

Book of Hebrews Part 4 Chapter 2:1-15; Importance of Apostle Witness and Power; Yeshua Authority, Prophecy (6/2 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/tp9ngzp/book-of-hebrews-part-4>.

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

As we break into part four of our study, you will need to remember what we have covered in the previous lessons. The author of the book of Hebrews has painted a picture of the Messiah Yeshua using all these life-changing characteristics: It is stated all things were made through Yeshua; He is the one who holds all things together by the word of His power; He is the one who forgives sin; and it is to Him the angels bow down and literally worship. He is the one who was brought to the right hand of the Father and is now sitting on His throne with His Father. Yeshua is the One who is literally called God when we have God talking to God in Psalm 45.

Remembering all of that, let's read the first verse starting in Hebrews 2:1—**Therefore we must give the more earnest heed to the things we have heard (emphasis added)**. The word therefore in Greek is διά τοῦτο (*dia touto*). This word brings a connection of everything we covered so far about Yeshua and now brings a conclusion in this statement.

Let's read the verse again—**Therefore we** (Jews. This is a Jew speaking to Jews) **must give the more earnest heed to the things we have heard**. Because Yeshua holds all things together by the word of his power. The fact He is called Elohim. The fact He sits at the right hand of the Father and is the One who forgives sins. He is the very image of God. Because of all that, the author is saying you better take—**heed to the things we have heard**.

What things had they heard? What is the writer getting at here? What things is he specifically referencing? The writer is specifically referencing the ministry of Yeshua and the things they had heard about Yeshua such as deaf people gaining their hearing and blind people gaining their sight. He made the lame walk and raised the dead. People were trying to get close enough in order to touch His garment so they could be healed, and the fact He walked on water and commanded the winds and seas to obey Him.

There is more. The fact He was betrayed by His own, and the Romans, these dogs, these Gentiles, carried out this crucifixion. The fact He was buried. Then most importantly; the fact He rose from the dead. These are the things they heard. This is why the author says—[You] **must give the more earnest heed to the things we have heard**.

At this point, the author adds this little warning at the end of the statement—**lest we drift away**. In other words, if you don't take heed to these things such as Yeshua's crucifixion, burial and resurrection, guess what? You are a dead man.

Now, I want to dig into this piece of the verse—**lest we drift away**— because in the Greek the writer is conveying something very important. There's a perspective you need to feel that he is expressing to his own Jewish brethren. When we look at this in the Greek, we find the words—**lest we drift away**—to be παραρυῶμεν (pararyōmen).

Ironically, this word is found nowhere else in the New Testament. It is only used in this verse. I emphasize that because it is very intentional he chose this word to express this idea. The word (pararyōmen) does mean drift away, but this is a compound Greek word. The first part, παρα, means very close beside.

Now, it is critical to talking about this drifting away. In other words, what he's saying is this is intimate. He is saying, "What has come to us was among us; it was right there." The word παραρυῶμεν is like putting the palms of your hands together; there is no space between them. That is how close it is.

Think about some of the things Yeshua said. He said—**I have not come except to the lost sheep of the House of Israel**. In Acts chapter two, Peter is telling his brothers—**The promise is to you and to your children**. We know the Word became flesh, and what did the Word do? He dwelt among us. He walked among the Jewish people."

Remember what it says in Deuteronomy 18? This is a prophecy Moses gives to the people of Israel. He said—**The LORD is going to raise up for you a prophet like me**.

Look at all the Messianic prophecies. The Messiah was to be Jewish. He was to come according to the Davidic line. He would rise up within the Jewish people. That is how we get the word παραρυῶμεν (pararyōmen) being used.

If I was to paint this in an analogy, I would use the analogy of a river. You are in your boat, and you're going to your destination. You can see your destination in front of you, and you're floating down the river toward your destination. You come up on your destination, and if you don't throw an anchor, what is going to happen? You are going to παραρυῶμεν (pararyōmen). You are going to drift off past your destination.

