

The Book of Hebrews

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Hebrews 1–13

Jesus Christ is the Messiah

This is a relatively short study of the book of Hebrews (60 pages), yet there is commentary on each and every verse.

Internal Document Links

Hebrews Introduction

[Hebrews 1](#)

[Hebrews 2](#)

[Hebrews 3](#)

[Hebrews 4](#)

[Hebrews 5](#)

[Hebrews 6](#)

[Hebrews 7](#)

[Hebrews 8](#)

[Hebrews 9](#)

[Hebrews 10](#)

[Hebrews 11](#)

[Hebrews 12](#)

[Hebrews 13](#)

[Addendum](#)

If you would like a more in-depth study of these chapters, the links to each chapter are found here: The **Book of Hebrews**, a chapter-by-chapter study ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)). Each individual chapter study is usually 100–200 pages long.

At the end of each chapter, I have begun to include a summary exegesis. Because people often refer to the shorter commentaries which I have done, I have decided to use these summaries in order to assemble a relatively short commentary (the commentary that you are now reading will be considerably shorter than the chapter studies, being 60–100 pages total).

One minor change from the chapter summaries presented below is, the extensive examination of the translations used will be placed in the [Addendum](#) of this brief commentary.

A Brief Review of Hebrews 1 (Using the Hebrew Roots Bible)

The translation I chose to feature for Hebrews 1 is the Hebrew Roots Bible, which is ©Copyright Word of Truth Publications, 2009; the Congregation of YHWH, Jerusalem. I used 7 different base translations for this book.

I have very little information beyond that about this translation. I think that this translation may be related to the Restoration Study Bible; but I do not think that it is related to the [Hebrew Roots movement](#); or to the whole Bible Believers movement (which appears to possibly be a cult; but I have not given it a lot of study).

The Supremacy of God's Son

Hebrews 1:1–4 In many ways and in various ways of old, Elohim spoke to the fathers in the prophets; in these last days He has spoken to us in the Son, whom He appointed heir of all; and by Whom He

made the worlds; for He is the brightness of His glory, and the express image of His being, and upholding all things by the power of His Word; having made purification of our sins through Himself, He sat down on the right hand of the Majesty on high, (Psa. 110:1) and He is altogether superior to the cherubs, just as the name He has inherited is a more excellent name than theirs.

God has spoken to mankind in a variety of ways. Principally, in the Old Testament times, through prophets. But in these most recent days, God has spoken to us by means of His Son.

Jesus is the heir to all things. It is by Jesus that God made the world. Jesus, in His Deity, is the exact image of God. He holds together all things by the power of His Word. Jesus made it possible for us to be purified of our sins.

In all these things mentioned, Jesus is far superior to the angels, His name being far more excellent than theirs.

Obviously, based upon what is said here, Jesus is clearly not an angel.

Hebrews 1:5 For to which of the cherubs did He ever say, "You are My Son; today I have begotten You?" And again, "I will be a Father to Him, and He shall be a Son to Me." (Psa. 2:7)

The writer of Hebrews continues to make this great distinction between Jesus and angels. God never said to any angel, "You are My Son; today I have sired You." God the Father also said, "I will be a Father to Him and He will be a Son to Me."

Hebrews 1:6 And again, when He brought the First-born into the world, He said, "And let all the cherubs of Elohim worship Him." (Ex. 32:43)

When God brought His Firstborn into the world, He called for all of the angels to worship Him.

Hebrews 1:7 And as to the cherubs, He said, "Who makes His cherubs spirits, and His ministers a flame of fire;" (Psa. 104:4)

God has uses for His angels; but they are not related at all to His Son.

Hebrews 1:8–9 But to the Son He said, "Your throne, O Elohim, is forever and ever, a scepter of uprightness is the scepter of Your kingdom; You have loved righteousness and hated lawlessness; because of this, YAHWEH, Your Elohim, has anointed You with the oil of gladness beside Your fellows." (Psa. 45:6, 7)

To the Son, God said, "Your throne, O God, is forever. Righteousness will define Your kingdom; You have loved righteousness and You have hated lawlessness. Therefore, Y^ehowah Your God will anoint You.'

