in another place in Scripture (Psalm 95v11). Also repeated from Hebrews 4v3.

Verse 6: *“There remains, therefore, a promise for some to enter into rest. Those who were formerly evangelized (they heard the message) did not enter, in that they were disobedient.”*

Every person has an opportunity to enter into the Kingdom. Some will and some, because of their disobedience, will not.

Verse 7: *“God has marked out another day: Today. As David said, in the course of time, just as it says: ‘Today if you hear His voice, do not harden your hearts.’”*

There has been an emphasis and a repetition of the word “Today”. Originally G-d spoke it to the people in the wilderness but, when they rebelled, He swore that they would never enter into His rest (Deuteronomy 1v34-35). Now it has also been spoken to us. David penned it long after the time in the wilderness (Psalm 95v7-11). It was relevant for not only the people then but also relevant for us today, in Kingdom context. They never entered into His rest, and if we rebel today we will not enter this Kingdom rest either.

As David said: meaning in the Psalms.

Today, if you hear His voice, do not harden your hearts: This is a decision we have to make. G-d is speaking about the Kingdom today. There are signs, today, that this Kingdom is rapidly approaching. There are times of darkness and delusion coming.

We are approaching the last days, and, therefore, if we have not already done so, we need to respond to Yeshua (Jesus) today.

Verse 8: *“For if Yeshua had given them rest, it would not have been spoken of concerning another day.”*

Yeshua: This speaks of Joshua son of Nun and not of Jesus son of David. In Nehemiah 8v17 the name of Joshua is spelt like Yeshua/Jesus. Sometimes the name Joshua is spelt like Hoshea. The spelling changes in order to reveal truth to us.

The name Yeshua appears in this form to underscore this paradigm. In the same way that Joshua led the people into the land of Israel, Yeshua (Jesus) is going to lead His people into the Kingdom.

Verse 9: *“For there remains a Sabbath for the people of God.”*

It is not talking about another seventh day or the observance/understanding of that. Sabbath, here, personifies (with a different name) the seventh day. It is a day of rest, and rest is about the Kingdom. Entering into the land of Israel was rest from the Israelite's journey in the wilderness. In that same way, entering into the Kingdom of G-d is going to be rest for us. An eternal rest.

Verse 10: *“For if they have entered into His rest they rest from their works, as God has from his own.”*

When G-d had completed the work of creation He rested. There was no more creating to do. He maintains the world, but He does not recreate and recreate. In the same way there is going to be only one creation of the Kingdom. When we enter into the Kingdom we cease from our labour and from our work. The opportunity we have to serve G-d, in this body, is right now – today. Now is the time to use our lives, and resources, for the Kingdom. Work is only necessary up until the Kingdom is established. In the Kingdom of G-d we are going to be worshipping Him – which is an outcome of being in His Presence.

Verse 11: *“Therefore, be diligent/hasty to enter that rest, in order that you are not an (bad) example of those who fell because of disobedience.”*

The solution to disobedience, or lack of faith, is found in the Word of G-d. Our desires need to be in alignment with the truth of G-d's Word.

Verse 12: *“For the word of God is living and powerful, much sharper than a double-edged sword. For dividing both the soul and the spirit and for the piercing of joint and marrow. For discerning the desires and the inclinations of the heart.”*

Living: Alive

Powerful: The word used here is the word used for energy – meaning power but effectual power- which means that it is efficient and produces a desired outcome. We may lack strength, be plagued with doubt etc. but the solution to this is the power of G-d. This power is available to us through His Word.

Verse 13: *“There is no creature that will not be manifest before Him, but everything is going to be naked and exposed before the eyes of Him to whom we give an account.”*

There is no creature that will not be manifest before Him: All are going to go before the Presence of G-d.

Naked: Nothing will be concealed but everything will be *exposed*.

Before the eyes of Him to whom we give an account: We are going to give account/answer for every thought, word, and deed. What we have done, and what we have not done for Him.

For those of us in Yeshua we are not going to have to say anything as we have help... a Great High Priest! We know that Yeshua is our Messiah because He fulfilled the Torah. This has great implications for us and for our sins.

Chapter 4

Part 2: Hebrews 4v14-16

Verse 14: *“Therefore we have a Great High Priest who has passed through the heavens, Yeshua, The Son of G-d, let us hold fast our confession.”*

Therefore: in response to what we have just learnt i.e. that we need to give an account of ourselves.

A Great High Priest: The work of Yeshua is greater than the high priests that we read about in the Torah.

- G-d gave us the Torah (laws) in order to show us what sin was, and our inadequacy or inability to deal with it. He never intended righteousness to be established by means of the law. The Torah shows us our need for a Saviour. It cannot bring about perfection. It shows us our lack and drives us back to the faith of Abraham (Genesis 15v6)

- The perspective of the rabbis, 2000 years ago, was that the Torah was an instrument of salvation - which it is not. When it said the law had to be changed (Hebrews 7v12) this is what it meant: based upon the false teaching of Judaism.
- The high priests in the Torah came from the tribe of Levi. Messiah is a great High Priest because He is not from the Levitical line, but He is from the line of Melchizedek. His priesthood is not based on Levitical law. This does not mean that the old law is irrelevant and has no more meaning. The change in the law is a change in perspective. This new perspective is possible because of this new priesthood. Even this is not really “new” because it predates the Aaronic priesthood.
- One of the things that makes Melchizedek’s priesthood unique is that the Levitical priesthood took from man and offered to G-d. Melchizedek did not do that. He took from G-d and gave to man. He gave Abraham bread and wine, a hint to the body and blood of Messiah.
- Messiah’s priesthood is sufficient because it provides salvation for us, through His body and blood. In the L-rd’s supper there are two elements. Yeshua took the bread (on the night that He was betrayed) He broke it and said: “This is my body broken for you”. This meant that He was going to die. The bread signifies the body/the death of Messiah. The blood redeems us and signifies His redemption. The blood of Messiah is extremely precious to G-d.

Passed through the heavens: This is His origin as He is eternal. He could not ascend to the heavens unless He had descended first.

The most important day for a high priest was the Day of Atonement. On this day, the high priest did all the work to serve the nation. The people also had a role to play. Their primary role was confession. We confess not just our sins but also our faith in the work of the High Priest as a means of our forgiveness. As New Covenant people, Our High Priest has not purchased for us atonement that only lasts from one year to the next, but He has purchased for us eternal redemption. This is why we can be eternally secure in our salvation. We were redeemed, not with the blood of sheep and goats, with the blood of the precious Son of G-d.

Verse 15: *“For we do not have a High Priest who is unable to suffer/sympathise with our weaknesses/frailties, but One who was tempted in all things like we are, but without sin.”*

We do not have a High Priest who is unable to suffer with our weaknesses: Even though Yeshua was fully G-d, He emptied Himself and became a servant, obeying even to death on a cross (Philippians 2v6-8).

One who was tempted in all things like we are, but without sin: As fully man, Yeshua was tempted, just like we are, but there is one major difference – He never succumbed to temptation. He never sinned. A sacrifice had to be without spot or blemish. It had to be perfect. Therefore, because He was without sin, He could offer up Himself as the perfect, redeeming sacrifice for our sins.

Verse 16: *“Let us therefore approach boldly the throne of grace in order that we should receive mercy, and find grace in a good season to help.”*

Let us therefore approach boldly (with confidence) the throne of grace: His sufficient work on the cross has made it possible for us to go boldly and confidently before Him to confess our sins. They have already been paid for, but confession releases us emotionally and spiritually. Confession gives us freedom, encouragement, and deliverance.

Throne of grace: Grace is the lovingkindness of G-d. We are saved by grace (Ephesians 2v8). Another very important aspect of the grace of G-d is that it transforms us (Titus 2v11-14) The grace of G-d brings about the fulfilment of His covenant promises in our lives (the Kingdom).

Receive mercy: As believers we still struggle with sin. Our High priest does not only cleanse us from our past sins but also from those we have not yet committed.

Daily we need forgiveness and mercy. We need to ask the Holy Spirit to reveal our sin to us so that we are able to confess it and obtain mercy for it.

Good season: At the appropriate time. *Good* has to do with the will of G-d. We need to live in such a way as to fulfil the will of G-d – that season is right now!

Our High Priest is at the right hand of G-d interceding on our behalf. He takes our sins and forgives them, but He also takes our petitions and requests before the Father. We should be asking G-d to show us His will, so that His purposes and plans, for our lives, might become a reality and that we move in such a way as to pursue the things of G-d.

Chapter 5

Part 1: Hebrews 5v1-9

The writer to the Hebrews lays a foundation as he begins this chapter looking at typical priests, the Levitical priesthood. We can be assured of this foundation as it is established in the Scripture, the Torah, the books pertaining to the law. It is through these books of the law that a framework is given to us in order that we can understand greater revelation i.e. The person and work of Messiah Yeshua. We have to understand the law in two ways:

1. They are Biblical commandments.
2. The law is also made up of accounts/stories/history/events being shared with us – individuals and families and happenings which took place.

The Old Testament gives us, so to speak, the proper lenses for understanding the New Testament.

Verse 1: *“For every high priest from men are taken and on behalf of men they are appointed for the service unto G-d, that he may offer both gifts and sacrifices for sins.”*

From men are taken: The high priests and Messiah have something in common - they are all fully men. However, the former high priests had a shortage with their humanity. Messiah was fully man but also divine. We are therefore recipients of a better priesthood. Messiah is able to bring about eternal outcomes for us.

On behalf of men they are appointed: the high priests served on behalf of men.

For the service unto G-d: All priests have this in common – they have a particular service to perform. The priority of the priestly ministry/service is to deal with the problem of sin.

The work done by the priests from the tribe of Levi was insufficient – it did not have eternal implications. G-d appointed these high priests to show us a pattern of that which was to come – helping us to better understand the work and ministry of Messiah, our Great High Priest.

Verse 2: *“He (the high priest) is able to show compassion on those who are ignorant and going astray, since he himself is also subject to weakness.”*

Able to show compassion: The high priests are human and can understand the frailties of other humans. They are able to show compassion because they also struggle with sin.

Those who are ignorant: In Leviticus 4 it talks about sins that are unintentional. These are sins committed “ignorantly”, as it was not known that such behavior was a violation. There are consequences for sin – whether with or without intent we disobey the Word of G-d.

Going astray: This is sinning with deceit, intentional sinning – there was a conviction that what they were about to do was wrong. Never-the-less, because we are frail and carnal beings we sometimes rebel against G-d and there are implications/consequences for this.

The priests knew that someone could sin unintentionally. The punishment for willful sin was usually greater than the punishment received for unintentional sins.

Verse 3: *“On account of these things he ought to offer up (sacrifices), just as is required for the people, also for himself, on behalf of sin.”*

There is a problem with sin. The high priests sinned, just like the people sinned. He had to make atonement, by offering up sacrifices, for his own sin before he could make atonement for the sins of the people (Leviticus 16v11-16) The offerings that these high priests offered were not eternally sufficient and had to be done daily, yearly. They could only bring about a covering of sin (an atonement) and stay G-d's judgement for just one more year – until the next Day of Atonement.

The sacrifice offered by Messiah, as we are going to see, was superior. He did not just cover up the sin in order to keep G-d's judgement at a distance (atonement), he removed it altogether so that it does not remain (this is called propitiation). His work is sufficient for eternity. This cannot be changed or altered by anyone, because there is a supernatural power to it that a regular high priest could not bring about.

Verse 4: *“None of these ones take of himself this honor, but he is called by G-d, just as also Aaron (was).”*

These ones: These high priests.

None...take of himself this honor: They did not volunteer or apply for this position. The foundation for the high priests was Aaron – he was the first one. He did not volunteer – in fact, he knew nothing of a priesthood.

He is called by G-d: Through divine revelation, G-d called Aaron, just as He called others into this position.

Verse 5: *“Thus also, Messiah did not glorify Himself to become High Priest, but the One who spoke to Him: “My Son are you; Today I have begat You.”*

Thus also: in the same way (the paradigm was for the priesthood to be called by G-d, so also was Messiah called by G-d - *Messiah did not glorify Himself to become High Priest, but the One who spoke to Him*).

“My Son are you; Today I have begat You”: Messiah did not choose to be the High Priest, but the Word of God confirmed him (see explanation of chapter 1v5). Yeshua served His Father for the purpose of dealing with sin – every priest dealt with sin.

Today, Biblically, speaks of opportunity. There is an opportunity for us to respond to what G-d is revealing – That Yeshua is His Son.

Verse 6: *“As He also says in another place: ‘You are a priest forever, according to the order of Melchizedek.’”*

In another place: quoted from another Scripture i.e. Psalm 110v4

Melchizedek: Melchizedek means: “My King of Righteousness.” Melchizedek came to meet Abraham during a significant time – in the context of a time of victory (Genesis 14v17-20). What the Scripture reveals to us about this meeting, both Melchizedek’s blessing and Abraham’s response, gives us a better understanding of Yeshua.

Melchizedek blessed Abraham with bread and wine. This lays the foundation for what Messiah did for Passover. Bread parallels the body of Messiah, and wine His blood (Luke 22v19-20). This speaks of redemption.

A priest forever: There is something eternal about the ministry of Melchizedek, so too is the ministry of Messiah Yeshua eternal.

Part of Messiah’s work was that we would find redemption for our sins. As an outcome of this we become a new creation (through the ministry of Yeshua) and as such we are ambassadors of righteousness. This righteousness can be mediated through our lives to others. There is a strong connection between righteousness and our call in this world, in this flesh, as believers.

Verse 7: *“Who, in the days of His flesh, prayed and also supplicated to the One who was able to save Him from death, with a strong proclamation and the bringing forth of tears, He was heard by His piety.”*

His flesh: Talking about Messiah.

Many commentators say this *praying, supplicating, proclaiming, and bringing forth tears* is a reference to Messiah in the Garden of Gethsemane. It was hard for Yeshua to go to the cross, so He prayed and He received power to go through with it.

He was heard: G-d the Father heard Yeshua. He could have saved Him from death. But He did not. Yeshua’s righteousness was never in question – but our righteousness was.

It was only through His act of obedience that we could become righteous individuals in G-d’s sight - not by our deeds but by the sufficiency of Messiah’s work.

Verse 8: *“Although He was a Son He learned from suffering – obedience.”*

Although He was a Son: Son has an idea of preference attached to it.

Verse 9: *“And having been perfected, He became the cause of eternal salvation to all who hear/obey Him.”*

Having been perfected: There was never a time when Yeshua was not perfect. However, He demonstrated perfection, perfect humanity, when He submitted to and obeyed His Father by dying on the cross.

Eternal salvation: Through Yeshua' s work we have eternal salvation/eternal life! If this eternal life could cease to be eternal (lost or taken away) then it never was eternal.

To all who hear/obey Him: This kind of hearing always produces an obedient response. We are saved by grace through faith (Ephesians 2v8). We are not saved by our obedient works (Ephesians 2v9). However, a fruit of salvation is obedience. When we hear and respond to Him He becomes the cause for eternal salvation.

Chapter 5

Part 2: Hebrews 5v10-14

Verse 10: *“Having been declared by G-d ‘High Priest, according to the order of Melchizedek.”*

Melchizedek: see explanation in Hebrews 5v6

Verse 11: *“We have much more of the Word that we want to share with you, but it is difficult to speak since you have become slow of hearing.”*

It is difficult to speak: These individuals have not obeyed, they have not listened to G-d or put truth into action in their lives. The writer, therefore, says that he cannot go on and disciple

them any further, into greater revelation of the truth, because of their unwillingness to respond to what they hear.

Slow of hearing: This term for *hearing* is also related to obedience. The original order of Exodus 24v7 is: “we will do, and we will hear.” It is when we put our obedience into action (by faith) that G-d teaches us (we “hear”). As we grow in obedience we grow in the understanding and knowledge of the truth of G-d.

Verse 12: “For you ought to be teachers according to the time , again you have a need to be taught certain things of the beginning elements of the oracles of G-d; you have a need for milk and not solid food.”

You ought to be teachers according to the time: Based on the time that they have been believers, this group should be teaching others. The problem is that this group have not matured.

You have a need to be taught certain things of the beginning elements of the oracles of G-d: The writer tells them that they need to be taught the basics again. This could be because:

1. They are so immature that they did not understand what they believed so need to be retaught. They have not realized that faith is meant to produce obedience in their lives. The gospel message brings about not only salvation, but also produces sanctification. (a process, which a believer goes through, whereby he becomes holy – holy in action and in deed).
2. They have not understood the framework of G-d’s revelation for understanding the person and the work of Messiah. If He is not ministering in and through us there is a problem - and it will stunt our growth, spiritually speaking.
3. They said the words (mouthed the prayer) but they did not really believe.

The beginning elements of the oracles of G-d: Back to the fundamentals of the faith.

Milk: The teachings on how to be saved.

Solid food: Teachings on how believers are to behave.

Verse 13: “For all who are partakers of milk are lacking experience in the word of righteousness. Therefore, you are babes.”

When we begin to act righteously it produces maturity in our lives. Acting righteously means that we are acting in obedience to the Word (commandments) of G-d. The commandments (which even the New Testament is full of) tell us the right way to act/live and show us what be-

havior to avoid. We are not saved by our obedience, but obedience is an outcome, or a fruit, of faith (Matthew 3v8). The commandments express righteousness.