So we find the term the author of Hebrews used, παραρυῶμεν (pararyōmen), to be a very intimate term from a Jew speaking to the Jewish people. He is saying, "This is our Messiah. He came to us. You need to accept this reality." This is what the author is conveying.

Continuing in Hebrews 2:2-3—² **For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,** ³ **how shall we escape if we neglect so great a salvation (emphasis added)?** He does double down on this παραρυῶμεν (pararyōmen). He is telling the reader, "Don't go drifting off and allow this to pass you by." This is actually ironic. It actually means to

depart; don't let this pass you by, and don't let it go. So he doubles down and says—**how shall we escape?**

Think about that statement. Escape from what? What is this writer concerned about? He is concerned about the final judgment.

Think about this. You have a Jew talking to Jewish people telling them they will not escape unless they accept the Messiah Yeshua. That's very important in light of dual covenant theology which many Christians hold fast to, and they're very pro Israel. They will wave the Israeli flag and go to Israel and love on the people. They will tell the Jewish people how great they are, but they will not proselytize them because they don't believe that they need Yeshua. They believe Yeshua is only for the Church, and Jewish people have a separate covenant that was guaranteed with Abraham, which states no matter what they're doing, they will be fine. These dual covenant theology supporters believe they don't need to worry about the Jewish people because of that, and all they need to focus on is the Gentile nations.

If you believe in dual covenant theology, you need to open up the New Testament and look at these passages in Hebrews and what the writer is saying to the Jewish people. Yeshua came for the Jewish people. Remember what He said—**I have not come except for the lost sheep of the House of Israel.** The Jewish people need Yeshua, and here you have a Jew begging his Jewish brothers to receive Yeshua and what was promised to the Jewish people.

This wasn't just powerful in its historical context; it's powerful for us today because the writer actually uses the term—**don't neglect the Salvation.** When you really think about it, what does that mean? When we put this in perspective today, we can spend hours upon hours in front of the television, yet we can't read our Bible for one hour.

I can't tell you how many people I have talked to who tell me, "I was doing so well for a week. I was reading my Bible every day for about five to thirty minutes, but then I just got out of the habit." Do you want to know why? Because your heart is bent on the world. You will do what you love. Where your treasure is, there your heart will be also. However, we can't say these things today because that gets too real, and we don't want to go there. We have such a love, a lust, in our flesh to lust after worldly things. We spend time strategizing and investing in all the things the world can give us, yet we can't pray for a half hour a day. We can't seem to find the time.

I'm telling you right now, you know what that means. You are neglecting the salvation. You can lie to yourself all you want and say, "You don't understand my schedule is really busy." Hell is coming. Judgment is coming. I suggest you get your priorities in order, and I say that to myself as well. There is no excuse for giving the world more time, and the best of our time, than what we give Yeshua.

There's no excuse for this, and in a very real way, we are neglecting him. Do an audit of your life and how you spend your time. Figure out how much time you spend on totally worthless nonsense. How much time do we spend talking about the worthless nonsense of the world, things that are irrelevant, instead of talking about the Messiah Yeshua and how He is transforming our lives, things He is showing you in prayer, and things He is showing you in His word?

If you're not picking up the Bible and reading it, you are neglecting Him, your faith, and your salvation. This is a very, very scary thought. Yeshua said you cannot serve two masters. You will love the one and hate the other. You cannot serve God in the pursuit of riches. It is all a lie.

The statement the writer of Hebrews made is very powerful, and it has an application that is so deep today that it is frightening. We have church bodies who really believe they are saved. They think they're walking in the faith and everything's good; however, they are dedicated to the world.

There's something else I want to deal with in this verse which adds to the fear factor. This is ultimately why this writer brought verses two and three together. He juxtaposes them together, and there is a very important reason why, and I need to point this out. When you see this, you're going to walk away saying, "Wow! That is so heavy."

To do this, we need to circle back to Hebrews 2:2. I want you to understand exactly what he's saying, so I highlighted in different colors.