Hebrews 1:10–12 "And, from the beginning you have laid the foundations of the earth, and the heavens are works of Your hands. They will vanish away, but You will continue; and they will all become old, like a garment, and You shall fold them up like a covering, and they shall be changed. But You are the same, and Your years shall not fail." (Psa. 102:25-27)

The writer of Hebrew continues to quote other passages from the Old Testament which speak of Jesus. He laid the foundations (founding principles) of the earth. However, the earth will become old and it will be worn out; and they will change. However, God the Son will remain the same.

Hebrews 1:13 **But to which of the cherubs did He ever say, "Sit at My right hand until I place Your enemies as a footstool under Your feet?"** (Psa. 110:1)

The writer of Hebrews continues to make the case that Jesus is not an angel. *To what angel, he asks, did God say, "Sit there at My right hand, until I make your enemies a footstool for Your feet"?*

Hebrews 1:14 **Are they not all ministering spirits for service, being sent out because of the ones being about to inherit salvation?**

The angels are ministering spirits—meaning that God will employ them as such. They are sent out for various purposes because of those about to inherit salvation (us).

A Brief Review of Hebrews 2 (using Brodie's Expanded Translation)

Because it is easy to lose the logical flow of a chapter when exegeted verse-by-verse, I think it wise to discuss the entire chapter briefly.

I have used the expanded translation of Benjamin Brodie as my base text below. He admits that his, like all translations, are going to be colored by his theological perspective (which is going to be more true of an expanded translation or a paraphrase than of a simple translation).¹

Brodie lists his theological biases as: Protestant, non-charismatic, independent of any denomination, premillennial, Trinitarian, pre-Tribulation rapture, dispensational, 5-point Calvinist (which surprised me), no rituals or ceremonies, non face to face teaching, sovereignty (positional), verbal plenary inspiration, moral agent (experiential)², GAP creationist (no evolution).

Although he and I disagree in a few points (which is not an abnormal situation), he put together an outstanding translation. The rest of his background can be found [here](#). I did not see any way that he could be contacted.

Hebrews 2:1 **Because of this** [if we want the assistance of ministering angels], **we must ourselves** [Paul included] **pay particular attention to the things** [Bible doctrines] **which we have heard, so we** [winner believers] **won't drift off course** [become distracted from the spiritual life by Satan's cosmic system].

Hebrews 2:1 refers back to the end of chapter 1, which the author (not Paul) of Hebrews speaks of the end of the heavens and the earth, which will all be changed. He points out that God said to Jesus, **"Sit here at My right hand;"** something which He has never said to any angel. Angels are used as God's servants.

¹ Let me back this statement up with referencing the many translations which have the Catholic imprimatur. I am not a Catholic; and yet, I find this group of translations to be excellent. Furthermore, when these are placed side-by-side the Jewish name translations, they tend to be very similar (apart from the proper names).

² I am not sure what this is, except perhaps it is a reference to man as a moral agent?

Because of these things, we need to pay close attention to the doctrines which we have heard so that we will not drift off course—something which is a problem for individual Christians and for local churches.

Hebrews 2:2 **For if the doctrine [Mosaic Law] which was spoken through the angels became certain [legally binding], and each transgression [violation of the law] and disobedience [unwillingness to be taught] received a deserved penalty [just retribution],...**

One of the important points being made by the writer of Hebrews is, Jesus is unique, He is God, He is man, and He is the basis of our salvation. The Mosaic Law is not a part of our salvation or of the spiritual life.

In Romans 4, Paul makes this point by referring to Abraham, who was saved as a gentile long before the Law was given. The writer of Hebrews has a different tact.

As discussed back in the exegesis of this verse, I would suggest that *angels* is better translated *messengers* (which could include angels). I realize that this does not appear to be consistent with the context. However, when there is a contrast made between Jesus and the angels (or man and the angels), then the translation *angels* is appropriate.