Verse 14: *“But solid food belongs to those who are complete, those according to their situation/condition they have trained their senses. Having the discernment of both good and evil.”*

Solid food is the teachings of the Apostles – of which prophecy was highly esteemed. When they spoke about order in the congregations, they spoke of prophets first. When we think of maturity we should think of prophecy. Prophecy drives us back to the righteousness of G-d. Prophecy teaches us how to live, in light of what is coming. Mature believers value prophecy. The foundational message of how to be saved needs to be proclaimed widely, BUT, having been saved, we need to talk about things that lead us to maturity.

Complete: Those who are mature. Our condition is meant to change. Anyone in Messiah becomes a new (a Kingdom) creation (2 Corinthians 5v17).

They have trained their senses: senses take in information from the world around us. There is a need to train our senses so that in different situations we will make the right decisions, doing the things that glorify G-d.

Having the discernment: the ability to make right judgements.

Good and evil: Right and wrong.

When we accept the ministry of our great High Priest, we are assured of our salvation, but there is more to our faith than this. There is a present-day reality for believers - that we might live righteously and demonstrate maturity. As mature believers we need:

1. Declarative righteousness – the righteousness of Messiah imputed to us, assurance of salvation.
2. Expressive righteousness, whereby we live and behave righteously in this world.

Righteous living means that we demonstrate the laws of the Kingdom. To live in light of Kingdom truth we need discernment. We need to be individuals who train our senses to be able to look at something and discern if it is right or wrong - those things that are in accordance with the will of G-d and those things in conflict with it. This comes about through the ongoing work of maturity, through the Holy Spirit – the very Spirit of Messiah. The Holy Spirit equips us for every good work. As believers, we are called to be Kingdom workers. When we are not responding, do not understand our call or demonstrate the righteous Word of Messiah in our lives, we are not going to mature. We need to know the expectations of G-d for our lives....what

a believer is called to do. We are called to move from immaturity to maturity. In deeds, actions, words, behavior we are to demonstrate the Kingdom, of which we are ambassadors, so that people can see the power of the King of kings and the Lord of lords in our lives. This should produce a desire in the lives of others to also want to live righteously, and for the advancement of the Kingdom of God.

Chapter 6

Part 1: Hebrews 6v1-8

Verse 1: *“Therefore, leaving the beginning of the Word of Messiah, let us go on to completion, not laying again the foundations of repentance from dead works and of faith in God.”*

Therefore: On account of this call to be mature.

Leaving: Pressing on, going to new ground, not getting into a comfort zone.

The beginning of the Word of Messiah: this is the gospel. We do not forget about the gospel, or discard it, but it is a foundational/elementary principle. It is not the sum total of what Christian life is about. There are additional things that God wants believers to move onto. Things that only believers can understand.

Go on to completion: Messiah's last words on the cross were: “It is finished” (John 19v30). This meant it was over, it was done, it was complete, there was nothing lacking – it was perfect. God

wants to move us to this point of completion. We need to be growing, maturing, and moving toward perfection in our deeds, perfectly following the will of G-d in our lives. We fall short of this, but this is the hope – that we fall less short of it tomorrow than we did today. We need to be on that upward call (Philippians 3v14). Led by the Holy Spirit we will be enabled to do this in a way that is praiseworthy.

The foundations: The elementary teachings of the faith – dead works, repentance for sin etc. We are called to be ministers of life i.e. those who serve the coming Kingdom.

Verse 2: *“Of the doctrine of baptism, of laying on of hands, of the resurrection of the dead, and of eternal judgment.”*

These are all examples of elementary teachings:

The doctrine of baptism: Baptism means to be dipped or to be immersed. People as well as vessels are immersed in Judaism. Immersion changes their status – taking that which is common and setting it apart. Baptism teaches us that we have been set apart for a purpose and it is a call to service. Baptism is also a picture of the death, burial, and resurrection of Messiah.

Laying on of hands – This has to do with one who has been anointed and called to a purpose. He lays hands upon one whom he has discipled, and that same anointing, power or authority goes onto that other person. There is power in the laying on of hands.

The resurrection of the dead: The resurrection of the dead happens prior to the establishment of the kingdom. It is also known as the rapture/our blessed hope.

Eternal judgment: An elementary doctrine that many avoid teaching. G-d is a righteous Judge and is going to judge this world.

It is only when we understand these elementary doctrines of our faith that we are able to press on to maturity/something more.

Verse 3: *“And this we will do if God permits.”*

Verse 4: *“For it is **impossible** for those who were once enlightened, who have tasted the heavenly gift, who have been made partakers of the Holy Spirit,”*

As believers, we are not just saved – we are **eternally** saved (Hebrews 5v9). We have eternal life (John 5v24). Salvation means that the barrier of sin between G-d and man has been removed, so that there can now be intimacy with G-d. Having received eternal life, we do not have the power to reject it. When someone denies eternal security (once saved always saved) it is an affront to Messiah. It is saying that His work – what He did – is not sufficient, because what He offers is eternal. If it can be altered, changed, done away with then it cannot be called eternal life because it becomes conditional. It is because we have been given eternal life that we can have assurance that our salvation is not dependent upon ourselves (our good or bad behav-

iours). We can be secure in the perfect and sufficient work of Messiah that purchased for us eternal salvation.

Enlightened: i.e. They are truly believers, they have been eternally saved, have eternal life

Verse 5: *“who have tasted the goodness of the Word of G-d, and the powers of the age to come,”*

Verse 6: *“and fallen away it is impossible to renew them again to repentance, since they crucify again for themselves the Son of G-d, and open Him up to public shame.”*

And fallen away: The writer is giving us a hypothetical situation that is not based in reality.

Impossible to renew them again to repentance: If it is possible to lose our salvation it would be impossible to renew our repentance.

They crucify again for themselves the Son of G-d: We are saved because of what Messiah did on the cross (everyone agrees that the New Testament reveals this). If we can lose our salvation what would Messiah do for us for the second time? If Him dying upon the cross did not really save us – if the argument is that we can lose our salvation - what good would it do for Him to go back to the cross if it did not save us the first time? If it did not keep us safe the first time why would we do it again? His work on the cross was sufficient, and complete, to give to us what He promised - eternal life.

In John 10v9-16 Yeshua is the Great Shepherd. A Great Shepherd saves the sheep. In John 10v27-29 it is revealed to us that we are in Messiah’s hand and cannot be plucked out of it. Not only that, but it is also revealed to us that we are in the Father’s hand. A double hold. This New Covenant is dependent upon G-d to maintain it and not us.

Note: Verse 7 and 8 give us an example of what we have just been reading about.

Verse 7: *“For the land drinks from the rain that frequently comes upon it, and produces useful vegetation for those whom which also work the land and they receive the blessings from G-d;”*

Drinks from the rain: The context here is that in the same way the land receives the rain that falls upon it, and produces useful vegetation, so too those who receive the gospel should bear good fruit. Rain falls and vegetation comes up. No rain – no vegetation. It is a law of nature. The potential for fruitfulness is there, but there is still a work to be done in order to maximise fruitfulness. There is a need for pruning, looking after and eventually harvesting the fruit.

Likewise, when true believers receive the gospel, they will bear fruit and receive the *blessings from G-d*. Although the gospel has been received there is still a need to *‘work the land’*. In order for our salvation to bear fruit there is a work that needs to be done (1 Timothy 4v9-10)

Verse 8: *“but if it brings forth thorns and thistles, it is rejected and **near** to being cursed, whose end is to be burned.”*

Brings forth thorns and thistles: True believers will produce useful things in their lives; fruit. However, if someone paid only lip service to the gospel, without truly believing in their heart, the outcome of this will be “worthless vegetation”, thorns and thistles.

It is rejected: Those things, like thorns and thistles, are rejected by G-d and are worthless.

Near to being cursed: Near, but not yet condemned or cursed. These people still have an opportunity to repent and produce fruit in keeping with repentance (Matthew 3v8). They are near to G-d’s wrath, and consuming power to destroy them eternally, but they are not there yet. There is still hope! Even though this individual has nothing to show for their life (it is empty and devoid of those things which are pleasing to G-d, no good works), and are near to being cursed by G-d, **there is still hope** for them.

If the ‘fruit’ in someone’s life is that of thorns and thistles the question needs to be asked if they have been truly saved. If these ones still have hope for repentance, as this verse reveals, then they would not have lost their salvation (How can you lose something you never had?). If they had lost their salvation, they would find themselves in a situation without hope (see v6 above).

Chapter 6

Part 2: Hebrews 6v9-20

Verse 9: *“But being convinced concerning you, beloved, of better things which have salvation, thus also we have spoken.”*

But: The writer is now going to say something very different to what he has just said.

Better things which have salvation: He has just spoken in the previous verses of two possibilities:

1. A person is going to experience the curse of G-d eternally
2. Or They are going to experience salvation.

He is trusting or *convinced* that they will choose the second option.

Beloved ones are those who are recipients of the love of G-d. There is only One source where you can find the love of G-d – through Messiah.

Verse 10: *“For G-d is not unjust to forget your good works and the labour of love which you have manifested for His name, having ministered to the saints (other believers), and are ministering to them.”*

G-d is not unjust to forget: When Messiah comes back He is going to render to each person according to his deeds (Romans 2v6, Revelation 20v13).

Good works and the labour of love: The writer is convinced of better things (salvation) for these people that he is writing to. There is evidence of Messiah, and therefore good fruit, in their lives.

When the Holy Spirit (who is often personified as living water, to use the rain analogy from above) enters into a person, there is going to be a harvest/fruit/good works. When we have experienced the love of G-d – which enters through the gospel- it causes us to demonstrate love. The fact that G-d first loved us gives us the ability to love others. We do not love them because they deserve it or have earned it but because love is one of the fruits of our new nature.

Manifested for His name: Name is synonymous with character. The love of G-d is His chief characteristic trait (it is because He loves righteousness that He judges sin). We are going to do good works because we want to manifest His name/character – loving others being one of the chief characteristics. Spiritual growth is about His character becoming our character. As His character becomes our character it is going to manifest itself in ministry.

Verse 11: *“And we desire for each one of you the same thing – that you should demonstrate an urgency/haste/diligence with all assurance of the hope until the very end.”*

All assurance: This means all wisdom and all fullness (full wisdom). When you have spiritual wisdom and understand the things of G-d in a complete way you are going to be *assured of that hope/eternal life/salvation.*

Until the very end: We need to maintain this assurance – until the Kingdom. We are not going to waiver, or have doubt, but are going to have full assurance until the very end.

Verse 12: *“That you do not become slothful, but (in contrast to this) imitate those who through faith and patience inherit the promises.”*

Slothful: When we lack assurance, not really believing in the promises of G-d, or are not Kingdom minded, we are going to be slothful/lazy. Serving G-d has eternal significance, we should not be lazy in our service to Him.

Patience: also called perseverance, it is having the ability to suffer long.

Inherit the promises: There is a relationship here between hope and promise. Biblical hope is based on the promises of G-d – what He has written down and given to us by way of a covenantal agreement. We can be assured/confident in these things because G-d has sealed them to us as promises wrapped up within a covenant. And G-d keeps His covenantal promises. That is why we keep seeing Jewish people going back to the land. The land is part of His covenantal purposes, and so are the people. Our rebelliousness does not terminate the covenant. There will be a remnant because of the faithfulness of G-d.

Verse 13: *“For to Abraham G-d promised, since He could swear by no one greater, He swore on Himself,”*

When G-d made that New Covenant promise, through the gospel, through the ministry of our Great High Priest – Yeshua, He did so through an oath. This is vital.

Verse 14: *“Saying, ‘Surely blessing I will bless you, and multiplying I will multiply you.’”*

Blessing and multiplication/abundance are repeated twice. Emphasised.

Verse 15: *“Thus he endured, and he obtained the promise.”*

He: still speaking about Abraham.

Endured: was patient, displayed long suffering.

Abraham is an example of G-d’s faithfulness. Those who are not yet recipients of the promises of G-d must not despair, but endure. The promises may not be realised for a long time but in the end G-d will be faithful to what He has promised (2 Peter 3v9).

Verse 16: *“For men according to a greater one swears, and all disputes are brought to an end by the confirmation of an oath.”*

If someone is unsure, or has a doubt, about an agreement, an oath, sworn by someone greater than himself, brings the issue to an end and the doubt is removed/taken away.

Verse 17: *“In which, all the more so, G-d, wanting to demonstrate to those who were going to inherit His promises and wanting to confirm his purpose, did so by mediating it through an oath,”*

G-d, wanted to show the fidelity of His Word, but the ‘problem’ was that there was no one greater than Him to swear by. He, therefore, swore by Himself, and that was sufficient.

Human beings, when they want to confirm something, or remove any doubt so that the dispute goes away, they swear by One who is greater.

The way man behaves, and the way G-d behaves are so different that they cannot be compared or placed side by side (Isaiah 55v8-9) Man swore by someone greater – G-d swore by Himself.

Verse 18: *“in order that by two unchangeable things, in which God is unable to lie, we have greater encouragement, for those who are fleeing, in order that we might grab hold of the hope which is laid before us.”*

Two unchangeable things: Two things are being set side by side in order to compare them. Both of these things being compared are unchangeable.

(The Greek word for ‘things’ is a word that is related to ‘pragmatic’. Pragmatic means to deal with things sensibly and realistically, in a way that is based on practical, rather than theoretical, considerations. I.e. It is easy to understand or self-evident.)

What are these two things that cannot be changed? This verse is understood in light of verse 17:

1. G-d’s ways are higher than mans. When making an oath G-d has no one greater to swear by so He swore by Himself. We can believe Him because He is *unable to lie*.
2. When men want to remove all doubt, they make an oath in One greater than themselves.

By placing these two things side by side G-d gives us a framework to help us understand it.

If we try to understand this verse without referring back to verse 17 we are left with a problem. One unchanging thing in this verse is that G-d cannot lie. However, we fall short on what the second unchanging ‘thing’ would be.

Those who are fleeing: We are fleeing from this world, because the world offers no hope and we are going to Him.

The hope which is laid before us: The promises of G-d are laid before us. We can be assured of them because G-d cannot lie.

Verse 19: *“They act as an anchor for the soul, both sure and trustworthy, therefore we can enter within the veil,”*

They: These promises of G-d *act as an anchor for the soul*. They are both *sure* (give us assurance) and are *trustworthy* or confirmed.

We can enter within the veil: Messiah's ministry has made it possible for us to approach, boldly, the throne of grace - which is in the Holy of Holies. A veil separated the Holy place from the Most Holy Place.

Verse 20: *"where our forerunner has entered on our behalf, Yeshua, having become High Priest forever, according to the order of Melchizedek".*

High Priest forever: Yeshua is our High Priest for eternity. Other high priests served for a limited period of time, before they died or retired.

Yeshua, *in the order of Melchizedek*, having secured an eternal priesthood will have a ministry that lasts forever. The life He gives is eternal. The salvation He gives is eternal.

This epistle is all about a promise. A promise that G-d made to Abraham, Through the ministry of Yeshua, we become the seed of Abraham. We have a hope that is real, certain, established, and confirmed by the Word of G-d. We are going to be heirs of that promise when G-d establishes His Kingdom.

Throughout this epistle the writer uses Torah truth as a foundation to help us understand New Testament truth. If we do not understand the Old Testament truth we are not going to be able to understand this New revelation. The Old Testament truth is set side by side with the New so that we can gain greater understanding as we compare and contrast the two.

Chapter 7

Part 1: Hebrews 7v1-10

Verse 1: *“For this Melchizedek, king of Salem, priest of the Most High G-d, met Abraham returning from the slaughter of the kings and blessed him.”*

Melchizedek: see explanation in Hebrews 5v6 as well as Hebrews 6v20.

King of Salem: In the Hebrew this is the name where we get Shalom/Peace from – peace is the fulfillment of G-d’s will. Yeshua, coming in the order of Melchizedek, can bring about the fulfillment of G-d’s will – peace.

Returning from the slaughter of the kings: In Genesis 14 Abraham fought against four kings and destroyed them with a small number of men. Abraham, an instrument of G-d’s judgement, knew that the victory had come from G-d - not from himself, or those 318 men. When Melchizedek manifested himself, it was in the context of victory. When we think about Yeshua, who comes in the order of Melchizedek, we should think about victory over the enemy. The enemy is not successful in his wickedness and is going to be defeated by G-d’s provision.

Blessed him: Understanding the ministry of Melchizedek helps us to understand the ministry of Yeshua. Melchizedek blessed Abraham. Yeshua blesses us with victory over our enemies.

Verse 2: *“To whom also Abraham apportioned a tenth of all that he had, and this one (Melchizedek) first is translated ‘king of righteousness,’ and then also king of Salem, meaning ‘king of peace.’”*

Apportioned: it is a verb that means to divide or share out something.

King of righteousness : This is emphasized before ‘king of peace’. Without righteousness there is no peace. G-d’s purposes and plans always have righteousness as the foundation.