Hebrews 2:2- For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward ³ how shall we escape if we neglect so great a salvation,

Verse 2 is in a green in the above, and verse 3 is in blue, and this is intentional on my part. So in Hebrews 2:2, the writer says—*For if the words spoken through angels prove steadfast and every transgression and disobedience received a just reward.* What is he talking about? He is talking about the Torah. He's talking about the Mount Sinai experience of Israel entering into covenant. This is under the direction of the leadership of Moses. This is explicit. You do not want to go past this without understanding it otherwise you are going to miss the whole point of what he's doing here.

There are key things here regarding this passage that are the dead giveaway. In his statement—*For if the words spoken*—the “word” is synonymous with the word Torah. You can look through Scripture and you will notice it is consistent throughout Scripture; the “word” is the Law of God. Then he starts talking about—*transgressions and disobedience receiving a just reward.* He is talking about receiving judgment. These are all things that are absolutely, explicitly, established within the Torah. The only thing that trips people up, at least as I talk to them, is the piece that states—*the word spoken through angels.* People want to know how you tie that to the Mount Sinai experience and the giving of the Torah in the Old Covenant.

If you go back to the first century, this is exactly how the Jews would articulate this situation, and I'm going to prove this to you. I'm going to show you how Paul, who is a Jew from the first century, discusses this. Galatians 3:19—*What purpose then does the Law [Torah] serve?* So what is the subject here? It is the Torah. Continuing—*It was added because of transgressions, till the Seed* [meaning the

revelation of Yeshua] should come to whom the promise was made; and it was appointed through angels by the hand of a mediator (emphasis added).

That is the very same thing the writer of Hebrews said. Paul describes the Mount Sinai experience the same way—appointed through angels.

I can take it a step further by taking you to Acts 7 where Stephen is talking to his brethren and brings up the Mount Sinai experience regarding how Moses had talked to the angel and how the angel talked to Israel. So as we go back and look at Hebrews 2:2, we find the way the writer is describing it was common and would have resonated to his audience. They would have unequivocally understood this is referring to the Mount Sinai experience.

Then the writer goes on to say in Hebrews 2:3—³ how shall we escape if we neglect so great a salvation (color changed intentionally)? Do you see the juxtaposition here? He moves from the Old Covenant to the New Covenant. He intentionally contrasts the two alongside one another. Why? Does he do that to show the New Covenant is superior? No. That is something we will cover as we get farther into the book of Hebrews because the New Covenant is superior in every way; however, that is not the writer's point.

Fortunately for us, this very structure, this juxtaposition, of the old versus the new coming together in contrast is something we will find the writer doing again later in this epistle. He does it in a very powerful way. The difference is he uses a little different terminology, and it opens up a world of understanding as to how the Jewish people would have received what he was saying.

Given that, I want to take you to Hebrews 10:28-29—²⁸ Anyone who has rejected Moses' Law dies without mercy on the testimony of two or three witnesses (color changed intentionally)? There you have the Old Covenant. It is talking about the Torah given through Moses. Now we have the New Covenant—²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

Do you see it? It is the exact same structure. Do you get the point? Do you understand why he juxtapositions these two things together? It is because the writer of Hebrews is telling us in chapter 2 and also chapter 10 that it is one thing to sin under the Law of Moses, under the Old Covenant; it is another thing to sin with the revelation of grace. It is another thing to sin with the coming of Yeshua who died for our sins. It's a far graver thing.

That is a little bit of irony considering how much of the Church today interprets what Yeshua did on the cross. They interpret it as we get to go sit in a lazy boy chair, kick back, and say, "Yeshua did it all. He kept all the commands so that I don't have to. If I fall, it isn't a big deal." That would not be true according to Scripture and the writer of Hebrews. It's far more diabolical to sin after Christ has come than it ever was in the history of mankind, period.

Now you think about that. Think about the lies the enemy is telling the Church, “It doesn't matter if you do this or not. I'll just go back and ask for forgiveness.” If that is what you believe, you are living in a land of deception. You are committing the greatest of blasphemy known to man by doing this.