In the past, those who violated the Mosaic Law were given a just penalty.

Hebrews 2:3 **By what means shall we escape [avoid divine discipline], having disregarded [neglected] so mighty a salvation, which [inheritance-salvation], having been received in the beginning through the spoken words of the Lord [during the dispensation of the Hypostatic Union], has been confirmed to us [during the Church Age dispensation] by those [disciples] who heard [eye witnesses],...**

How do we escape this divine discipline if we neglect the salvation offered by the Lord? Jesus offered us salvation and His disciples confirmed this salvation in their teaching and writing. These disciples were eyewitnesses to the Lord.

Hebrews 2:4 **Testifying at the same time about God, by both signs [warning a nation about its spiritual need] and wonders [attract attention to Christ], and by various powers [supernatural resources used by the disciples and apostles], and by distributions [spiritual gifts] from the Holy Spirit according to His sovereign will?**

These disciples had a message which were further backed up by signs and wonders and various powers; along with the sovereignly bestowed spiritual gifts.

Hebrews 2:5 **For He did not place the inhabited earth which will come [during the millennium] under the authority of angels, concerning those [ministering spirits for those who inherit salvation] we have been discussing.**

In viewing all of this as a whole, there seems to be some fascination of the Hebrews with angels—although the exact nature of this fascination is not clear. Possibly they were teaching that Jesus was not God but an angel? There is a contemporary cult which teaches that.

During our dispensation, the earth is not under the authority of the angels. Ultimately, man will rule over the earth under Jesus.

Hebrews 2:6 **Moreover, someone** [David], **somewhere** [in Psalm 8:4-6], **testified, saying:** “**What is man that You Yourself** [God the Father] **are constantly concerned for him, or the Son of man** [Jesus Christ] **that You Yourself constantly oversee Him?**”

David asked the logical question, *who or what is man that You [God] give him any thought?* Let me offer the parallel of an anthill. How many of us see an anthill and give any thought to the individual ants at our feet? That would be analogous to God giving us any thought. That is how far He is above us.

Even though *Son of Man* is a title for Jesus in the New Testament, I would see this use here as a reference to mankind.

Yet God has provided for us the Mosaic Law, His Word, His Son; and He has made many promises to man (and especially to those who are from the seed of Abraham).

Hebrews 2:7 “**You made him** [mankind] **for a brief time inferior to angels. You crowned him** [Adam as 1st ruler of the earth] **with glory and honor.**”

On the other hand, I see this as a reference to Jesus (along with v. 8 which follows). Now, we are in Christ, so these things are true for us (as believers) as well. However, at this time, these things are specifically true of Jesus the Messiah.

Hebrews 2:8a **You** [the Father] **have subordinated all things under his** [man’s] **feet.”**

Now, I see things differently from Brodie here as well. I believe that David was speaking of all things being subordinated to the Messiah, to David’s Greater Son. We being in Christ will also rule, so the distance between how Brodie sees this passage and how I see it is not too far apart.

These are the changes which I would make in Brodie’s translation:

Hebrews 2:6 **Moreover, someone** [David], **somewhere** [in Psalm 8:4-6], **testified, saying:** “**What is man that You Yourself** [God the Father] **are constantly concerned for him, or the son of man** [that is, mankind] **that You Yourself constantly oversee him** [man]?”

Hebrews 2:7 “**You made Him** [Jesus] **for a brief time inferior to angels** [in His humanity, Jesus was inferior to the angels]. **You crowned Him** [Jesus] **with glory and honor** [following the crucifixion, resurrection and ascension].”

Hebrews 2:8a **You** [the Father] **have subordinated all things under His** [Jesus’] **feet.”**

Hebrews 2:8b **So, due to the fact that He** [the Father] **has subordinated all things, He** [the Father] **left nothing** [in eternity future] **that will not be subordinated to Him** [Jesus Christ]. **But now** [during the Church Age], **we do not see all things subordinated to him** [man lost his dominion over the earth in the Garden, but Jesus Christ will eventually return it to him during the Millennium]....