Verse 3: *“Without father, without mother, without a genealogy, without a beginning of days nor end of life, but made like the Son of G-d, he remains a priest continually.”*

Without a beginning of days nor end of life: There is an eternal aspect to Melchizedek.

Made like the Son of God: Melchizedek is like or similar to the Son of G-d – but, according to this verse, he is not Him.

He remains a priest continually: Like Melchizedek, Yeshua also has an eternal priesthood that guarantees for us eternal life.

Verse 4: *“Consider how great this one (Melchizedek) was, to whom Abraham the patriarch gave a tenth of all of his spoils!”*

Consider is a command. It means to understand or to perceive something.

How great this one was: Melchizedek has a unique priesthood. He is a picture showing us that Yeshua, too, has a unique priesthood. *Gave a tenth of all of his spoils:* the booty or plunder that came from defeating the enemy. Abraham gave it – G-d did not command it. Abraham recognized the greatness of Melchizedek. He did what faith led him to do, and that was to tithe. Tithing is a natural outcome of faith.

Verse 5: *“And also the ones that are sons of the Levites, having received a priesthood, have a commandment to receive a tenth from the people according to the law, and these were of their brethren, although they came forth from the loins of Abraham;”*

Levites, the priesthood: The writer now teaches us about the priesthood in general and the importance of tithing even in this different priesthood.

Have a commandment to receive a tenth from the people according to the law: These priests received the tithe because G-d commanded it, therefore the law demanded it.

These were of their brethren: They were all brothers. From a visual standpoint the Levites were not greater than the rest of the tribes and they did not deserve the tithe. However, the Sovereign choice of G-d set them apart for the purpose of priesthood, and, as such, one of their functions was to receive the tithe.

Although they came forth from the loins of Abraham: Abraham had willingly given a tithe without being commanded to do so. After Abraham, the law demanded a tithe, so, based on the law, the sons of Levi received it, despite the fact that they too were the sons of Abraham.

Verse 6: *“but he (Melchizedek), whose genealogy is not derived from them (the house of the Levites), received a tenth portion from Abraham and blessed him who had the promises.”*

Received a tenth portion from Abraham: Abraham gave a tenth/tithe to this unique priesthood. He had not been required to do so, but, by faith, he did.

G-d established an earthly priesthood through the sons of Levi. A change happened. All the sons of Abraham gave a tithe to the sons of Aaron – that earthly priesthood. They gave a tenth, because it became the law to give it.

Who had the promises: Abraham received the promises of G-d. How exalted Abraham was that he received the promises of G-d and that G-d made a covenant with him, yet he gave a tithe to Melchizedek - though he was not required to do so.

Verse 7: *“Without any dispute the inferior one is blessed by the greater one.”*

The inferior one: Abraham, in this case.

Blessed by the greater one: Abraham recognized the superiority of Melchizedek, a priest of the most High G-d. Therefore, not out of obligation but out of faith, Abraham gave him a tithe and was blessed by him.

Verse 8: *“Here men who die receive tithes, but there (in the case of Melchizedek) we have a testimony that testifies that he lives.”*

Men who die receive tithes: Those who receive the tithe by means of the law (i.e. The sons of Levi) die.

We have a testimony that testifies that he lives: The one who received the tithe by faith lives! We have a greater priesthood in Melchizedek than we have in the house of Levi.

Verse 9: *“And as the Word says: ‘Through Abraham, Levi received tithes and he also tithed,’”*

Where do we find in Scripture that the Levites tithed? See Verse 10

Verse 10: *“for he was still in the loins of his father when Melchizedek met him.”*

He was still in the loins of his father: Levi, as well as the other tribes, were all still in Abraham’s loins when Abraham met Melchizedek. In a way, Levi, being still within Abraham, also gave a tithe to Melchizedek. The writer is reinforcing, over and over again, that the priesthood of Melchizedek is superior to that of those from the tribe and lineage of Levi.

Yeshua is from the tribe of Judah. Yeshua is not of the priesthood that is established by Torah law. However, the Torah(law) reveals, describes, and defines His priesthood. The Torah is very important, in that it gives us a pattern, or paradigm, for understanding Yeshua. His priesthood is superior, therefore what He mediates is also superior.

As believers, we are not judged by the Torah commandments (Romans 6v14), but they, nevertheless, reveal truth to us. The accounts, in the Torah, lay a foundation, in order to give us a better understanding of New Testament truth. We can then be empowered by this truth, be prepared by divine revelation, and better understand our faith.

Chapter 7

Part 2: Hebrews 7v11-21

Verse 11: *“Therefore, if perfection was through the Levitical priesthood (for under it the people received the law), what further need, according to the order of Melchizedek, should a different priesthood arise, of which not according to the order of Aaron its call?”*

Perfection: can also be interpreted ‘completion’. The Old Testament law does not bring about a completion in us that G-d finds acceptable. It is only through Yeshua and His work on the cross (“it is finished/complete”) that we are able to be found acceptable/complete/perfect in G-d’s eyes.

The Levitical priesthood: There is a relationship between the law and the priesthood. They work hand in hand. The only reason why there was a priesthood was because the law demanded it. The priesthood, in turn, mediated the law. Neither the law, nor the priesthood, could bring about perfection.

A different priesthood: The law was given, **and still has value for us**, to help us to understand the superiority of the person and work of Messiah, as well as to show us what perfection looks like. This different priesthood, that *arose*, had nothing to do with the priesthood of Aaron. If it had nothing to do with the Aaronic priesthood, then it had nothing to do with the law.

Verse 12: *“Because there was a setting side by side of one priesthood with another, of necessity there is also a setting side by side of the law.”*

A setting side by side of one priesthood with another: Messiah’s priesthood is better understood when laid side by side with the Levitical one.

A setting side by side of the law: The ‘law of Messiah’ (gospel) is also better understood when set side by side with the law of Moses. As an example:

The Priesthood of the Order of Melchizedek	The priesthood of the order of Aaron
Only one Priest – Yeshua, from tribe of Judah	Many priests who retire or die, all Levites
Eternal Priesthood	Temporary priestly office holders
The message of the Gospel	The message of the law
Propitiation	Atonement
Under grace - but we can learn from the law	Under the law

Two words in this verse are often wrongly translated “changed”. There has been a change, but that does not mean that because of this change there is a need, at this point in history, to get rid of the old. The old will be done away with, but in its proper Scriptural time. When talking about the Law, Yeshua, in Matthew 5v17-19, said that not one dot or the least stroke of a letter would be done away with until there is a new heaven and a new earth. The Torah will be done away with when we are in the New Jerusalem, and not before that. Yeshua then went on to say that we need to practice and teach the commands. This does not mean that we are saved by the works of the law (no one is justified by the works of the law). The Law does not bring about perfection, but it teaches us how to live righteously and in a way that is pleasing to G-d. Even in this day and age, the Torah has relevance for the non-believer, to point them to salvation by faith, and it has relevance for the believer - if we want to proceed to maturity. In Philippians 4v8 we are told that we need to think about things that are true, noble, right, pure, lovely, admirable, excellent, and praiseworthy. The Holy Spirit, through the law, can teach us what these things are - so that we can keep this command (found in the New Testament) and think about them.

Verse 13: *“For He, of whom these things are said, in another tribe has had part, of whom no one served at the altar.”*

In another tribe has had part: Messiah was from the tribe of Judah. No other tribe (other than Levi) had ever served at the altar. This is now not the case. As we have seen, everything concerning Messiah was superior, we see too that this altar, that He serves at, is not the altar in Jerusalem but the altar in heaven.

Verse 14: *“For it is evident that from Judah we find our L-rd rose up from, of which tribe Moses spoke nothing concerning a priesthood.”*

Moses revealed Melchizedek in the same Torah that speaks of the Levitical priesthood. The Torah accounts and historical events hinted of another priesthood, even though the commandments did not. *Moses did not speak* of the tribe of Judah in connection with priesthood.

Verse 15: *“And all the more so it is evident, because according to the likeness of Melchizedek, should rise up another priest.”*

Another priesthood, in the likeness/order of Melchizedek, rose up.

Verse 16: *“And this is not according to the law of a fleshly commandment, but according to the power of an indestructible life.”*

The first priesthood was established by a *commandment of the law*. Messiah’s priesthood never came about by a commandment, but by *the power of an indestructible life!* The resurrection bears witness to the fact that His life could not be destroyed. The implication of this is that, like His life, His priesthood can never be destroyed. It is only when we understand the inadequacy of the law, and of the priesthood that came out of the law, that we can appreciate, and fully understand, the beauty, glory, and majesty of the order of Melchizedek of which Messiah Yeshua (Jesus Christ) is High Priest.

Verse 17: *“For it is testified by Him(G-d): “You are a priest forever, according to the order of Melchizedek.”*

See Hebrews 5v6 for the explanation.

Verse 18: *“There is a reversal that came about of a former covenant, on account of which because it was weak and useless.”*

There is a reversal: The word translated here ‘reversal’ comes from the Greek word ‘antithesis’. This is a word that means a person or a thing that is directly opposite of someone or something else. It is not possible to have an antithesis without having something to compare it to - the theory has to be set forth first.

What the writer is revealing to us is that we cannot understand what G-d is wanting to reveal to us if we do not understand what He had previously revealed to us.

Weak and useless: This antithesis/reversal came about because of the weakness and uselessness of the law. Perfection, completion does not come about through the law of Moses or through the Levitical priesthood. A reversal (going back to what had been before) had to occur because of their insufficiency.

Melchizedek's priesthood came first – before the Levitical priesthood. The people did not respond to the Melchizedek priesthood because it was a priesthood based on faith. Abraham recognised the priesthood of Melchizedek. He knew that he had been miraculously victorious over those kings and that G-d had provided him victory. Therefore, by faith, he tithed to Melchizedek. Because we tend to be a faithless people G-d gave us the law. The law, for example, was meant to drive us back to the faith that Abraham had displayed.

Verse 19: *“For the law made nothing perfect; but it brought about that which is a greater hope, through which we draw near to G-d.”*

The Old Testament law and priesthood did not allow us to *draw near to G-d*. It outlined and showed us our need for G-d– it gave us a paradigm (sacrifices and offerings) - but it did not finish/complete the job.

A greater hope: It is through Yeshua, His gospel and priesthood, that we are able to draw near to G-d.

Verse 20: *“According to which it was not established without an oath. For the ones who became priests they came about without an oath,”*

It was not established without an oath: This greater hope was established with an oath. The Old Testament priesthood was established through law (no promises were made), the New Testament truth, concerning Messiah, came through an oath.

Verse 21: *“but with an oath there came One being called, to Him He says: “The L-rd swears, and He is unchanging in this, You are a priest forever, according to the order of Melchizedek.”*

This verse from Psalm 110v4 has been repeatedly emphasised.

There is only one New Testament priesthood, of which Messiah is its Great High Priest. We become a kingdom of priests, but He is the One who is effectual in bringing about ministry – it is

still His ministry. We can be called a royal priesthood (1 Peter 2v9) because He is the King. We are simply vessels who are used by Him.

The L-rd swears: This New Testament priesthood came about because G-d swore it would, and He confirmed it with an oath. This is an eternal priesthood and cannot be changed or done away with.

The Old Testament priesthood was not confirmed with an oath from G-d. This is the reason why it can be done away with.

Chapter 7

Part 3: Hebrews 7v22-28

Verse 22: *“And according all the more so of a superior covenant, which Yeshua has become a guarantee of it.”*

A superior covenant: A covenant is an agreement. There can be a human covenant made between individuals. A greater/*superior* covenant than this, called the New Covenant, was made between G-d and humanity (Jeremiah 31v31-37).

Yeshua has become a guarantee of it: The One who ratified (officially validated) this covenant – with His blood - was Messiah Yeshua. We have an oath, as well as Messiah, guaranteeing it.

Verse 23: *“And there were many who became priests, but they did not remain permanently because they died.”*

There were many: They died, so they had to be replaced.

Verse 24: *“But through His (priesthood)He remains forever, and it is unchangeable for He has this priesthood.”*

But: This is a conjunction that speaks about something being different.

It is unchangeable: His priesthood cannot be set aside because He does not die.

Verse 25: “Therefore He is also **able to save** to the uttermost those who come to God by means of Him. Always He’s alive for intercession on behalf of them.”

To the uttermost: The Greek word used here means completely, entirely, perfectly, through all of time. His ministry is sufficient to save us eternally.

Those who come to God by means of Him: those who are going to become believers but are not believers already.

Intercession on behalf of them: Messiah is at the right hand of G-d His Father. The Scripture tells us that He lives forever to make intercession. He did everything completely and does not have to do another thing for our salvation. His blood eternally justifies. He is not making intercession for the maintaining of our salvation. He intercedes for us believers, in regard to our prayers, supplications for help and assistance, strength, healing, deliverance – but this is not the context here. In this verse we are told that He is interceding for those who are not yet believers but who are turning towards G-d, coming to salvation. Without that intercession they would not be able to come to G-d. Salvation is dependent on Him, and that is why He gets all the glory and praise for it.

Verse 26: “For we have a fitting High Priest, who is holy, undefiled, separated from sinners, and He was made higher than the heavens;”

A fitting High Priest: Messiah never sinned. He was an appropriate, perfect, candidate to be of the order of Melchizedek, and to purchase **eternal** redemption for us by His own blood.

Holy, undefiled: He is without evil, without stain.

Made higher than the heavens: There is a heavenly realm (angels, the four living creatures etc.)but Messiah has been made higher than even this realm. He is transcendent. There is only One who is above the heavens, and that is G-d Himself. This again confirms to us the divinity of Messiah. This does not mean that He was only made higher than the heavens after the fact. In the Greek grammar this word is in the perfect – which means that this was true for the past, for the present and for the future.

What is being declared, here, is that He received this position, deserved it. When He emptied Himself, He turned away from that privilege (Although He emptied Himself, Philippians 2v6-11, He never ceased to be G-d). Now, through obedient perfection, He is restored to that eternal habitation and eternal condition of transcendence.

Verse 27: *“who does not have each day a need, just as the other priests, to offer up sacrifices, first for His own sins and then for the people. For this One did it once when He offered up Himself.”*

Does not have each day a need...to offer up sacrifices: He made One sacrifice when He offered up Himself. There was no need for Him to do it a second time. On the cross Messiah said: “It is finished/complete/perfect.” The first priesthood could not mediate perfection, but Messiah’s priesthood did.

First for His own sins and then for the people: The Old Testament priests had weaknesses. Therefore, they had to first offer up sacrifices for themselves in order to be in a fitting state to minister and mediate the things of G-d to, and for, the people.

Verse 28: *“For the law appoints men as high priests who have weaknesses, but the word of oath, after the law, for you are the eternal Son and you are perfect.”*

The law appoints men as high priests who have weaknesses: The priesthood, under the Mosaic law, appointed flawed men (Romans 3v10). Their inadequacy (insufficiency) led to what they accomplished being inadequate. This meant that it could not endure forever. In the future it is going to be done away with, but not yet. There is still a relevance for it as it gives us the perspective and framework to better understand the person and work of Messiah.

The word of oath: See explanation of oath in Hebrews 6v13-18 and Hebrews 7v20-22

After the law: This oath came about after the law. It is not rooted in the law and it supersedes the law. It cannot be transferred by man, but came directly from the mouth of G-d.

Perfect: complete, finished. In Greek, the word implies that He was perfect in the past, perfect today and perfect for forever.

Chapter 8

Hebrews 8v1-13

Verse 1: *“The main point of that which is being said is this: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,”*

The chief point, what the writer is highlighting to us, is that we have a High Priest. The primary responsibility of the priest was to make atonement for sin, to provide redemption, so that the consequences of sin could be done away with in our lives.

Verse 2: *“and of holy things He is a Minister, and of the true tabernacle which the L-rd set up, and not man.”*

The *true tabernacle* is one that is not made by human hands, but by G-d. His ministry was not in the temple in Jerusalem, but in the temple in the heavens. Therefore, that temple mediates a better, a superior, and an eternal ministry.

Verse 3: *“For every high priest has to offer up gifts and also sacrifices. That is why he is appointed. Therefore, this One had a need to offer up offerings.”*

This One (Yeshua) offered up Himself. He shed His blood.

Verse 4: *“If He was of the land (of this world), He would not be a priest, since there are priests who, according to the law, offer the gifts;”*

There are priests: This priesthood is from the sons of Aaron.

Verse 5: *“who are (this priesthood from the sons of Aaron) an example and a shadow that they serve of the heavenly. This is what Moses was taught when he was about to complete the tabernacle. For He said, ‘See that you make all things according to the pattern shown you on the mountain.’”*

An example and a shadow: The temple that stood in Jerusalem, as well as the priesthood, were a typology, example, shadow, pattern of what would go on in the heavens. A shadow is inadequate and insufficient – especially when put side by side with that which is real and casts the shadow.

Moses was taught: Everything about the law of Moses was simply shown to him while he was on Mt Sinai. The purpose of the pattern was to teach us of the essence of the real thing. It was to give us a perspective/vantage point for understanding that which is superior.

Verse 6: *“But now He has obtained a more excellent ministry, He is a mediator of a better/superior covenant –established on better promises.”*

But now: the writer shows us something more excellent/superior. Yeshua obtained a superior ministry, and mediates a better covenant, based on New Testament law. The New Testament also has a better set of promises attached to it.