Think about Galatians 2:17—**But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!** In other words, if I am a Christian and confess Yeshua as my Messiah, and yet I walk in lawlessness by not doing what He say, and I do not keep His commandments, I have now declared Him through my actions to be a minister of promoting sin. That is the greatest form of blasphemy known to man, yet you see the Church today falling apart at the seams. They are neglecting the salvation. They are allowing things to come into the Church which ought not to happen because it's more important we make friends with the world. Never mind James 4:4— **Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.**

He's going to continue in Hebrews 2:3. Let's go back to the beginning of verse 3 and pick it up again. ³ **how shall we escape if we neglect so great a salvation [now pay attention to what he says] which at the first began to be spoken by the LORD, and was confirmed to us by those who heard Him (emphasis added).**

There are a couple things I want to address regarding this verse. One is critically important; the other is not so important; it is simply interesting. I'll begin with the latter, which is simply the interesting component. It appears here that Clement of Alexandria might have a little bit of credibility in his analysis, or his hypothesis, in regard to who wrote the book of Hebrews. If you remember, Clement of Alexandria believed it was definitely the mind of Paul, but it was the writing of Luke.

When you look at the statement he makes here—**and was confirmed to us by those who heard him**—here's what's interesting. You'll essentially find the very same statement in the Gospel of Luke. Let me take you there. Luke 1:1-2—¹ **Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, ² just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us (emphasis added).** Does that sound familiar? That's exactly what the writer of Hebrews just said—**was confirmed to us by those who heard Him.**

It is an amazing statement. This, however, is simply an interesting point that lends a little bit of credence to Clement of Alexandria regarding Luke being the potential writer of the book of Hebrews.

Let me deal with the more important point, and this is very important. Look at what it says—**it was confirmed to us by those who heard Him.** In other words, what the writer is saying is those who heard Him were the apostles. The apostles sat at Yeshua's feet. They were the ones who personally gleaned from Him. I want to be clear on something. They were given information nobody else was given. It is funny because when you read Matthew 13:10, it says—**Why do You speak to them in parables?** Yeshua answered them and said—**Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given**

You need to understand the apostles were given the mysteries of the Kingdom of God. These mysteries were spoke to them plainly. When they asked questions, He answered them. He personally groomed them and taught them. They themselves had nothing.

To show you this, let me take you to John 15:15—**No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you (emphasis added).** Yeshua held nothing back from His apostles. They had it all, and here's the beauty. Yeshua commanded them to do something with all these riches they had. Matthew 10:27—**Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.**

Yeshua commanded them to take the riches of the mystery of the Kingdom of God and to go bring it out to the world. The message the apostles carried had so much weight that Yeshua makes this statement in Luke 10:16—**He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.** It doesn't get weightier than that. Yeshua is putting the emphasis upon His apostles. If you reject what they say, you are a dead man because you ultimately reject the Father by rejecting the apostles.

Think about the ministry of the apostles for a second. This is why in the book of Ephesians 2:20, Paul tells us—**built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.** That is how the Kingdom of God is built.

So here as we go to Hebrews 2:3 where the writer says it—**was confirmed to us by those who heard Him**—meaning the apostles, what the writer is saying is everything we're telling you is the most authentic, credible message you could possess. There is to be no doubt whatsoever in what we are conveying.

Moving on to Hebrews 2:4—**God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will.** Now that's an amazing thing. So the writer of Hebrews talks about how they got their message from the apostles. Then he adds, “But guess what? The apostles didn't simply go out and teach and speak words because the Kingdom of God is not of word but of power.” God himself confirmed the message by power. This is an incredible thing.

Acts 4:33—**And with great power the apostles gave witness to the resurrection of the LORD Jesus. And great grace was upon them all.** Do you want to talk about power? Let's talk about Shavuot/Pentacost. Tongues of fire came down from Heaven. The apostles were there speaking in tongues they had never spoken before. They were speaking to all their Jewish brothers from the Diaspora in their own native languages. These are the Jews who had been scattered.