Again, all things are not yet subordinated to Jesus (rather than to man). In the future, everything will be put under the control of Jesus the Christ.

Brodie brings up an interesting point of view here, one which I have not thought about. What about the new heavens and the new earth? Will the authority be vested in man or in Jesus? Recall that we will rule with Jesus in the Millennium. But does the Millennium actually represent a return of man's dominion which he had in the Garden? I am not sure that Adam had dominion over much other than the Garden of Eden (there was no human procreation taking place in the Garden).

Hebrews 2:9 **But we see Jesus, Who was made a little inferior to angels for a brief time, Who, because of His suffering unto death** [both spiritual & physical], **was crowned** [Cross before the Crown] **with glory and honor** [celebrityship], **for the purpose of tasting death** [both spiritual & physical] **on behalf of every kind of person without distinction** [Jews-Gentiles, male-female, slave-free, rich-poor] **by the grace of God.**

I believe that Hebrews 2:9 confirms my understanding of the context. It is Jesus Who was made a little lower than the angels, and it is Jesus Who has been received with honor and glory in the third heaven.

Jesus tasted death is a reference to the three hours on the cross where He was judged for our sins. The cross itself, although very real, is illustrative of an unjust judgment (which describes exactly Jesus taking on Himself our sins and taking the punishment for them).

Jesus provides for man—all men (and women)—the potential of salvation, regardless of any external distinction, which Brodie then inserts: *Jews-Gentiles, male-female, slave-free, rich-poor*. Brodie expanded *everyone* to *every kind of person without distinction*. This is certainly true. However, this might have been better placed into brackets as added material to the passage.

Hebrews 2:10 **Moreover** [in addition to the positional aspect of Christ's ministry], **it was fitting for Him** [God the Father], **for Whom all things and by Whom all things exist** [as Creator], **for the purpose of guiding many sons** [believers who have cracked the maturity barrier] **unto glory** [super-abounding grace life], **to bring the Prototype** [Originator] **of their salvation** [sanctification-salvation] **to maturity through sufferings** [testing for blessing].

Now, I understood the end of v. 10 to simply refer to the completion of salvation, but Brodie here interprets this to refer to the completion of the entire salvation experience, which includes spiritual maturity, which we are brought to by personal sufferings.

In any case, it is right for God to use this opportunity to bring many sons into glory, which logically would indicate spiritual maturity while here on earth (I may need to go back and rethink my own translation here).

Hebrews 2:11 **Moreover, both He** [Jesus Christ] **who is sanctified** [has already attained maturity in the past] **and those** [growing believers] **who are continually being sanctified** [are on the road to maturity] **are all of one accord** [united in purpose], **for which reason** [the maturing believer is striving for that same glory that Jesus already possesses], **He** [Jesus Christ] **is not ashamed to call them** [believers on the road to maturity] **brethren** [reversionistic believers are still considered brethren, but He is ashamed to introduce them as such],...

Furthermore, Jesus, who is the One sanctifying (active voice) and those who have been sanctified (believers who have attained to spiritual maturity) are united in purpose; we are of one accord. For this reason, Jesus is not ashamed to refer to some believers (those who crack the maturity barrier) as brothers (which is quite amazing to be thought of in that way and classified in that way, given who we are and where we started).

Hebrews 2:12 **Who said** [in Psalm 22]: **"I will introduce your name** [the believer who reaches spiritual maturity] **to My brethren** [inner circle of winner believers]; **I will sing a song of praise about you** [the believer who reaches spiritual maturity] **in the midst of the assembly** [an awards presentation featuring His inner circle of friends]."

It appears that believers will have interactions with other believers. There will be brothers introduced to other brothers; and there will be some praise as well (which I would understand to refer to eternal rewards).

This assembly appears to be the evaluation assembly which takes place after the rapture.