Verse 7: *“For if that first one had been faultless (i.e. had no problems) , there would not be sought a place for a second one.”*

First one: i.e. First covenant. If we are prophetically literate, we will know that the prophets (specifically Jeremiah) spoke of a new covenant, *a second one* (Jeremiah 31v31).

This first covenant was intended for earth. It was a pattern, based upon what was done in the heavenly realm. The new, or *second* covenant leads to a Kingdom transformation.

Verse 8: *“For having fault with them, He says: “Behold, the days are coming, says the L-rd, when I will make perfect, with the house of Israel and the house of Judah, a new covenant.”*

Having fault with them: The first covenant had a problem. It was not the law surrounding this covenant that was the problem, but it was you and I, people. Romans 7v13-15 tells us that the law is not for carnal people but for the spiritual. Before we were saved the law showed us that

we were sinners and in need of salvation. It is only when we are saved and redeemed, with the Holy Spirit dwelling in us, that He can help us to fulfill the righteousness of the law (Romans 8v3-4).

He says: i.e. in the Scripture, in this case Jeremiah 31v31

will make perfect: G-d said He was going to make a new perfect/complete covenant and it was going to be **with Him**. This is a change from the old covenant which was about him.

The new covenant is not a renouncing of the old covenant.

Verse 9: *“Not according to the covenant which I made with their fathers in the day that I took them by their hands and I led them out of the land of Egypt; they did not remain in My covenant, and I disregarded them, says the L-rd.”*

Covenant which I made with their fathers: Speaking of the first covenant.

They did not remain in My covenant: The problem with this covenant was that the people could not maintain it/remain in it/abide in it.

The new covenant was going to be different, although there was still a connection between it and the old. (Instead of being taught the laws they would be written on minds and hearts)

I disregarded them: neglected them, left them alone. It is when we do not have G-d in our lives, when we are alone, that it is easy for us to get into trouble. This trouble has consequences to it, judgement is on the horizon.

Verse 10: *“For this is the covenant which I will make with the house of Israel after those days,’ says the L-rd: ‘I will give My laws into their minds and write them upon their hearts; and I will be their G-d, and they shall be My people.”*

give My laws into their minds and write them upon their hearts: These are laws of righteousness. The fault, in the first covenant, was not with the law but with the people. G-d had to, therefore, change the people – not the laws. He changed us by establishing this new (second) covenant **with** us. When we confess Him and believe in Him (Romans 10v8-10) the Holy Spirit comes to dwell within us (1 Corinthians 3v16, John 14v26) in order to help us to live righteously, perfectly. He finishes us. He completes us. He makes us perfect in this new covenant - the key is “With Him”.

I will be their G-d, and they shall be My people: The nature of this second/new covenant is one of redemption. It speaks of us being together with G-d.

Verse 11: *“For they will no longer teach each one his neighbor, and each one his brother, saying, ‘Know the L-rd,’ for all will know Me, from the least of them to the greatest of them.”*

Verse 12: *“For I will be merciful to their unrighteousness, their sins and their lawless deeds I will remember no more.”*

The foundation of this New Covenant is mercy. Mercy brings about a change in our lives. Abraham responded to the provision from Melchizedek – receiving the bread and wine and giving a tithe. We, too, need to respond to G-d’s provision of mercy to us, the body and blood of Messiah.

Their sins and their lawless deeds I will remember no more: They will not be remembered because they have all been removed. This is the difference between atonement and redemption. On the Day of Atonement, the blood of bulls and goats could cover over the sin and keep G-d’s judgement at bay for another year. However, this blood did not remove the sin. It simply covered over it. The powerful blood of Messiah, on the other hand, is able to completely remove our sin. Messiah had to die in order to completely, fully, give His blood on our behalf.

Verse 13: *“In saying, ‘new ’ He has made the first old. Now what is becoming old and growing archaic is near to vanishing away.”*

New: G-d said it was a ‘new covenant’. Something new is needed when something else has become old.

Archaic – wearing out, vanishing away. It is near to disappearing but has not vanished yet. There is still a purpose for the old covenant. It is only when we understand Old Testament law that we can have a proper understanding of the New. We can only understand the New Covenant if we can compare it to the old.

Chapter 9

Part 1: Hebrews 9v1-11

Verse 1: *“The first had ordinances of worship and also an earthly sanctuary. “*

The first: referring to the first covenant, also called the law of Moses.

Worship: can also be translated ‘service’- these two things are inherently related. The tabernacle had vessels which were eventually placed into the temple in Jerusalem. The writer is writing about Old Testament worship, as it was taught and commanded in the law of Moses.

Worship is very important to G-d. He has created us to worship Him in Spirit and in truth, but worship does not come naturally to human beings. We worship by means of revelation. The worship defined, and described, in the laws and statutes of Moses, that took place initially at the tabernacle and then at the temple in Jerusalem, prepared us for a proper understanding of true worship. This is worship by means of redemption through Messiah Yeshua. His purpose for redemption positions, or puts us, in a new relationship with G-d, where we can worship Him properly.

An earthly sanctuary: refers to, firstly, the tabernacle and then the temple.

Verse 2: *“For a tabernacle was set up. The first (room), in which was the lampstand, the table, and the showbread, was called the Holy Place,”*

Tabernacle: This is the place where worship/service took place (first at the tabernacle in the wilderness, and then the temple in Jerusalem). It was comprised of an outer and inner room. The outer room (*the first one*) is called the *Holy Place*.

The lampstand, the table, and the showbread: These were some of the vessels found in the Holy Place.

When the *lampstand/menorah*, about the height of a man, was lit, it miraculously reflected its light throughout all of Jerusalem. This light reminded the people that G-d, although invisible, was with them and this light, of the menorah, reflected His Presence.

The *table of showbread*: Each Shabbat, the fresh showbread was placed on the table. Miraculously, this showbread did not go stale over the week. This teaches us that when the Presence of G-d is involved in our lives His Presence, power and Kingdom will not wear out, decay, or show any of the effects of time. There is an ongoing and eternal aspect to G-d. His Kingdom, and those in it, are going to manifest this.

Verse 3: “*but after the second veil, the part of the tabernacle which is called the Holy of Holies.*”

This *veil* was for the purpose of separating the Holy Place from the *Most Holy Place, or Holy of Holies*.

Verse 4: “*Which had the golden altar and the Ark of the Covenant overlaid on all sides with gold, in which were the golden jar that had the manna, Aaron’s rod that blossomed, and the tablets of the covenant;*”

Some people will say that there is an error here because the *golden altar* of the incense offering was in the Holy Place and not in the Holy of Holies. This is true. The context for understanding this Scripture, however, is based on a special day –the Day of Atonement. There was a golden altar, in the Holies of Holies, that was used by the High Priest, on this day, once a year, to offer up incense to G-d. The purpose of all incense offerings is prayers to G-d. Revelation 8v3-4 tells us that the prayers and incense offering go up to G-d at the same time.

The *Ark of the Covenant* speaks about the Presence and power of G-d. This Ark is covered with gold on every side. There is a connection between that gold covering and the golden menorah/lampstand. The Presence of G-d (the Shekinah glory), His dwelling Presence, was upon the Ark of the Covenant. The Menorah symbolized this Presence of G-d, to the people, by shining its light.

Golden jar of manna – This is new revelation; it was not told to us in the law/Old Testament Scripture. Moses, inspired by the Holy Spirit, put this jar of manna (which speaks of G-d’s supernatural provision) into the ark of the covenant.

The rod of Aaron shows G-d’s sovereignty in choosing this family to be the priests.

The tablets of the Covenant – these are the stones upon which the Torah laws were written.

G-d is communicating Biblical truth to us through the instruments spoken of in these verses. They help us to understand what true worship was in the temple and show us what G-d is going to manifest, in a new and exciting way, through the work and ministry of Messiah Yeshua.

Verse 5: *“And above it (the ark) were the cherubim overshadowing the mercy seat. Concerning which we are not going to speak in detail now.”*

Concerning which we are not going to speak in detail now: The writer only named these vessels – with the implication that we know the basic truths about them from what is recorded in the Torah.

Verse 6: *“And the priests would enter in to do all of their work and they would complete it.”*

The priests would daily enter into the Holy Place in order to do their work.

Verse 7: *“But, into the second one, the high priest went alone once a year. He would not enter in without blood, which he offered up on behalf of himself and on behalf of the ignorant acts of the people.”*

But: in contrast to what we saw in verse 6, the High Priest would enter once a year into the Holy of Holies (*‘the second one’*, inner room). Here we have a clear reference to the Day of Atonement. This was the day that the High Priest would do his duty to bring about atonement for himself and for the people. He did it alone.

On behalf of the ignorant acts: This was the sin of the people demonstrated in ignorant or unknowing acts, not reflecting, in their behavior, the knowledge of G-d.

Verse 8: *“This was shown to us by means of the Holy Spirit. It was not fully manifested until the way of the saints, because the first temple (place of worship) was still having status (it was still functioning).”*

This was shown to us by means of the Holy Spirit: The Holy Spirit signified to us, through the works being performed repeatedly in the tabernacle, that something (greater) was coming.

was not fully manifested: while the tabernacle/temple was still functioning, the people did not think about the fact that it could be a picture/pattern for something greater. As long as the children of Israel were in the land, and the temple was there, they just continued going through the same process, year after year after year. They did not focus on a more excellent way. Only after the temple was taken away did they begin to think about G-d’s future redemption and what He was going to do – the transition from this age to the Kingdom of G-d (The revelation of the greater, the more excellent, was only manifested to them when the way of the saints was revealed).

Saints: ‘Saint’ and ‘Holy Place’ are two very different words in English, but in Greek and Hebrew this one word can be translated as either of these two things. The context tells us where to use

what word when. This word, translated 'Holy place' in most Bibles, is in the plural in Greek. Written in this form, and in this context, it should be translated 'saints'.

Way of the saints: We, as believers, should live (our 'way') in a greater expression of spirituality - not focusing upon the physical but emphasizing the spirit. Yeshua said that true worshipers need to worship in spirit and in truth (John 4v24). The writer is saying that as long as the temple was still standing the emphasis of worship was primarily outworked physically. Worshipping in the Spirit was not being done to the fullest extent at the temple.

Verse 9: *"All of this was a parable for the present time, in which both gifts and sacrifices were offered and were not able to bring the conscience of those who were worshipping to completion."*

All of this: referring to what was done with the temple, the Ark and with the various instruments we have spoken of.

A parable: an example. G-d commanded all of these things in order to lay the foundation so that we could better understand a more excellent and perfect way, a way that involves Messiah Yeshua.

gifts and sacrifices... were not able to bring the conscience of those who were worshipping to completion: These offerings were not able to make perfect the consciences of the worshippers/ those who were serving.

Verse 10: *"It was only in regard to food and drink and various immersions - fleshly ordinances imposed, until the time of reformation."*

various immersions: baptisms (for the purpose of purity and change of status).

fleshly ordinances: These religious rites were *imposed* under the law of Moses. They dealt more with outer acts, the surface, without dealing with/cleansing the inner being of a person. They are all simply foundational (examples) in order to help us understand the greater work of G-d.

Until the time of reformation: meaning for the time when G-d would reform worship. He did so by means of Messiah Yeshua.

Verse 11: *"But Messiah arrived as High Priest of the good things that were coming, and through a greater and also a more perfect/complete sanctuary - not built by hands, and not of this creation."*

High Priest should cause us to think about the Day of Atonement.

Good things that were coming: Something even better than Atonement is emphasized here... The word 'good' always has to do with the perfect will of G-d. It was through Yeshua' s High Priesthood that the will of G-d (i.e. Redemption), for the future, was brought about.

A more perfect/complete sanctuary: This sanctuary that Messiah ministered in was not in Jerusalem. After he died upon the cross, and was resurrected, He went up into the temple not made with human hands, one that is not of this creation but is in the heavens. There He purchased for us eternal Redemption.

Chapter 9

Part 2: Hebrews 9v12-21

Verse 12: *“Not with the blood of goats and calves, but with His own blood He entered, once for all, into the Most Holy Place, having obtained for us eternal redemption.”*

Once for all - In contrast to the priests, having to offer blood for sins on an ongoing basis, Messiah did it once and for all. He did not have to go in year after year.

Having obtained for us: We did not do it ourselves. He did it on our behalf.

Eternal redemption: The word “*eternal*” shows that our redemption is forever and cannot be altered or changed. Forever we are going to be the purchased possession of the Living G-d. The word used for *redemption* here is a word that alludes to freedom and liberty. In context – this is the liberty and freedom we have to serve G-d, freedom from bondage and service to sin.

Verse 13: *“For if the blood of bulls and goats and the ashes of a heifer, sprinkled upon those who were unclean, could sanctify them for the purifying of the flesh,”*

It did *sanctify them* – in a limited way. These were able to purify and sanctify those who were unclean (speaking here of their outward condition and not an inner change).

Verse 14: *“how much more so will the blood of Messiah, who, through the Eternal Spirit, offered Himself without blemish to G-d, cleanse your conscience from dead works in order that you might serve the living G-d?”*

How much more so: This is not a slight change! The work of Messiah is a free gift and brings about the work of redemption, but its purpose is that we might serve the Living G-d.

Verse 15: *“On account of this, He is the Mediator of the New Covenant. So that, having died, He might redeem those who under the first covenant were transgressors; that those who are called should receive the promise of an eternal inheritance.”*

Having died, He might redeem: The holiday that has death, as its central point, is called the Passover. Passover is the festival of redemption, but it always involves death – either death of a person or the death of a lamb.

Transgressors are those who violate the commandments (i.e.us).

Those who are called: The calling, or invitation, of G-d is broad – to the whole world (John 3v16).

Even though they are called, *“should”* introduces a hint of uncertainty into the text. If they are called it does not mean that they are going to be chosen. Those who are chosen is contingent upon them receiving the grace of G-d.

The writer is using the term *“eternal”* frequently. He wants us to understand that the Great High Priest Messiah Yeshua’s ministry has eternal implications.

Verse 16: *“For where there is a will, it requires death in order to be put into force. “*

A will: In Greek there is only one word for covenant, but this same word can also be translated *“will”* (like last will and testament) Before someone dies he writes up a contract (covenant) about what He is going to give to certain people.

It requires death: A will only takes effect once the one who made it dies.

Verse 17: *“For this will and testament becomes sure upon death, since when the one who made this will is alive it is not in force.”*

Becomes sure: certified/established

Verse 18: *“Therefore the first (covenant) without blood was not initiated /dedicated.”*

In the same way that someone's will and testament doesn't go into force until his death the new covenant, that agreement of Messiah to His people, also only went into effect after His death.

Verse 19: *"For all the commandments, according to the law, were spoken by Moses to all the people. Receiving the blood of calves and goats, with water, scarlet wool, and hyssop, all these things were sprinkled on the book and also on the people."*

For all the commandments, according to the law, were spoken by Moses : The emphasis of this text is not on Moses but on all the ordinances. It is the ordinances/commands that give us the paradigm, the framework, for understanding the work of Messiah.

The blood of calves and goats, with water, scarlet wool, and hyssop: In order for the covenant of Moses to come into force (Exodus 24v8) the blood for cleansing, water for purification, and other elements (all mixed together) were required. These were placed on the *book* (Torah) and *sprinkled on the people* to inaugurate/dedicate/put into force the Old Testament law. It was done as an example for us, a pattern of the greater things to come.

Verse 20: *"Saying: 'This is the blood of the Covenant which G-d has commanded you.'"*

Saying: This is a verse found in Exodus 24v8.

G-d has commanded: He speaks of commandments because a covenant has implications. A covenant is a call to obedience. If we are not receiving Messiah for the purpose of being a faithful servant, we have misunderstood the gospel. Salvation is a free gift. Our obedience, our service, our works don't save us, but, having been saved by grace, there is an expectation that we will be changed so that we can turn away from sin and walk in obedience to the will of G-d.

Verse 21: *"And the tabernacle and all the vessels of service with blood, likewise, they were sprinkled"*

Chapter 9

Part 3: Hebrews 9v22-28

There is an inherent relationship between death and sin. We die because we are sinners. Death came into the world because of sin. An animal had to die as a consequence of sin. In the temple, its blood was dealt with in a very precise manner and it was also appropriated as part of the service.

The death of Messiah was important. The blood of Messiah is equally as important and also needs to be emphasised.

After Yeshua rose from the dead He told Mary Magdalene not to touch Him because He had not yet ascended to His Father (John 20v17). Later on, He was touched –He told Thomas to put his hand into His wound on His side (John 20v27). What was the change? It was because He went up to the true temple in heaven and with His own blood He purified everything in order that sinful man would be able to have an eternal habitation in the Kingdom of G-d. His blood was a vital part of this process. By means of the shedding of His blood redemption came.

Verse 22: *“Almost with blood everything is cleansed according to the law. Without the shedding of blood there is no forgiveness of sin.”*

With blood everything is cleansed: There is an effectual aspect of blood for purifying, for cleansing, for putting something into a new status/condition where it is acceptable to G-d and can be used by Him.