That is an amazing thing. You want to talk about power? Talk about Acts 5 where people are trying to get in Pete's shadow in order to be healed. Look in Acts 19:11-12 where we find God working power through Paul—**¹¹ Now God worked unusual miracles by the hands of Paul, ¹² so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.**

Power! The LORD confirmed His message that He gave to His apostles with power. This is absolutely critical to remember when we're reading in Hebrews 2:4—**God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will.**

Moving on to Hebrews 2:5—**For He has not put the world to come, of which we speak, in subjection to angels.** So the writer just got done talking about the apostles and the miracles and wonders God had performed through the Holy Spirit confirming the message placed upon him/the writer. Then he says—**[but] the world to come, of which we speak, in subjection to angels.**

What a peculiar statement. It is actually ironic when you read Scripture because we are told in Scripture the angels are greater in power and might than we are. That's a Scriptural fact. You can read 2 Peter 2:11 to verify that statement.

So here we have in that verse the writer saying the world is not subject to angels. Well then, who is it subject to? He begins to give us that answer in Hebrews 2:6—**But one testified in a certain place, saying: "What is man that You are mindful of him, or the son of man that You take care of him?"**

For some background information, this is Psalm 8 he is quoting. Time after time the writer goes back to Scripture and brings these Scriptures out. He is bathing this epistle in Scripture. The context of Psalm 8 is David is looking up at the stars and moon. He is in awe. He is marveling at God's creation and thinking, "Why would you even pay attention to us? Why would you be mindful of us?"

The writer of Hebrews goes on to quote more of the Psalm—⁷**You have made him a little lower than the angels; You have crowned him with glory and honor, and set him over the works of Your hands. ⁸You have put all things in subjection under his feet."** For in that He put all in subjection under him, He left nothing that is not put under him (Hebrews 2:7-8).

So we know from Scripture angels are greater in power and might, and yet everything, all of God's creation, is not subjected to the angels. It is subject to us; to man.

This was established at creation when God made Adam in His image. Go to Genesis 1:28 and read how Elohim blessed Adam and Eve—**Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and **subdue** it; have **dominion** over the fish of the sea, over the birds of the air, and over **every living thing** [He does not say, some. He says, all] **that moves** [Where?] **on the earth"** (emphasis added). That is a fascinating statement that has profound, prophetic implications. The word subdue in Hebrew is *קָבַשׁ* (*kabash*). It literally means to go forth and conquer. God instructed them to go forth and dominate the earth.**

Most of you know where heaven is going to be. It is going to be on earth. We are going to go up to Him because He is in Shamayim right now, but He will eventually come to earth. If you read Revelation and Isaiah it's very clear the earth is going to be renewed and the New Jerusalem is going to come down to earth. God created this earth to be inhabited forever, and here you have Adam and Eve in their state of immortality because they had not sinned. So this is the time-period God said, "Every moving thing must be subject to you."

This gets interesting as you move into Yeshua's ministry. He says something in Luke 10:19—**Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.** We have the authority over all the earth. It has been given to us through Yeshua. This includes every moving thing that is on the earth. The last time I checked, the demons were moving. We are to have authority through Yeshua by Him living in us. Amen?

Let me take this a step further by taking you to 1 Corinthians 6:2-3 and show you what Paul has to say. ² **Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? ³ Do you not know that we shall judge angels? How much more, things that pertain to this life?** All things will be subjected to man to the point that even in the age to come even the angels are going to be judged by us.

You need to ponder this authority and what the writer is telling us. Again, he says—**For in that He put all in subjection under him, He left nothing that is not put under him (Hebrews 2:7-8).** What a powerful statement he's conveying here!