Without the shedding of blood there is no forgiveness: A death itself is not enough. At Passover, the lambs had to die, but when the angel of death went over Egypt, he was not looking for the dead carcass of the lamb (this was consumed) – he was looking for its blood.

No forgiveness of sin: probably a better way to translate this is 'no remission of sin'. It is only by means of blood that the power and the effects of sin can be taken away.

Verse 23: *"Therefore it was necessary these examples, concerning the things in heaven, need to be purified and require a better sacrifice than these."*

It was necessary: It was an absolute requirement.

These examples: These things in the heavenly temple.

The writer is speaking about the acts of worship in this verse. The paradigm for understanding this verse is found in Exodus 24 v6-8 and Numbers 7v1. Moses took the blood and sprinkled it on the book (The Torah) and on the people. Likewise, when he had finished setting up the tabernacle he applied blood to all of the utensils there (Menorah, incense altar etc) in order that they would be properly dedicated for worship. The Scripture is saying that, similarly, the elements in the true temple (the Heavenly one) needed to be subjected to the same process. However, the blood of bulls, goats and the ashes of a heifer were not sufficient for this. The heavenly temple needed a better sacrifice. A sacrifice that was provided by Messiah Yeshua.

Verse 24: *"For not into a sanctuary made by hands did Messiah enter into, these are copies of the true vessels, but into heaven itself. He was manifested before the face of God on behalf of us;"*

Sanctuary: a Temple or Holy Place

These are copies: These things *made by hand*, the temple and all its furnishings that stood in Jerusalem, were only shadows/a copy of the real temple or vessels that are in heaven.

He: Messiah Yeshua dedicated/inaugurated/purified those vessels in heaven so that our worship would not just remain in Jerusalem but rather that it would penetrate into the Kingdom of Heaven. Our worship can now be presented before the Living G-d. Not as a paradigm of what took place but as the true worship. The Torah gave us a pattern of worship, Messiah gave us the ability to truly worship G-d – in Spirit and in truth.

Verse 25: *"nor that He would have to offer Himself up many times, just as the high priest would come into the Most Holy Place each year with the blood of others—"*

Nor that He would have to offer Himself up many times: This verse speaks of the sufficiency of Messiah's work. If it had not been superior He would have had to offer Himself up many times.

The high priest would come into the Most Holy Place each year: If Messiah's work were no better than that of the Levitical high priests, it would have been insufficient. According to the law these priests had to offer sacrifices yearly. The implication for that High Priest's work was (grace) for one year into the future. Messiah would have had to do this year after year after year. The construction of this verse reveals to us that this is not the case. Messiah offered Himself once – and that was enough. It was sufficient.

Verse 26: *“Since it would be necessary for Him to suffer many times from the foundation of the earth. But now, once, He came at the end of this age, for the setting aside of sin through His sacrifice He was manifested.”*

He came at the end: this is a word that means to bring everything to perfection

Through His sacrifice He was manifested: He came into this world for a purpose. He offered Himself up – only once. Being from a more excellent priesthood, His sacrifice was perfect and eternally redeeming. It does not have to be repeated over and over again.

Those who walk in the Spirit fulfil the righteousness of the law. Not the letter of the law but the spirit, the purpose, of the law. Yeshua said that if we love Him we will keep His commandments (John 14v15). He is speaking of the same Biblical commandments, found in the Old Testament, but now we can do so in a more excellent way - and that is through the anointing, power, and guidance of the Holy Spirit. It is only when we understand the law that we can appreciate, perceive and, with that knowledge, respond properly to the all sufficient work of Messiah that purchased for us eternal redemption.

Verse 27: *“It has been appointed for men to die once, but after this the judgment,”*

Appointed: decreed – this is an absolute word. G-d is making a promise of something that is going to happen.

Once: This word has eternal consequences. In Daniel 12v2 we are told that just as everyone is going to die so too will everyone be resurrected. This resurrection is going to bring about G-d's judgement. People are either going to be deemed as acceptable (everlasting glory) or are going to be rejected (eternal shame, death, and condemnation). This verse is not speaking about the judgement of works. There is going to be a judgement for works, but the criteria for that is different to the judgement mentioned here.

After this the judgment: The judgement spoken of here will be based on our acceptance or rejection of Messiah. If we accepted Him, not only are our sins removed from us and seen no

more but, by faith, His perfect righteousness is also imputed to us the moment we believe. This means that G-d will see the righteousness of His Son when He looks at us.

Not everyone is going to be saved.

Verse 28: *“Thus Messiah, once, was offered up to take away the sins of many. He will appear a second time, apart from sin. They will see Him – those who are waiting for salvation.”*

Was offered up to take away the sins of many: Sin is a heavy burden and weighs us down. When we receive the free gift of salvation, from Messiah, He lifts this sin off us and takes it away.

He will appear a second time: He is coming again! The first coming of Messiah Yeshua was for the purpose of dealing with the consequence of sin by dying on the cross.

This is not the purpose for His second coming. He is coming for the salvation of those who believe in Him and for the establishment of His Kingdom. The reason He wanted to forgive our sins was for us to be with Him in His eternal Kingdom. We are enabled, by the power of the Holy Spirit, to live, even now, as citizens of this Eternal Kingdom.

Chapter 10

Part 1: Hebrews 10v1-15

Verse 1: *“The law, having a shadow of good things that were coming, but not the very image of those things, for each year these sacrifices, which were offered continually, were not able to bring the one who was coming near perfect.”*

The law: The writer has emphasised that the law is a paradigm for understanding New Testament truth – more specifically; the person, the work, the ministry of Messiah Yeshua. When we study it, we will have a better understanding of New Testament revelation.

Having a shadow: A shadow is formed by something else. It is a real representation, but a weaker representation. It is not the truth, but it is an outcome of it.

Not the very image of those things: ‘Those things’, in the Greek, is the word ‘pragmatic’. Pragmatic means that a decision is made based on common sense. It is the logical conclusion that can be drawn from the evidence. When we understand the law, the shadow that it cast of future things (Kingdom things, Messiah and His ministry), then we are able to better understand the substance, the Reality, that cast that shadow.

Were offered continually: The sacrifices offered up were ongoing. Daily or yearly – depending on the sacrifice.

Not able to bring the one who was coming near (to the altar to offer them) perfect: These sacrifices were insufficient as they had to be repeated over and over. The law could never bring about the desired perfection – but the law was never intended to bring it about. The purpose for the law was to outline, to describe, to give us a paradigm for understanding how perfection would be established - related to the Kingdom of G-d.

Verse 2: *“Since there would not be a ceasing of those offerings, because they were not having the ability to bring the conscience of sin for those who were offering up, once they had been cleansed.”*

There would not be a ceasing of those offerings: Those sacrifices done at the temple were done continuously because they could not bring an end/a change to the consciousness of sin. If they could, there would no longer be a reason to offer them up.

Verse 3: *“But in these sacrifices there is a reminder of sins each year.”*

Each year: Yom Kippur is the framework/holiday given to us to enable us to understand the context of this verse so that we can interpret this passage correctly. Each year the consciousness of the guilt of sin is still there (we are an unclean, unrighteous people without Messiah) so year after year the people would go, at Yom Kippur, to participate in the various sacrifices that the High Priest made on that day.

Verse 4: *“For impossible is the blood of bulls and goats to bring about the removal (taking away) of sin.”*

If the *blood of bulls and goats* removed the consequences of sin from us, eternally, then we would not have had to continue making the sacrifices. Under Old Testament law sacrifices had to continually be made.

Verse 5: *“Therefore, the One who entered into this world says: ‘Sacrifices and offerings You did not want, but a body which has been prepared for Me.’”*

The One who entered into this world: Messiah. He came with a proclamation that G-d did not desire sacrifice and offerings, but He wants a body prepared for Him – the calling on Messiah’s life.

Sacrifices and offerings You did not want: This is a verse found in Psalm 40v6. The law is a teaching tool – and it always was. Its purpose was intended to impact our thoughts so that our behaviour would change as well. The key desire of G-d was not sacrifice and offerings.

But: in contrast to the sacrifices and offerings

A body which has been prepared for Me: This version of the verse is found in the Septuagint and not in the Masoretic text. G-d’s desire was for a body prepared by Him, and for Him, in this world. This foreshadows the work of Messiah.

Verse 6: *“burnt offerings and sacrifices for sins were not pleasing;”*

Verse 7: *“Therefore He says: ‘Behold, I come—In the head of the book, for it has been written of Me—to do the will of G-d.’”*

In the head (chief/primary thing) of the book (Bible): This verse is telling us that the primary/ chief message in the Bible is about Messiah. In order to bring about the Kingdom a body has to be prepared for Him. Messiah came *to do the will of G-d.*

Verse 8: *“Above all saying that: “Sacrifices and offerings, burnt offerings, and sacrifices concerning sin You did not want, nor are You pleased with these,” which according to the Torah they have been offered.”*

Verse 9: *“Then He said: “Behold, I come to do Your will, O God.” Taking away the first, in order that the second should stand.”*

Taking away the first: Messiah came so that the first (Old Covenant Law) might be done away with. Notice it is in the present tense. He is taking it away and has not taken it away. We know that, in the future, the law will only be taken away when there is a new heaven and a new earth – Matthew 5v18.

Verse 10: *“In which there is a desire for we who are being sanctified, through the offering of the body of Messiah, once for all.”*

through the offering of the body of Messiah: G-d wanted the body of His Son to be prepared for Him in order that that He should be offered up – **once, and for all.**

Verse 11: *“For every priest stands each day serving and those sacrifices are offered up frequently which were never able to take away sin.”*

If we rely on the Torah and think that that is sufficient for us to become a Kingdom people we are sadly mistaken. Those sacrifices were never able to deal with the problem of sin sufficiently, eternally, completely. Only through Messiah Yeshua, offering His own blood – once and for all, was sin dealt with sufficiently, eternally.

Verse 12: *“For this One, on behalf of sin, offered one sacrifice in perpetuity, afterwards He sat down at the right hand of God.”*

The sacrifice of Messiah has a *perpetual* characteristic to it. This means that it is never ending and does not have the ability to be changed. We can, therefore, have assurance in Messiah's sacrifice – it purchased eternal life for us. The resurrection testifies to this. G-d raised Yeshua from the dead as testimony to the fact that He accepted Messiah's offering of Himself.

Note: True believers come to Messiah because they no longer want to live in sin. Receiving eternal life/salvation is not a license for them to sin. They have turned to Christ for that exact reason – to turn away from sin. True believers are saved forever, there is nothing that they can do to change that. To have that assurance and then want to go out and live a sinful life is not the attitude of a true believer. A true believer knows that sin affects their own lives as well as the lives of others.

Our assurance of salvation should encourage us, spur us on to love, to obey, to behave in a way that is pleasing to Him. That is what the doctrine of assurance of salvation should produce in a believer's life.

Verse 13: *“He is waiting until the end until He (G-d) sets His enemies underneath the footstool of His feet.”*

Sets His enemies underneath the footstool of His feet: Messiah's powerful and sufficient work/victory over death destroys the enemies of G-d (those who, in this world or in the spiritual domain, are against the plans and purposes of G-d). His victory has caused Him to be the ruler of a Kingdom of righteousness.

Verse 14: *“For one sacrifice He has made perfect for the sharpening of those ones He has sanctified.”*

He has made perfect: This word for 'perfect' means perfect in the past, perfect for today and perfect on into the future. One sacrifice was enough for perfection to be obtained.

For the sharpening of those ones He has sanctified: These things have a purpose in order to bring about permanency, sharpen them and make right forever those who are being sanctified.

Verse 15: *“For He testified, by means of the Holy Spirit to us; for after it was said beforehand,”*

After it was said – after He did His work He (*the Holy Spirit*) reminded us (through the Scripture) of what had been said *beforehand* – this good news of the new covenant. We have a better understanding of what was said previously (i.e. before Messiah came) after Messiah had come and completed His work.

Whenever we see reference to the *Holy Spirit* we need to be thinking about the order of G-d being worked out in the life of a person. The Bible speaks of the Holy Spirit as being our helper.

His anointing, power and provision in our lives is given to us so that the new covenant expectation can be manifested in our lives. The Holy Spirit corrects our hearts, and it is only with these new hearts that G-d's desires become our desires. When His desires are our desires He can give us the desire of our hearts. The Holy Spirit is the One who guides, directs, empowers, and teaches us so that we might walk in obedience to the will of G-d.

Chapter 10

Part 2: Hebrews 10v16-28

Verse 16: *"This is the covenant that I will make with them after those days says the L-rd: I will give My laws upon their hearts, and upon their minds I will write them."*

This verse is taken from Jeremiah 31v33. This is speaking about the *New Covenant*.

After those days: at the end times

My laws: when Jeremiah speaks of the laws he is talking about the commandments of the Torah. The Torah has relevance for us (Romans 8v4).

Upon their hearts: G-d is going to give us a new heart condition. A man thinks with his heart – it is the essence of a person. In the New Covenant we are going to think according to the laws of G-d.

Upon their minds: He is going to write them on our minds – our intellect. We will not think as the world thinks, but will think as Torah observant individuals. When we have the laws in our hearts and minds we will walk in a way that manifests righteousness.

Verse 17: *"Their sins and their lawlessness I will no longer remember anymore."*

Sins: The word used here for *sins* means anti law or against the law

This verse comes from Jeremiah 31v34

Verse 18: *"For where there is forgiveness of these things there is no longer an offering for sin."*

Where there is forgiveness: This forgiveness we have in Messiah Yeshua brings about a change in us. His laws are written upon our hearts and our minds that we might reflect His order.

No longer an offering for sin: All of our sin has been paid for and G-d does not remember them anymore. We have been redeemed. This means that a payment was made into our account and the outcome of that is forgiveness.

Verse 19: *“Therefore, brethren, having boldness to enter the Holy place by means of the blood of Messiah,”*

Boldness: confidence and assurance because of the sufficiency of Messiah’s work on the cross.

The Holy place: a reference to the Kingdom of G-d.

By means of the blood of Messiah: we enter not based upon anything we have done but because of the blood of Messiah.

Verse 20: *“That He instituted for us a new and living way, through the veil, which is, His flesh,”*

New: This is a unique Greek word for ‘new’. It is a different word to “new creation” or “new Covenant” etc. What is unique about this word is that we would not really think it had anything to do with ‘new’. It is two words put together – the first word meaning ‘beforehand’ (pro) and the second word has to do with slain (the Scripture speaks of the lamb of G-d slain before the foundation of the world- this means that G-d had determined that He was going to send His Son into this world, as that sacrificial lamb, and He determined it long ago – previously, before) The newness is brought about by that sacrifice that was spoken of beforehand.

Living way: It is only when we take hold of that sacrifice that we are able to have life.

Through the veil: The imagery is very clear. There is a veil that separates the outward from the inward. That veil was there, separating the Holy Place from the Most Holy Place, and no one could go past it – except the High Priest once a year. In the same way, there is a veil, a barrier, separating man from G-d.

His flesh: That barrier, now, is His flesh. It is when we accept His flesh that we can have intimacy with Messiah/the Living G-d. If we reject His flesh/His offering then we will not.

Verse 21: *“and He is a Great Priest over the house of God,”*

House of God: This is not referring to the temple in Jerusalem but is literally referring to the house of G-d (His Holy Habitation) in the heavens.

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

full assurance – has the word “wisdom in the full”. It is full assurance, but with total wisdom. All of this imagery is from the Old Testament, but now applied, in a new way, concerning the work of Messiah.

Verse 23: *“Let us hold fast our confession of hope without wavering, for He who promised us is faithful.”*

He has *promised* that He will never leave or forsake us. He has promised us that we have eternal life, Kingdom life and are going to be made new. All of this is based on what **He** has done. His Word and promises are true.

Verse 24: *“And we acknowledge one another and also exhort/stir up in others love and good works,”*

Love cannot be separated from the commandments of G-d. Yeshua summarised all 613 commands into two – “Love the L-rd your G-d...and love your neighbour as you love yourself.”(Matthew 22v36-40)

That love, for G-d, and others, is going to lead us to obedience and to doing good works. Not for our salvation, but as a natural outworking of it - His laws will be written on our hearts and on our minds.

Verse 25: *“not forsaking the assembling of ourselves together, as is the manner of some, but encouraging all the much more so as we see the Day approaching.”*

We need to *assemble* publicly for the purpose of worship so that others can see the testimony of our faith and commitment to G-d. Worshiping together interrupts and changes our lives. We should be *encouraging* and responding to the call to draw near because we *can see the end approaching*.

Verse 26: *“For if we sin wilfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,”*

The writer has not spoken about specific sins but about the work of Messiah, the gospel message. In the context of this verse he is talking about those who understand the gospel message but reject it. If the gospel message is rejected there is no other means, no other hope or plan, for salvation. For those who reject Him no other sacrifice can be made. He is the only way (John 14v6)

Verse 27: *“but a certain fearful expectation of judgment, and a fury of fire which will consume those who are the adversaries (enemies) of G-d.”*

Those who reject the gospel make themselves an enemy of G-d. There is only one expectation of those who are enemies of G-d: G-d’s *judgement, and His intense fire, that is going to consume* all who are opposed to Him.

Verse 28: *“If someone set aside the law of Moses, without mercy, on the testimony of two or three witnesses, they were put to death.”*

The writer is speaking very broadly about the entire law of Moses. If someone knew, and understood, this law but nevertheless rejected it s/he became a law breaker. Then *on the testimony of two or three witnesses they were put to death.*

In the same way the paradigm is this – if we have knowledge and understanding of the gospel and reject it there is nothing more that can be done for us. This does not mean that the gospel cannot be accepted later on – it just means that there will be no other plan for salvation. Like those who were put to death for rejecting the law of Moses, so too will those who reject the gospel suffer eternal death.

Chapter 10

Part 3: Hebrews 10v29-39

Verse 29: *“How much more so should you think and be aware that you are worthy of a worse punishment? The Son of G-d (His provision) you have trampled underfoot, the blood of the covenant you have considered common, in which there is sanctification, and the Spirit of grace you have insulted.”*

How much more so: The punishment for rejecting the law of Moses is death. How much more severe is the punishment for rejecting the gospel.

Considered common – of no interest or significance. G-d makes it clear that when you reject the gospel you are *insulting the Spirit of grace*. All sins committed against the Son will be forgiven, but blasphemy against the Spirit is a serious violation – it has eternal consequences. Someone who knows that the gospel is true and has been convicted by it but rejects it (that is what it means to willfully sin) will face serious consequences.

Verse 30: *“For we know that it has been said: ‘To Me is Vengeance and I will recompense, says the L-rd’. And again: ‘The L-rd will judge His people.’”*

To Me is Vengeance and I will recompense – This verse is found in Deuteronomy 32v35. *Vengeance* means an intense punishment that is rooted in anger. *Recompense* means to turn it back upon himself. The writer is reminding the readers that G-d judged His Old Covenant people because they violated the law. That covenant was not sufficient to save eternally, but His New Covenant one is. Accepting or rejecting this New Covenant has eternal consequences.

The L-rd will judge His people: Found in Deuteronomy 32v36

Verse 31: *“It is a fearful thing to fall into the hands of the living G-d.”*

The writer to the Hebrews takes G-d’s judgement seriously. He is outlining everything that he is speaking about, so that we can know the truth of G-d without any doubt. He has set the gospel side by side with the Torah so that we can understand the gospel better.

Verse 32: *“But remembering the former days in which, after being enlightened, you endured much conflict and sufferings:”*

Here he begins to outline for us an experience that is common to all believers. He tells us to *remember those former days*. If we are not remembering, what happened to previous generations of believers, and those things begin to happen to us we will not be prepared and will be overwhelmed by what is happening.

After being enlightened: After coming to the truth.

Endured much conflict and sufferings: Receiving Messiah into our lives does not guarantee an absence of problems. Those believers in previous generations suffered greatly, and we are heading toward another time of suffering.

Verse 33: *“They were made a public spectacle, both by reproaches and afflictions, and you are going to become partakers of those who passed through as well.”*

Made a public spectacle: In the past believers were made a public spectacle, and it is going to happen in the future.

You are going to become partakers: partners, we are going to have something in common with others. Believers who are bold and rightly reveal to people that Messiah Yeshua is the only Savior are going to be punished and afflicted before other people.

Verse 34: *“For my bonds you showed mercy to me, and the spoils/plunder of your possessions with joy you received, knowing that you have a greater possession in the heavens and one that abides.”*

My bonds you showed mercy to me: They were compassionate to him in prison.

You have a greater possession in the heavens: This is great news for us, but it does not come without difficulty. Messiah was sent into this world and He suffered. He demonstrated what it was to be a follower of G-d; being rejected, persecuted, and eventually put to death. We should not expect a different reality or experience than this. We need to store up treasures in heaven. Faith causes us to focus on where our rewards/treasures/possessions are. Kingdom centered.

Verse 35: *“Therefore do not cast away your confidence, you have One who is a great rewarder.”*

Confidence is the same word translated “assurance”. This boldness that we have, in regard to the Kingdom of G-d, we must not throw away. This world is going to be ultimately consumed by the judgement of G-d, so our hope should not be in it.

One who is a great rewarder: Messiah is coming and is going to render to everyone according to His deeds. If we have been wise and humble enough to invest in the Kingdom of G-d (being a blessing to others, staying true to what G-d has called us to) He is going to greatly reward us.

Verse 36: *“You have a need to suffer; in order that the will of God should be made, and you should receive the promise:”*

It is through *suffering* that we are going to be *made/transformed*. We are called to suffer. Messiah was persecuted. We will be persecuted. Messiah was hated; they are going to hate us. If we belong to Him, and if we are demonstrating His life and ministry, it is necessary for us to suffer. In the end, we are going to receive the promise!

We are not to be people who are worried about what we lose in this world. Those things that belong to the Kingdom of G-d are so much more superior. We want to live in a way that is Kingdom minded, and in a way that produces Kingdom rewards. Those Kingdom rewards are used to honor Messiah and to demonstrate, publicly, how much we love Him.

Verse 37: *“For yet in a little while, The One who is coming He will come, and will not delay.”*

This is a verse found in Habakkuk 2v3

Verse 38: *“And the righteous by faith shall live; And if one should turn away G-d will not be pleased with him.”*

The righteous by faith shall live: Those who, by the grace of G-d, have been declared righteous will live by faith. There is a relationship between faith and truth. We need to be people who apply the truth of G-d to our lives. That is what faith is all about. That is how spiritually mature people live. When we live in truth it glorifies G-d and manifests His glory in this world. *If one should turn away:* Usually this word for ‘turn away’ means to turn away from G-d – it is in the range of possibility but is not the response of true believers.

Verse 39: *“But we are not the ones turning away to destruction; we are of faith, and by this faith we are making complete our souls.”*

Turning away to destruction: If we want the Holy Spirit to work powerfully in our lives it is not about turning away from the things of G-d but it is about persevering.

Making complete: Many translations incorrectly translate this word as the ‘saving’ of our souls. In the Greek it is made up of two words. The first word means ‘to do’ or ‘to make’. The second word means ‘all around’. Faith in G-d makes our souls complete. We become whole and the people that G-d want us to be.

We want our souls to be in a condition where the Holy Spirit is able to function well. If we are hindering or grieving the Holy Spirit – i.e. not a prepared vessel – then He cannot bring about, in our lives, all He wants to. When we live with a right expectation, perceiving what G-d is up to, then we are able to be G-d’s workmanship and He can work to bring about repair - making us instruments/vessels where the Holy Spirit can function mightily in our lives to bring about changes in us, changes in our situations and changes in the ones around us.

Chapter 11

Part 1: Hebrews 11v1-10

Verse 1: *“Faith is the substance of things hoped for, and the conviction of things that we have not yet seen.”*

This verse gives us a definition of faith.

Substance can also be translated assurance. We do not see the promises yet, but we know, with certainty, that in the future we will. We believe these things because G-d has promised them to us. He is a G-d of integrity and cannot lie.

Things: The word used for ‘things’ in Greek is the word pragma(tic). This means that faith is not blindly believing something that we have heard. Faith is practical, sensible, and realistic; based upon the truth of G-d and always rooted in the promises of G-d.

Verse 2: *“For by these the elders received a testimony.”*

The *elders* (the patriarchs, as well as the other people in this chapter) lived lives that reflected their faith in G-d and in His promises. This caused them to receive a good report or *testimony*: that of being pleasing to G-d.

Verse 3: *“By faith we understand that G-d, by the Word of G-d, fit jointly together the world, and that which was not manifested became manifested.”*

Faith begins by believing that creation was brought into good and pleasing order *by the Word of G-d*. (Genesis 1). The spoken Word of G-d is emphasized to remind us that in the same way that

the Word of G-d created this world so too will He bring about His Kingdom. G-d has said it, promised it, so we can believe it without any doubt.

That which was not manifested became manifested: God created all things out of nothing. Things that were not seen became visible.

Verse 4: *“By faith a more excellent sacrifice Abel than Cain offered up to G-d, through which it was testified (about him) that his offering was righteous, G-d testifying of his gifts; and through it he, being dead, still speaks.”*

G-d testifying of his gifts: Abel made an offering that was pleasing to G-d. G-d testified that it was acceptable to Him. G-d had revealed to Cain and Abel what His righteous requirements were. Abel, faithfully, made the choice to respond in obedience to the Word of G-d, but Cain did not.

Through it: Meaning through Abel’s sacrifice.

being dead still speaks: Abel gave the right sacrifice yet he died. Even though he died his faithful action still continues to speak to this day. G-d has not forgotten Abel. There is an inherent relationship between faithfulness and the Kingdom of G-d.

Verse 5: *“By faith Enoch was taken away so that he did not see death, nor was he found to die, because G-d had taken him; for before he was taken he obtained a testimony, having been testified to that he was pleasing to G-d.”*

Enoch: Genesis 5v24 tells us that the desire of this man was to walk with G-d, to be with G-d, and then he was not because G-d took him. The implication is that G-d took him to Himself. Enoch was a man who utilized faith to be pleasing to G-d, and that faithfulness brought him into intimacy with G-d.

taken away: μετετέθη - we talked about this word extensively in Hebrews 7v12 – it means a setting side by side. What this verse is telling us is that Enoch was set together with God and therefore *he did not see death*. The outcome of faith is to be with G-d. Enoch was a forerunner of this.

Verse 6: *“For without faith it is impossible to please G-d, for it is necessary that he who comes to God must believe that He is, and to those that are seeking Him He is a rewarder.”*

He who comes to God must believe that He is: the one who walks with G-d, believes in G-d, and loves G-d will be *pleasing* to Him.

The motivation for us living faithfully in this life is the fact that we can be assured (have perfect faith) that G-d is not unjust to forget any of the good works that we have done. By faith, we live

in such a way that reflects that we believe, wholeheartedly, that G-d is an eternal *rewarder* of good deeds (Luke 6v38).

Verse 7: *“By faith Noah, being warned of things not yet seen, by fear, prepared an ark for the salvation of his house, through which G-d was going to judge the world. According to faith he believed in an inheritance of righteousness.”*

Things not yet seen: G-d’s coming judgement.

By fear: This word does not mean the kind of fear that terrifies or paralyzes. It means living a life that demonstrates or reflects a priority for G-d, above all things.

According to faith he believed: It was because of what Noah faithfully believed that he behaved in this obedient way.

Verse 8: *“By faith, Abraham being called obeyed and he went out into a place which was yet to be received for an inheritance. He went out not knowing where he went.”*

Abraham being called obeyed: Abraham is known, in the Scripture, for his faithfulness. True faith will produce obedience.

He went out not knowing where he went: Faith led him to go out searching for a place, the land of promise (i.e. Israel). Abraham did not know where it was, but he went, never- the- less, because he believed that G-d would guide him. This obedience caused him to know, in an abiding way, that G-d was not going to leave or forsake him.

This truth is foundational for us, in order that we might live in this same way.

Verse 9: *“By faith he dwelt in the land of promise as a stranger and he dwelt in a tabernacle with Isaac and Jacob, joint heirs of the same promise.”*

As a stranger: Abraham moved, he altered his life and lived, among a foreign people. He lived in a way that did not reflect the culture, commitment, or lifestyle of those who lived around him.

He dwelt in a tabernacle: (or a tent). This is a dwelling place that is not permanent but rather temporary. Abraham went to this place understanding that he was only going to be there short-term. This was only a paradigm, an example, of where he was going to spend eternity.

Isaac and Jacob: His son and grandson. The promises G-d made to Abraham impacted not only him but also future generations.

Promise: A promise is a statement that someone makes. In this case, this statement of promise comes from G-d, who cannot lie. He has made promises to us for the purpose of motivating us, encouraging us, to walk with Him. Abraham did what he did because he believed he was going to inherit the promises of G-d.

Verse 10: *“They believed in that same promise that they would welcome a city having a foundation, where G-d is the Builder and architect.”*

Welcome a city having a foundation: The New Jerusalem. They were seeking a Kingdom City which G-d was building and where He was moving.

Chapter 11

Part 2: Hebrews 11v11-16

Verse 11: *“By faith Sarah received power to conceive and she received the seed, even though she had past the season of her lifespan, and she gave birth, since she considered the One who promised to be faithful.”*

She had past the season of her lifespan: By nature, she was no longer fertile. In a natural sense she could not fall pregnant, but, by faith, she supernaturally conceived and gave birth to a child.

Considered the One who promised to be faithful: If we believe that G-d is faithful it is going to produce faithfulness in our lives. When we walk in disobedience (faithlessness) it shows that we really do not believe G-d.

Sarah was a faithful woman who believed G-d. She responded obediently to the things of G-d and, miraculously, G-d’s faithfulness to her was manifested in the breaking of the laws of nature.

Verse 12: *“Therefore also from one they sprung up, and this one being considered as dead. As many as the stars of the heaven in multitude was her seed, her descendants just as the sand along the seashore is without number.”*

from one: meaning from Abraham and his relationship with Sarah.

they sprung up: many were given life

being considered as dead: Abraham was a very old man and in the flesh/natural realm it was impossible for him and Sarah to have children.

Without number: G-d did what was so improbable, but He did so because His people, who wanted to participate in the things of G-d, responded to Him by faith.

Verse 13: *“According to faith all of these died, they did not receive the things that they embraced, and they confessed that they were strangers and also exiles in this world.”*

all of these died: G-d had made promises to them but, what is surprising is that, though *they embraced* what they had been promised they did not receive them. These individuals all had a testimony of faithfulness to G-d, responding to His Word and promises.

Even though they are dead (from our perspective) their faith **will** produce an outcome for them because G-d never lies, and His promises are real and true.

Verse 14: *“For these things were proclaimed plainly that they were seeking a father country.”*

A father country: a homeland. They were seeking the land of their Father – G-d. Being Kingdom minded, they did not want to receive the promises in this world. These individuals matured and were not upset that they did not receive them here, because they wanted to receive the fullness of them in the age to come, in the land of their Father. What motivated them was intimacy with G-d.

The promises of G-d produce two things in our lives:

1. Greater faith/faithfulness which leads to growth and maturity. As immature believers we are going to be challenged. Our faith is going to be tested - not for our failure but for our growth/maturity.
2. Faithfulness produces a transformation in our ability to worship G-d. Worship brings the greatest change into our lives.

Verse 15: *“And if they remembered from where they came from they would have an opportunity to return,”*

When we forget about this world and our focus is on the Kingdom we will not think about where we have come from but about where/who we are going to – The Mighty G-d. (Philippians 3v14)

Although the children of Israel left Egypt (metaphorical for this world) and were headed to the Promised Land they constantly remembered, and longed for, life back in Egypt (especially related to food, Exodus 16v3. Food does not last or fill us up for very long. Their physical needs caused them to constantly remember the things they had left behind. On the contrary, we need

to not concern ourselves with our physical needs but with our spiritual ones. G-d has promised to meet our physical needs if we seek His Kingdom first– Matthew 6v25-34).

Verse 16: *“But now seeking something better, that is heavenly, G-d is not ashamed to be called their G-d, He is preparing a city for them.”*

Something better: We do not want the things of the past we want something better than those, Kingdom things.

Heavenly: If we are faithful we are going to be Kingdom minded. We think about what will be, as revealed to us through the promises of G-d.

G-d is not ashamed of them: G-d has accepted us because we have received the gospel and are in a covenantal relationship with Messiah. We are not accepted based on who we are or what we have/have not done, but we are accepted because of who Messiah is and because of what He has done. We are invited into G-d’s house and are rejoiced over because of the sufficiency of Messiah’s work (Zephaniah 3v17). What a wonderful promise!

Preparing a city: The New Jerusalem

Chapter 11

Part 3: Hebrews 11v17-27

Verse 17: *“By faith Abraham, being tested, offered up Isaac his only son – the one (about) whom the promises were received.”*

being tested: When one is tested by G-d it is not for the purpose of getting us to do something wrong. We need to make an important distinction between testing and tempting. G-d tests us, but never tempts us (James 1v13). These tests demonstrate truth and that which is right – if perchance someone does not pass these tests they learn of things in their lives which are inadequate or insufficient and need repair. G-d’s testing always has a personal motivation to it for us – we grow, mature, and are encouraged to fix what is incorrect.

offered up: it means ‘in a sacrificial sense’, a burnt offering (See Genesis 22v1-19).

Isaac his only son: Isaac was the child of promise. From Abraham’s perspective the promises and purposes of G-d, in some way dependant on Isaac, were not just for himself, for his family, or for his nation but ultimately for the whole world.

Verse 18: *“To the one who was spoken that ‘in Isaac your seed shall be called’.”*

Seed: relates to what G-d has promised Abraham but is also key to Messiah. Isaac is a type of typology for Yeshua. In the same way that Isaac was called to be sacrificed we know that Messiah was sacrificed.

Verse 19: *“Abraham, believing that Isaac was going to die, reckoned that the G-d of power was able to raise him from the dead, from which he also figuratively received him.”*

The G-d of power was able to raise him from the dead: This is, without a doubt, a reference to resurrection. Abraham understood/ received revelation that there was a connection between resurrection and Kingdom inheritance. Even if Isaac were put to death it would not have ended

the promises of G-d because ultimately the full outcome of His promises are going to be brought about by means of resurrection.