Now here is where things get interesting. He says all this, this is the context of it, and then he throws a wrench in it. He has just cited Psalm 8, and then this is what the writer of Hebrew adds for commentary—**But now we do not yet see all things put under Him (emphasis added, Hebrews 2:8).**

What is he talking about? What does he mean when he says—**we do not see all things put under Him?** He's talking about death. Is death under His feet yet? No it's not because every day people are passing away. In fact, later on in Hebrews 9:27 we read— **And as it is appointed for men to die once, but after this the judgment.**

Death is not under our feet. The Apostle Paul sheds light on this in 1 Corinthians 15:25-27—²⁵ **For He must reign till He has put all enemies under His feet. ²⁶ The last enemy that will be destroyed is death. ²⁷ For "He has put all things under His feet" (emphasis added).**

Notice in verse 27 how Paul quotes from Psalm 8. The last enemy that will be destroyed is death. So when we look at Hebrews 2:8, you need to understand the writer is referring to sin and death when he says not all things have been put under Yeshua's feet yet.

Moving on to Hebrews 2:9—But we see Jesus, who was **made a little lower than the angels.** Isn't that interesting? Who do we know was made a little lower than the angels according to Psalm 8? So now you have in this verse God the Son taking on the title, Son of Man. We know the title Son of Man is a title Yeshua used over and over again referring to himself. He used the title Son of Man in regard to His mission, which was to die. It is in regard to the vulnerability to experience death. This is what the writer of Hebrews has just said. He has moved from God the Son, not that Yeshua stops being the Son, but He has absorbed this title of Son of Man—**The Word became flesh and dwelt among us (John 1:14).**

Now he goes on and tells us what the mission is—**for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone (emphasis added, Hebrews 2:9).** He's to taste it. And actually, as we get into the coming weeks, we're going to get into this deeper and explain what that really means.

Moving to Hebrews 2:10—**For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation (emphasis added).** The Greek of this is ἀρχηγὸν – founder, originator, and author. So we looked at all the amazing things the author of Hebrews says about Yeshua in chapter 1. Now it continues in chapter 2, Yeshua is the originator of salvation. This is explicit.

Think about that concept for a moment. He is the originator of salvation. Then the verse continues—**perfect through sufferings.** I want to be clear because if you're not a student of the Bible, you might come up with an objection from people who will say, "This is proof Yeshua was just a man and was not sinless because He had to learn perfection." This, however, is not an issue of whether Yeshua fell or didn't fall; He was always perfect. This term is one that does not translate very well in the English. When we look at the Greek, it is τελειῶσαι— achieve the goal, complete. Yeshua was perfect in that way. He made— **the captain of their salvation**—complete or in fact achieved the goal—**through sufferings.**

What was the goal? It was the Father's goal to send Him to suffer for us. This was not done mindlessly, senselessly, or sadistically. It was done so the world could be saved. Yeshua was wounded for our transgression, bruised for our iniquities. The chastisement of our peace was upon Him. By His stripes, healing comes. Amen?

Moving on to Hebrews 2:11—¹¹ **For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren,** ¹² **saying: "I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You" (emphasis added).**

What is amazing is the writer is using Scripture again. This is a direct quote from Psalm 22. What do we know about Psalm 22? It is all about the subject the writer of Hebrews has just embarked on. It is all about Yeshua being betrayed by His own and by the Roman Gentiles who carried out the crucifixion. You can see it all Psalm 22:12—**Many bulls have surrounded** and Psalm 22:16—**For dogs have surrounded Me.** That is a reference to Romans, to Gentiles, all throughout Scripture. Then what do they do? **They pierced My hands and My feet.**

This is all in Psalm 22. You can read about His betrayal, crucifixion, and even His resurrection. You can read that the Gospel would go out and the nations would worship Him. All of these things prophetically laid out fit Yeshua to the tee.

The writer is brilliant in bringing Psalm 22 into the epistle. If these men are Berean at all, they're going to go back and look at these quotes. What they would read about is Yeshua. These verses are presented in mind blowing, perfect detail. All of the things that had come to their ears in regard to Yeshua's crucifixion are laid out for them right in the Scriptures. Seeing this would only build upon the testimony of Yeshua. The further you investigate this, the more you will believe.