He also figuratively received him: Abraham walked in faith and relied upon the instructions of G-d. He was willing to offer up his son. Isaac was as good as dead, but we know G-d interrupted this and provided a substitute. This teaches us the gospel message – We should die for our sins (Romans 6v23), but Messiah Yeshua, our substitute, died in our place.

Verse 20: *“By faith, concerning things to come, Isaac blessed both Jacob and Esau.”*

If *faith* is going to be manifested in our lives we need to be thinking about future things, *those things that are coming* i.e. The Kingdom promises.

Jacob and Esau, although very different from one another, both received a blessing from Isaac. Jacob was a man focussed on the promises of G-d, whereas Esau focussed on the things of this world. Jacob was committed to future things and desired to walk in the same heritage of Abraham and Isaac. Jacob understood that Esau was not interested in these things and so wanted to receive the birth right from him – which he did.

(Genesis 25v27-34 tells us that Esau, a skilful hunter, came back from hunting empty handed. He was famished when he arrived home. The Scripture tells us that, according to Esau’s mindset, he was ‘at the point of death’. ‘At the point of death’, for the sake of a meal, he despised and sold his birth right. He was focussed on himself and the immediate gratification of his flesh. This was a wealthy family and there would have plenty of food in their house, but Esau wanted what he wanted, and he wanted it now. To get it he was willing to sell his birth right, and part of that birth right came with a blessing. Esau received a blessing from Isaac, but it was not a good one).

Verse 21: *“By faith Jacob, when he was dying, both the sons of Joseph he blessed, as he worshipped upon the top of his staff.”*

This verse, seemingly out of place and out of order, teaches us that that same heritage/faith that Isaac had, that had caused him to bless his two sons, was the same faith Jacob had when he blessed the sons of Joseph.

This verse also contrasts the difference between Jacob and Esau. When Esau was “dying” (see above) he was thinking about himself and despised/hated his birth right - the heritage of his father, and related to the covenant promises. Jacob, on the other hand, when he was at the point of death blessed future generations. When Jacob, ‘at the point of death’ and lying in bed, heard that Joseph was coming he mustered up all his strength to get up, to bless others, and to worship. See Genesis 47v31 and Genesis 48

Upon the top of his staff: This word has to do with authority, discipline, and leadership. All of these things are brought into the text through this phrase.

Verse 22: *“By faith Joseph when he was coming to an end made mention of the exodus of the sons of Israel and concerning his bones he commanded.”*

When he was coming to an end: It may be referencing the fact that Joseph is near death, but the same word also means to come to an end or to be brought to perfection. This is the same word (in a different form) that Messiah used when He cried out on the cross that is was ‘finished’. The emphasis is not on death, but on completing the purposes of G-d.

The exodus: this means ‘to go out of’. He prophesied that the children of Israel would leave Egypt.

Concerning his bones, he commanded: Joseph asked them to take his bones out of Egypt when they left (Genesis 50v25). He knew the faithfulness of G-d and this was a testimony that his prophetic voice was true. When we really believe in the faithfulness (promises) of G-d we are going to be faithful to pursue His will.

Verse 23: *“By faith Moses, having been born, was hidden for three months by his parents because they saw he was pleasing, and they did not fear the decree of the king.”*

Hidden for three months: They hid him because Pharaoh had commanded (a law of that Empire) that all the male infants be put to death by being cast into the Nile River (Exodus 1v22)

He was pleasing: The word here has to do with something which is appropriate or fitting. It is a word in the Greek that means that they had a revelation from G-d that Moses was fit for the assignment – that exodus that Joseph had spoken about. He was the one who would bring about the will of G-d.

Verse 24: *“By faith Moses when he had become great rejected to be called the son of Pharaoh’s daughter,”*

Great: meaning spiritually great

Verse 25: *“he chose to suffer with the people of G-d rather than to enjoy temporarily the pleasures of sin.”*

He chose to suffer with the people of G-d: Moses did not choose the finer things in life but chose to suffer.

The people of G-d were suffering greatly and there was no evidence or visual reason to believe that G-d was going to do anything. They had been in Egypt for generations but, never-the-less, because of the prophecy that G-d was going to rescue His people Moses wanted to be with them.

Verse 26: *“There was greater wealth, he considered, than the treasures of Egypt - the reproach of Messiah -for he looked to the reward.”*

The reproach of Messiah: Moses understood that Messiah was going to suffer. He reasoned that if Messiah was to suffer for the purposes of G-d (that we might experience a spiritual exodus; coming out of the bondage of sin), then he (Moses) reckoned that he would suffer and be with the people of G-d who were going to experience G-d’s faithfulness in a physical exodus.

The word *reproach* has to do with rejection, a despising, shame. Moses was willing to suffer reproach for his faith and because of that he was able to be used by G-d.

he looked to the reward: This mindset of suffering, that Moses had, caused him to look at things from a different perspective. He did not focus on the temporal pleasures, but on the eternal rewards.

Verse 27: *“By faith he left Egypt not fearing the wrath of the king, the invisible, that which is not seen, he saw, and he persevered.”*

Persevered: This word literally means to ‘stand in power’. If we are individuals that look to truth, and are empowered by prophetic revelation, we are going to be in a position where we can stand in power and be recipients of the power of G-d.

Chapter 11

Part 4: Hebrews 11v28-40

Verse 28: *“By faith having done the Passover and the sprinkling of the blood, in order that the destroyer would not touch their firstborn.”*

Having done the Passover: The Passover deals with the eating of the lamb – the body.

And the sprinkling of the blood: It is extremely important that Yeshua died but equally significant that He shed His blood. The Heavenly Father looked upon His blood and it was sufficient for purchasing eternal redemption for us.

If the Israelites had killed and eaten the lamb but had not dealt with the blood correctly they would not have been saved. The destroyer was not looking for the lambs when he passed over that night (the lambs were consumed/eaten) but He was looking for its blood upon the door-frames of their houses. The correct application of the blood gave them deliverance from death (Exodus 12v21-23).

Verse 29: *“By faith they entered into the Red Sea as though dry (land), whereas the Egyptians took an attempt and were swallowed up.”*

The Egyptians took an attempt and were swallowed up: The Egyptians did not enter the Red Sea by faith. They saw the same miracle that the children of G-d saw. They believed in the ability of G-d to part it. They saw the children of Israel passing through it and thought that they could too. However, they were not pursuing the will of G-d, but trying to stop the purposes of G-d from being fulfilled. G-d caused them to be swallowed up. Faith is not only about believing G-d can, but it is also about doing what He has enabled us to do so that His will can be fulfilled and not ours (Exodus 14v23-31).

Verse 30: *“By faith the walls of Jericho fell, having been surrounded for seven days.”*

Seven: Seven has to do with purpose. The children of Israel surrounded the walls because they were interested in the purposes of G-d. *Seven* also speaks of holiness. Holiness is always related to the purposes of G-d. The purpose of G-d was not just to bring about the destruction of the people of Jericho, but, part of the process, to also unify Himself and His people. Submitting to the Word of G-d leads to greater intimacy with Him (Joshua 6v12-21).

Verse 31: *“By faith Rahab the harlot did not perish with those who were unbelieving, she received the spies with peace.”*

Who were unbelieving: those who did not have faith. The people of Jericho had heard about G-d and His deeds. In Joshua 2v8-14 Rahab told the two spies that a great fear of G-d and the children of Israel had fallen upon the people of the land when they had heard what G-d had done. What Rahab had heard impacted her life and, unlike the other people in Jericho, she responded properly and with faith.

Peace: Peace has to do with the will of G-d. Rahab wanted the purposes of G-d to be fulfilled and that is why she hid the spies.

Verse 32: *“What else can I say? Time is running out for me to speak about Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets.”*

Time is running out: The author of Hebrews didn't have time to go through all of these people, but, if we have time, it would be good to study them for ourselves. All of them have testimonies. None of them were perfect individuals but they repented. Sometimes repentance does not restore back the things we lost, by our lack of faith, although we can begin anew.

Verse 33: *“And there were others who by faith conquered kingdoms, did works of righteousness and obtained the promises. They closed up the mouths of lions,”*

Closed up the mouths of lions: Like Daniel in the den of lions.

Verse 34: *“they also extinguished the power of fire, fleeing from the mouth (the edge) of swords, being empowered from weaknesses, they became strong in war, and brought about the retreat of the armies of foreigners”.*

Empowered from weaknesses: In the flesh (our own intellect and abilities) we are inadequate to accomplish the things of G-d. This causes us to rely upon Him, trust Him, seek His wisdom, His power etc and He empowers us (2 Corinthians 12v9).

Became strong in war: They became strong for that spiritual battle against satan.

Foreigners: Those who did not have a relationship with the Living G-d.

Verse 35: *“Women received from the resurrection the dead. Others were tortured and did not receive deliverance in order that a better resurrection they might obtain.”*

Women received from the resurrection the dead: Women always bring the context of redemption into a text. Their loved ones were put to death and this passage tells us that they received them back to life. By faith, these women had a foretaste of a resurrection experience.

Did not receive deliverance: They rejected deliverance and chose to rather suffer, in order to store up for themselves greater treasure in the Kingdom.

Verse 36: *“Others were mocked and scourged. They received testing and still others by bonds and in prison.”*

Scourged: flogged, whipped with various things.

Verse 37: *“Still others were stoned, they were sawn in half and they were slaughtered by the sword and died. They wandered about in sheepskins and goatskins, they were destitute, they were oppressed, they were mistreated.”*

These people underwent terrible torture, but G-d was faithful to them. Not everyone receives deliverance in this life, sometimes our deliverance comes by means of death.

Verse 38: *“The world was not worthy of these. In deserts they wandered, in mountains, in caves and also in the holes of the ground.”*

Verse 39: *“All of these, it was testified by their faith, did not receive the promise.”*

testified by their faith: they had a testimony that they were faithful. These individuals were suffering because of faithfulness and because they wanted to be a blessing and encouragement to

others. They did not want to receive the promises in this life but wanted to receive them in the Kingdom of G-d where they would have eternal benefit.

Verse 40: *“G-d provided something better, that they should not be made perfect apart from us.”*

Our faithfulness can impact others. These individuals who were willing to be martyrs, who lived faithful and obedient lives, wanted to share their great rewards with others in the coming Kingdom, when all is made perfect. They wanted to be a blessing to others not just in this life but also in the one to come.

Chapter 12

Part 1: Hebrews 12v1-13

Verse 1: *“Therefore we, having a great cloud of witnesses surrounding us, every weight set aside, the sins which so easily entangle us in order that through endurance we might run the race which is set before us.”*

Many times, people are afraid to be by themselves. When we walk in obedience or demonstrate faith, in this world, we are often by ourselves. Sometimes being faithful to G-d puts us into a very lonely place.

Every weight: those things that burden us, weigh us down and keep us from rising up to have a better spiritual perspective (Philippians 3v14)

Sins which so easily entangle us: When we are engaging in sin it entangles us so that we cannot move to the place where G-d wants us to be.

Through endurance: When we turn away from the worldly concerns, that weigh us down, and we repent from our sins, it gives us endurance.

Run the race: Running a race requires proper preparation and having insight into the course so that we can run wisely. If we run foolishly we are not going to win the prize (1 Corinthians 9v24-27)

Verse 2: *“Looking at the founder and finisher of our faith, Messiah, who because of the joy set before Him He endured the cross, and looked down upon shame. On the right hand of G-d, also the throne, He sat.”*

Looking: In order to be able to see properly we have to do so from the right perspective or vantage point. It is only when we are not weighed down by the things of this world and we have turned from our sins that we are going to be able to look and see properly.

founder and finisher: Founder has to do with beginnings, the One who begun our faith. Finisher has to do with reaching the end, but with a degree of perfection attached to it – not because of us but because He is the One (Messiah) who founds and finishes our faith.

He endured the cross: Messiah was able to lay down His life because of a perspective – He saw the (Kingdom) joy that was set before Him. Joy would be the outcome of His endurance or perseverance and, for Yeshua, that was worth dying on the cross.

Faithfulness, to the call and will of G-d in our lives, will cause us to be overjoyed with the results and will give us endurance to preserve as Messiah did.

looked down upon (disregarded) shame: He thought little of the bad report the world placed upon Him. When they heaped insults on Him He did not do anything because He knew the truth, He had a Kingdom perspective.

Verse 3: *“For consider Him who endured the enmity/hatred of the sinners in order that your soul should not tire out or faint. “*

Consider Him: We are called to highly esteem what He did, consider what He endured much and often. If we do this our souls will not get tired or faint from the things that G-d has called us to do. We need to remember His sufferings, but also remember His faithfulness so that we do not become spiritually weary and we are encouraged to press on.

Verse 4: *“Not yet unto blood have you resisted; you are not struggling against sin.”*

Not yet unto blood: Messiah, in order to fulfil His call, had to endure the shedding of blood. The author is telling this congregation that they have not suffered any blood loss, they have not put all of their own lives into it, they are not living lives that are sacrificial.

Verse 5: *“You have forgotten the encouragement that we are the sons of His. ‘My son, do not despise the discipline of the L-rd, nor faint because of His reprimanding.’”*

Forgotten: They have forgotten their position in Messiah.

My son, do not despise: Think little of (This is a verse taken from Proverbs 3v11)

The discipline of the L-rd: In order to grow we are going to be disciplined. We are disciplined by our Heavenly Father when we disobey. Another form of discipline is when we do the right things and are persecuted by the world. Both of these lead to a desirable outcome because they impact us and cause us to be conformed to the likeness of Messiah.

Nor faint because of His reprimanding: Do not be discouraged by rebuke.

Verse 6: “For whom the L-rd loves He disciplines, and scourges every son that He has received.”

This is a verse taken from Proverbs 3v12.

For whom the L-rd loves: G-d does not discipline us out of anger but out of love.

Scourges: Floggings. An intense form of punishment.

Verse 7: “If discipline you endure (submit to) then G-d will conduct Himself to you as sons. For a certain one, as a son, receives the discipline of his father.”

If we *submit* to G-d’s authority *He will treat us as sons*. Do not despair or get angry when you go through these things, because G-d is acting as a righteous Heavenly Father. This discipline will help us to develop a Kingdom character and will cause us to inherit the Kingdom blessings.

A son, receives the discipline of his father: Earthly fathers also discipline their children, whom they love.

Verse 8: “But now if you are without discipline, which you have all become partakers of, then you are illegitimate children and not sons.”

If you are without discipline: For us this is not the case because we have all been partakers of His discipline. If someone is not being disciplined it means that they have not been born from a covenantal relationship.

Illegitimate children: Born out of wedlock. The implication of this is that there is no marriage covenant and therefore no legal obligation for the father to receive the children as his own. Those children were seen as those without a covenantal hope.

Not sons: Sons inherit. Illegitimate sons do not.

Verse 9: “Those who have earthly fathers receive discipline and they are revered. How much more so then should we submit to the Father of Spirits and live?”

Earthly fathers discipline their children and in return, those who do the disciplining, are respected and feared.

Father of Spirits: He is the Father of all creation – even the Heavenly realm.

Live: The purpose of discipline is that we should find life, a right way of living

Verse 10: “For, for a few days they disciplined us according to what they thought proper, but He is going to discipline us for a benefit – that we are going to be partakers of His holiness.”

They: Our parents

But: In contrast to; We submit to our earthly parents so all the more so we should submit to our Heavenly Father. Likewise, if parents do what they think is best how much more so G-d who **knows** what is best.

We are going to be partakers of His holiness: His discipline has an impact on us as it conforms us to be like Him. We are going to be holy, like He is holy. Holy speaks about purpose. We are going to reaffirm His purposes in our lives.

Verse 11: “For all discipline, in this present age, is not joyful when it comes about, but rather it is sorrowful; but afterwards it produces the fruit of peace for those who have been trained it will produce righteousness.”

Peace...righteousness: Peace speaks of the outcome of doing the will of G-d. When we do the will of G-d the outcome is righteousness. The purpose of G-d’s discipline is to transform us into who He wants us to be so that we can manifest Kingdom truth in our lives.

Verse 12: “Therefore because we have weak hands and feeble knees let us be lifted up”

Verse 13: “Let us make straight a pathway for our feet in order that we are not lame (or dis-jointed) but rather we are healed.”

G-d disciplines us so that we are healed and do not go the wrong way. He does not desire us to be in a spiritual condition where we are disjointed and cannot function properly.

Chapter 12

Part 2: Hebrews 12v14-26

Verse 14: *Pursue peace with all, and holiness, without it you will not be able to see the L-rd."*

Pursue peace with all: This is a New Testament commandment. So often G-d's revelation comes to us by way of commandments. They are instruments of wisdom for us, and help us to position ourselves to be led, and empowered, by the Spirit of G-d.

Do not be at odds with other people as much as it depends on you (Romans 12v18). Seek reconciliation – to 'pursue' is an active or doing word.

Holiness: Walking in obedience to the purposes of G-d.

Without it: without holiness

Not be able to see the L-rd: We would not have a good understanding of who G-d is and how He requires us to behave in given situations.

Verse 15: *"See to it that you do not fall behind the grace of G-d; lest any root of bitterness springs up and brings trouble, through this many have been defiled."*

See to it: The word used here is that of an 'overseer' in verbal form. Overseers supervise or pay close attention to those (things) that they are in charge of.

Do not fall behind: Do not fall short of

Grace: Grace is key in saving a person, but grace also teaches us to deny ungodliness and to live properly (Titus 2v11-12). The author is telling us to not fall short, after salvation, of living in a proper and pleasing way.

Root of bitterness springs up: If we are not living properly then we are living improperly.

Defiled: Something that is not usable. When we have a root of bitterness and do not love others (a demonstration of the sanctifying influence of grace in our lives) the outcome is defilement and we will not be able to be used by G-d. This defilement has nothing to do with salvation. It simply means that we will not be used by G-d for His purposes. The solution to this is repentance.

Verse 16: *“There should be no evilness or godlessness like Esau, who, for a meal, sold his birth right.”*

This is the New Testament perspective of Esau (see notes on Hebrews 11v20).

His birth right: He was not interested in the plans and purposes of G-d.

Verse 17: *“For you know that also he desired to inherit the blessing, he was rejected even though he sought it through repentance, even though he sought it with tears.”*

Repentance: There are some things that, even though we repent of them, are not restored back to us. They are lost to us.

Verse 18: *“For you (believers) have not come to a mountain that is untouchable - that is burning with fire, to darkness and gloom and storm,”*

In Exodus 20v18-21 the children of Israel, having just heard the expectations of G-d in regard to His people, were before Mt. Sinai and the mountain was ablaze with fire and smoke. There was the sound of the shofar (ram’s horn) and the voice of G-d speaking. The people were afraid that they were going to die and, as G-d spoke and came close to them, they said that they did not want to listen to the voice of G-d but would rather listen to Moses. They realised how far removed they were from G-d’s expectations. They rejected G-d and the great blessing that He wanted to give to them (to come near to them to transform and change them, by placing the fear and knowledge of G-d in front of them, so that they could be enabled to live holy lives).

Verse 19: *“And the voices of trumpets and the sounds of words, those who hearing rejected and they did not want the word to continue.”*

G-d, through the gospel and the Ministry of Yeshua, has not made us experience this fearful place of fire and smoke, trumpets, and voices.

Verse 20: *“For you are not brought to this place where He has commanded that every beast that touches the mountain has to be stoned or thrust through with a spear (or dart).”*

Only Moses was allowed to go up Mt Sinai. Anyone, even an animal, who touched the mountain, without being approved by G-d, would die.

Verse 21: *“Also, thus, because of this fear that was manifested Moses said, ‘I am afraid and tremble.’”*

Verse 22: *“But you have been brought to the Mount of Zion and the city of the Living G-d, the heavenly Jerusalem where there are myriads of angels.”*

But...to Mount Zion: in contrast to Mt Sinai we have been brought, by faith in Messiah, to Mt Zion (Zion comes from a word meaning excellency).

Verse 23: *“We are part of the assembly of the congregation of the firstborn of heaven, we have been enrolled, also the G-d who judges all things and the spirits of the righteous ones He makes perfect,”*

congregation of the firstborn of heaven: We have an inheritance.

Verse 24: *“by a New Covenant that Yeshua mediates, also the blood that He sprinkled. Better things He has spoken than of Abel.”*

New: Should always be associated with the Kingdom of G-d.

Abel gave to G-d what was appropriate and proper. He did so by discerning the will of G-d. His sacrifice is seen as an example, a paradigm, for all sacrifices. We need to listen to G-d and respond to Him by giving Him what He wants to be given, rather than giving to Him what we think He might want. Abel’s sacrifice is greatly esteemed and good for this age.

Better things He has spoken than of Abel: Messiah's sacrifice, good for the age to come, was even greater than Abel's when He laid down His life to mediate a New Covenant.

Verse 25: *"See to it that you do not reject the One speaking. For if those were not able to flee from the one on land, how much more rather we for the One from heaven He has spoken."*

See: This word means to watch out, to take heed, to beware. It is a word of instruction and warning.

Not able to flee from the one on land: The people misunderstood why G-d was drawing near to them at Mt Sinai and they did not want to be a part of His plan (Exodus 20v18-21). It was bad when the people turned away from the revelation that came through Moses, but how much more terrible it will be if we turn away from the revelation revealed through Messiah Yeshua.

He has spoken: Messiah has spoken.

Verse 26: *"A voice sounded which shook the earth, but now a promise saying – 'Yet once more I will shake not only the earth but also the heaven'."*

A voice sounded which shook the earth: After the 10 commandments were given the earth shook when G-d spoke.

Yet once more I will shake not only the earth but also the heaven: The author is quoting from Haggai 2v6. Heaven and earth speaks of creation. G-d is speaking here about a second creation which is the outcome of redemption, the Kingdom of G-d. G-d spoke at Mt Sinai and the earth shook but in the future He is going to speak again and the heavens and the earth are going to shake and the outcome of that is going to be the establishment of the Kingdom of G-d.

Chapter 12

Part 2: Hebrews 12v27-29 &

Hebrews 13v1-2

Verse 27: *“But once more’ denotes that there is going to be a shaking of this metathesis, it’s going to be made in order that the things that are not shaken should remain.”*

‘But once more’, this denotes: Meaning this phrase ‘but once more’ is quoted from another place in Scripture i.e. Haggai 2v6

Metathesis: the noun form of the verb metatithemi: We have already spoken about these two Greek words - see Hebrews 7v12 - that mean ‘with’ and ‘to set’ (the implication being to set two things side by side in order that we can rightly understand the preferred/superior one. To understand the greater one, we first have to understand the inferior).

This heaven and earth, a paradigm to help us to understand the Kingdom in its final form (a new heaven and a new earth – 2 Peter 3v13, Revelation 21v1), is going to be shaken and will disappear (Matthew 5v18). This old heaven and earth, that will shake, is set side by side with the New *that is unshakeable and will remain.*

Verse 28: *“Therefore a Kingdom, one that is not shaken, we have received, and we have done so by grace, through which we serve pleasingly to G-d with reverence and godliness.”*

One that is not shaken, we have received: We have a sure hope through the priesthood of Melchizedek.

we have done so by grace: We are able to be a part of this Kingdom only because of grace.

We serve, in a pleasing way, to G-d: because we have grace. Grace teaches us how to live in a way that pleases G-d (Titus 2v12)

Verse 29: *“For ‘our G-d is a consuming fire’.”*

This is a verse quoted from Deuteronomy 4v24

Judgement is going to be poured out in order for the New Covenant Kingdom to be established. The first world was destroyed by water, the second one is going to be destroyed by fire.

Fire will consume, to everlasting contempt and destruction, those things that have no connection with His covenant. However, fire also has a purifying effect and is going to refine those, with whom He does have a covenantal relationship, for that final state of the Kingdom of G-d.

Hebrews 13v1-2

Verse 1: *“Let brotherly love continue.”*

In Galatians 5v14 Paul tells us that the entire law (Torah) is summed up in a single command – to ‘love your neighbour as yourself’. This chapter begins with this command, but it is stated in a different and new way. This is to show us that there is going to be a greater application of the Torah.

Brotherly love continuing: It is a commandment. This is a foundational quality of the law, that continues for those who are in and under the order of Melchizedek’s priesthood i.e. for those who have received the gospel of Yeshua.

Verse 2: *“Do not be negligent to entertain strangers, through which some have unknowingly entertained angels.”*

An example of this can be found in Genesis 18.

Entertain strangers: We need to allow our faith to impact others. Those who have experienced the ministry of Messiah, those who are under the priesthood of Yeshua, are going to demonstrate the love of G-d by obeying what He has commanded (John 14v15). A natural outflow of loving G-d, who we cannot yet see, will be to love others who we can see.

Chapter 13

Part 1: Hebrews 13v3-13

Verse 3: *“Remember those who are in bonds as you, with them, are in bonds, and (remember) the ones who are mistreated as you yourselves are in their body. “*

Remember those who are in bonds: (Matthew 25v36) In those days those who were in prison were not fed by the jailer but relied on those outside of prison to bring them food. Whether people are in prison for righteousness or unrighteousness we are commanded to minister to them, because, by that, we are demonstrating love - as well as meeting their needs. We can be catalysts in bringing those, who are there for their sins, to repentance and receiving the truth of G-d.

As you yourselves are in their body: In colloquial terms this would simply mean: Put yourself into someone else’s shoes.

Verse 4: *“Honourable is marriage in all things, the marriage bed let it be absent of impurity; for fornicators and adulterers G-d will judge.”*

Honourable: Can also be translated ‘precious’ or ‘fragile’.

Marriage impacts every aspect of our lives. Likewise, every aspect of our lives impacts our marriages. *All things* can harm marriage if we are not guarding/protecting it.

Marriage bed: speaking of intimacy. This intimacy needs to be kept pure. Do not allow anything to bring defilement or corruption to it.

Verse 5: *“Negate the love of money in your life, there is a way of life that speaks about being pleased by the things coming. For this He said: ‘I will never leave you or forsake you’.”*

Negate the love of money in your life: Do not covet or love the things that money cannot acquire for you.

being pleased by the things coming: be content with those things that are coming, what the establishment of the Kingdom will provide for you. The word used here is the same word used to speak about the second coming of Messiah.

‘I will never leave you or forsake you’: This is a quote from Deuteronomy 31v6. *Leave* has to do with being careless, forgetful, but without intent. *Forsake* is to leave someone or something with intent. The results of both are the same. G-d has promised that He will do neither of these things. This phrase speaks of G-d being with us.

Verse 6: *“With the result boldness that: ‘The L-rd is my help and I shall not fear. For what can man do to me?’”*

With the result: The result of knowing that G-d will never leave or forsake us is that we can proclaim *boldly*:

For what can man do to me?: If G-d is our defence we do not have to worry about the offense of others. G-d only allows trials and testing to happen to us if it is going to, ultimately, be for our good.

Verse 7: *“Be mindful of your leaders who speak to you the Word of G-d, being esteeming of the results of their way of life. Imitate their faith.”*

Be mindful: or remember

Your leaders: The chief characteristic of spiritual leaders is that they speak, or give to us, the Word of G-d.

Esteeming: Pay attention to their way of life, looking at the results in their lives that are desirable and can be imitated.

Verse 8: *“Yeshua the Messiah (Jesus Christ) yesterday, also today the same; also, into eternity.”*

Verse 9: *“Diverse and strange teachings do not be carried away by. For good is grace that strengthens the heart and not food; it does not profit those who walk in them.”*

Strange teachings: Not normal, different, sensational, mysterious.

Grace... strengthens the heart: Heart has to do with a mindset. It is through grace that we receive our knowledge of Messiah as revealed by the Scripture.

Food: Esau was someone who was worried about his stomach, fleshly needs. His decisions were based upon food – which is just an earthly/physical foundation of life. A person is either going to place the foundation of his life on the earthly/carnal things or on the spiritual.

Does not profit those who walk in them: It does not profit us to walk in the physical.

Verse 10: *“We have an altar from which to eat, that those who serve the tabernacle are not able.”*

We have an altar from which to eat: We have an altar that we can eat from or a sacrifice that we are partakers of, the sacrifice of Messiah. We are in a position of preference. Heritage etc. does not qualify us to partake of this. **Anyone** who humbly comes, in faith, can be a partaker of Christ’s body and blood.

The tabernacle: or temple, the place where G-d dwells

Those who serve the tabernacle are not able: The priests had no authority to eat from the altar.

Verse 11: *“For they brought the blood of the animals, concerning sin, into the Holy places through the high priest, these bodies were burned outside the camp.”*

They: Those priests

Through the high priest: Even the preferred position of being the high priest did not mean that they were going to benefit from G-d’s provision.

These bodies were burned outside the camp: On the Day of Atonement part of the sacrifice was done outside of the sanctuary, outside the city.

Verse 12: *“Therefore also Messiah in order to sanctify, through His own blood, the people, outside the gate He suffered.”*

Sanctify: To make holy, Messiah wanted to make the people holy through His own blood.

Outside the gate He suffered: This is important because of the implications for us. We need to take our cues from G-d and not from humanity. It does not matter what the world thinks of us. Messiah thought little of the shame placed upon Him because He knew where He had come from, where He was going and the outcome of what His suffering would produce. If we have the thoughts of G-d we will understand the implications of following Him and we will not care about what the world thinks.

Verse 13: *“Therefore let us go outside, outside the gates in order that we might bear His reproach.”*

outside, outside: this word is repeated in Greek to show emphasis.

let us go outside: More often than not in order to be with Messiah we have to go against peer pressure, what the world thinks etc.

That we might bear His reproach: Messiah was rejected, and we are going to be rejected. If we are not willing to suffer reproach for the sake of Messiah then we do not understand truth.

Chapter 13

Part 2: Hebrews 13v14-25

Verse 14: *“For we do not have a continuing city here, but we are seeking that which is coming.”*

Seeking that which is coming: These things are Kingdom things that we cannot see, touch, taste yet. We know that when the Kingdom comes they will be waiting there for us.

Verse 15: *“By Him we are offering a sacrifice of praise for all things to Him; for this is the fruit of our lips, confessing His name.”*

Offering a sacrifice of praise: We make it our goal to please G-d and not men (Galatians 1v10) Messiah Yeshua puts us into a position whereby we can praise G-d.

Confessing His name: We need to be demonstrating His character in our lives. Praise comes from Him living in, and through, us.

Verse 16: *“Good deeds and sharing do not forget. For such things are sacrifices that are pleasing to G-d.”*

Verse 17: *“Obey those who are your leaders and submit, for they are guarders on behalf of your souls, for they are going to give an account of you. In order that with joy they will do this, and not agonise- for this is unprofitable for you.”*

Your leaders: Those who speak the Word of G-d to us. G-d has given them truth to share with us in order that they will have a proper spiritual effect on us.

They are guarders: They are the ones who are called to watch over us and *will give account* for this trust. To guard ours souls means that they are to have a positive, maturing spiritual influence in our lives.

In order that with joy they will do this: Obedience and submission make the task a joy, and not a burden, for the leaders.

Verse 18: *“Pray for us; for we are persuaded that we have a good conscience. It is good that we desire to conduct ourselves and behave in this way.”*

We are persuaded that we have a good conscience: The writer of Hebrews is a leader to the people that he is writing to, and he believes that his conduct is right.

Verse 19: *“All the more so we beseech that you do all this in order that quickly we should be restored to you.”*

Restored to you: that they will be able to go to this congregation soon/quickly.

Verse 20: *“G-d of peace brought up from the dead the great Shepherd of the sheep, by means of the blood of His eternal covenant, our L-rd Messiah Yeshua.”*

The writer is telling these people that they want to come to them as leaders again, but what is more important is that Messiah, who has been brought up from the dead, *the Shepherd of the sheep*, is their true leader.

Verse 21: *“Therefore, prepare yourselves for every good work, in order that you might do His will, working in you the things which are pleasing before Him through Messiah Yeshua. The glory be to Him forever and ever. Amen.”*

Prepare yourselves for every good work: We can know what good works are by studying the commandments of G-d.

That you might do His will: When I am doing good deeds – what the Torah has commanded me to do – then I will be doing His will. Commandments are sources of revelation for us and teach us what G-d desires, His will. As we do His will, *through Messiah Yeshua*, we are found to be *pleasing before Him*.

Verse 22: *“And I beseech you, brethren, bear this word of encouragement, for I have written briefly to you.”*

Bear the word of this encouragement: He is referring to what he has just written about – to be prepared for every good work, in order that we might do G-d’s will.

Obedience to the commands of G-d brings revelation into our personal lives and helps us to know what G-d’s will for our lives is.

Verse 23: *“You might know also that your brother Timothy has been released, with whom, if he comes quickly, I will see you.”*

The author of Hebrews is hoping to come with Timothy to see these people who he is writing to. The ministry of the author and Timothy has the same objective.

Verse 24: *“Greet all your leaders and all the saints. The ones from Italy greet you.”*

Greet all your leaders: Be mindful of your spiritual leaders.

The ones from Italy greet you: This gives us a clue that the writer is in Italy at the time of writing this epistle.

Verse 25: *“The grace with all of you. Amen.”*

The grace: This last verse is written in a way in order to emphasize grace. There is a power and an anointing upon grace. Grace does not have just an eternal consequence (through the blood of Messiah it has the power to save us eternally) but it also works in our behaviour now (in this present age). Grace is related to covenant. G-d extends grace to individuals in order that the

covenantal purposes might be realised by that person. If G-d were not to extend grace those covenantal purposes and promises would not be available to him. We all fall short of G-d's expectations (Romans 3v23). Messiah came and did the work of dying and shedding His blood for all of us (John 3v16) on the cross and He made grace available to us all. That grace has a transforming outcome in our lives. It puts us into an eternal relationship with G-d that cannot be broken, but it also gives us an opportunity – Matthew 19v26.

Whatever we need to serve G-d and to accomplish His purposes we can, by grace, beseech Him and be assured that He will provide it. The purpose of grace is that G-d's will might be realised in our lives and for our lives and through our lives – it touches other people too.

The glory of G-d is manifested when the will of G-d is accomplished.