The little secret is the New Testament marvelously utilizes Jewish Scripture after Jewish Scripture proving that Yeshua is the Messiah to the point where if you can get a Jew today to sit down and authentically read the New Testament under no influence, he's going to come away and say, that's Yeshua. That's what's going to happen. That is what is happening every single day

Now continuing in Hebrews 2:13 where we again find the writer quoting Scripture—**And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me."** Now he takes his audience to a direct quote from Isaiah 8. What do we know about it? At the front end, this is what's interesting, it talks about Immanuel, God with us. Again, if they're Berean, they're going to go back to the Scriptures, and they're going to see this. They're going to see this in Isaiah 8:14-15—¹⁴ **He will be as a sanctuary, but a stone of stumbling and a rock of offense to both the houses of Israel, as a trap and a snare to the inhabitants of Jerusalem.** ¹⁵ **And many among them shall stumble; They shall fall and be broken, be snared and taken."**

Isn't that interesting considering the fact that the writer of Hebrews just said—**Do not neglect such salvation?** If the Jews whom the writer of Hebrews is writing to, after reading this letter, go and check up on what is being written, they're going to come across this warning for themselves right out of the prophet who was saying it was prophesied that many of our people would stumble because of lack of belief in Him.

You need to understand this. The true Jewish Messiah would be rejected by His own. He cannot be the Jewish Messiah if He is not rejected by His own. Go read Psalm 118 and Isaiah 8 where it states these things. This is one of the greatest arguments we have for being a light to our Jewish brothers and sisters. We know the Jewish people were supposed to reject Him; therefore, He can't be the Jewish Messiah unless this happens.

Moving on to Isaiah 8:16—**Bind up the testimony, seal the Law among my disciples.** Bind can be translated as afflict. This refers to the Ten Commandments. It also refers to the Messiah Yeshua who is the testimony of God. So you could say— **Bind up** [or afflict] **the testimony.** What happens after that? **Seal the Law** [Torah] **among my disciples.** If you look at this in the Greek, it's σφραγίζω. Even though this verse was written in Hebrew, I am showing you this from the Septuagint, the Greek translation of the Old Testament, because if you go to Ephesians 1:13—**In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed** [σφραγίζω] **with the Holy Spirit of promise** (emphasis added).

This is absolutely and entirely prophetic because to—**seal** [σφραγίζω] **the Law among my disciples**—is a prophecy which adjoins Jeremiah 31 which prophesied that God, through the New Covenant, would take His Torah and write it in their hearts. How does He do that? He seals, [σφραγίζω], the Torah in their hearts. It is through the Holy Spirit. The Holy Spirit writes His commandments on our heart. It is all part of the New Covenant, and it is all prophecy. This is where the writer of Hebrews is quoting from.

Going on to Isaiah 8:17-18 where I'll show you where we actually come to His direct quote—¹⁷ **And I will wait on the LORD, Who hides His face from the house of Jacob; and I will hope in Him** (emphasis added). This is what the writer of Hebrews quotes—**and I will hope.** In the Hebrews verse he says— **I will put My trust in Him.** Isaiah 8:18 continues—¹⁸ **Here am I and the children whom the LORD has given me!** This part is really a summation, a conclusion, of most of what we just read. We didn't read it all.

So this is the context of what the writer of Hebrews is delivering. He is basically telling his brother in a very mighty way there is no other option, brothers. There's no other road or other way to attain life. You have life and death sitting before you. Yeshua is life. Everything else would be death. Yeshua is the only way.

Moving on to Hebrews 2:14—**Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil (emphasis added).**

This was Yeshua's mission and what He accomplished. To truly appreciate this, you have to first understand the devil has great power. That is not a mystery to you if you wake up in the morning and try to live life, but you're aware of spiritual warfare. You know how real the enemy is in your life. You know how real the attacks are. The enemy has great power, and there is no other way to survive except through Yeshua. If you try to go toe to toe with the devil, you will lose. He is stronger, mightier, and cleverer than you could ever wish to be. If you want to take him on one on one, you are going to die. You have no power to do that. The only way we come out on top on this deal is by begging Yeshua and serving Him. You need to ask Him to come into your heart because it is His work on the cross that destroyed the works of the enemy.

Let me build upon this in 2 Corinthians 4:3-4—³ **But even if our gospel is veiled, it is veiled to those who are perishing, ⁴ whose minds the god of this age has blinded (emphasis added).** When we are talking about the works of the adversary, it is critical to remember he's very involved in your life. He is after you. In 1 Thessalonians 2, Paul tells the Thessalonians he and the ones he was traveling with wanted to come to them, but Satan hindered them. Go read it for yourself. Satan is involved in ministry. He wants to get his foot in the door. He's coming to corrupt, pervert, and prevent advancement of the Kingdom.

The Bible spends a lot of time talking about the adversary for reason. That reason is because he is not to be under-estimated. He is a vile and perverse adversary who does not play fair. He doesn't play by the rules. In 2 Corinthians 4:3, Paul reminds us Satan gets into the mind. Where is the intimate battlefield for us? It is in the mind. Satan is coming into your mind. Why does Paul tell us in 2 Corinthians to take every through captive to the obedience of Christ? Because Paul is a man at war who knows what the enemy is doing and the power of the enemy. Satan is coming into your mind to corrupt you and your thoughts in order to get you to commit idolatry, covetousness, to desire things that are fleeting fantasy, and to get you to lust. This all happens through the mind and heart.

Satan is constantly trying to do those things, and the only way you're going to be able to deal with him on any level is through Yeshua. It is through the understanding and the confession of His redemptive work that He committed at the cross. That is the truth!

Going back to Hebrews 2:14-15—¹⁴ **through death He might destroy him who had the power of death, that is, the devil, ¹⁵ and release those who through fear of death were all their lifetime subject to bondage (emphasis added).** That's an amazing thing. That hits home. I don't care if you are Jew or Gentile, or if you lived in the first century or twenty-first century. It doesn't matter who you're talking to in this life because the writer just struck a chord. He said, "Through the power of what Yeshua did, He

removed the fear of death.”

I have dealt with people who get cancer and all these various diseases that are plaguing the world. These people never thought about death or really thought about life in general because they were so busy in the world until something came into their life and completely rocked them. What they realize at that point is they have a horrific fear of death. They're terrified of dying.

I remember talking to this one woman about a year ago. I've never seen so much fear in my life. She was weeping and trembling because she was scared of dying. As far as I knew, she wasn't even technically sick; however, I'd never seen such fear in my life. I had the opportunity to speak life into her. God has not given us a spirit of fear but of power, love, and a sound mind.

Do we or do we not believe this? You will find out who you serve and believe in when you get hit with something like that. That is when you find out where your faith is. If you really believe in the power of Yeshua, you will not have a fear of death. We shouldn't have it because we have a promise that we're going to be resurrected, and we're going to live forever, and yet there's a reality of fear. What does Scripture say? Love casts out all fear. If you have fear, you have not been made perfect in love. That is a frightening thing as well.

I want to end on the story of Shadrach, Meshach, and Abednego. To put this in modern-day terms, they are told to worship the anti-Christ or the beast. A statue was set up of him and they were told that music was going to be playing so they needed to fall down and worship this image. Shadrach, Meshach, and Abednego told the king they would not do that. They told him, “We have no reason to even answer you in this matter, oh king.” The king then tells them, “Then you’re going to die.” Their response is unbelievable. They didn’t hesitate. There is nothing in the text that shows any hesitation whatsoever.

So they told the king, “Fine. Give us your worst. Our God can save us, but even if He doesn’t, we are not going to bow down to you.” They had no fear; they had faith. Their fear of God was greater than the fear of death.

That's what we need. We need the fear of God. We are in the last minutes of the last days, and given what is happening in society and the world right now, we need to have the fear of God. You also need to have Yeshua in your heart.