Hebrews 2:13 **And furthermore** [in Isaiah 8:17-18]: **"I Myself** [Jesus Christ] **will place My confidence** [conferring a position of leadership and responsibility] **upon him** [the winner believer who has just received a song of praise from the Lord], **and again, "Behold, I Myself** [Jesus Christ] **and the children** [spiritually immature believers] **whom God** [the Father] **has given to Me** [in eternity past]."

I find being surprised as to how often I disagree with Brodie's interpretation. I believe that the faith and confidence is from the believer directed toward Jesus Christ (rather than vice versa). You may recall that I understood this to be a change of subjects (the believer is the subject in v. 13a and the Messiah is the subject of v. 13b³).

As we saw elsewhere that the writer of Hebrews *re-purposed* a verse from the Old Testament (that is, he gave it a slight twist or change), that his intention might have been to send the skeptical reader running back to read this passages, and then to be convicted by them.

Hebrews 2:14 **Since, therefore, the children** [spiritually immature believers] **share the essence of** [their humanity] **blood** [spiritual death] **and flesh** [physical death], **He Himself** [Jesus Christ] **also, in the same manner, partook of the same** [deity took on humanity], **so that through spiritual death He might render powerless the one** [Satan] **who holds the ruling power of spiritual death, that is, the devil,...**

In order for Jesus to die for our sins, He must take upon Himself the same flesh and blood bodies which we have.

Through His sacrifice, Jesus will render Satan powerless. Satan has led this world into a state of being anti-God, but Jesus the Son is changing that one person at a time. Satan's ruling power will come to an end.

Hebrews 2:15 **And might release** [free from Satan's kingdom] **those** [legalistic Christians], **who because of fear from the source of spiritual death** [separated from God], **were all continually living a life of subject to slavery** [living by the law instead of grace is bondage].

Webster translates v. 15: **And deliver them, who, through fear of** [physical] **death, were all their life-time subject to bondage** [bondage to the sin nature].

³ The writer of Hebrews actually makes a change in v. 18. In the context of Isaiah 8, v. 18 is a reference to Isaiah himself and those whom God has placed in his care during this historical disaster. Check the **brief exegesis** of Isaiah 8.

All men are born into this world fearing death and subject to the slavery of our own spiritual state (that is, subject to our sin natures).

Hebrews 2:16 **As a matter of fact, of course, He [Jesus Christ] did not assume the nature of angels, but rather He assumed the nature of the seed of Abraham [humanity],...**

Because Jesus was going to die for all mankind, it was necessary for Him to take the form of a man rather than the form of the angels. Specifically, Jesus would be a descendant of Abraham.

Hebrews 2:17 **From which fact [that He was more interested in humanity than angels], He [Jesus Christ] made it a preference to be made similar to the standards of His brethren [humanity], so that He might become the merciful and faithful High Priest with reference to things [spiritual matters] pertaining to God, so that He might be a propitiatory conciliation for the sins of His people [humans as opposed to angels].**

Jesus, as a man, was able to become our High Priest, and High Priest who is compassionate and faithful (which is much different from the human high priests who had this position).

Compassionate means that Jesus understood the nature of man and the heart of man (as He is a man); and *faithful* means that Jesus is dependable and trustworthy. We can trust Him for our salvation.

Hebrews 2:18 **Since He Himself suffered, having been tested in that sphere [in His humanity], He keeps on being able [as our High Priest] to assist those who are being tested [restoring fellowship between the Father and the confessing believer].**

We can depend upon Jesus for our salvation and, through testing, we can depend upon the fact that this will lead us into spiritual maturity.

A Brief Review of Hebrews 3 (using the Modern English Version)

Jesus Superior to Moses

Hebrews 3:1–2 **Therefore, holy brothers, partakers in a heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ, who was faithful to Him who appointed Him, as Moses was faithful in all His house.**

The writer of Hebrews is speaking to fellow believers. They are partakers in a heavenly calling. They are partners with Jesus Christ. They have believed in Jesus Christ. Jesus was faithful in His house just as Moses was faithful in all his house.

What was happening was, many Hebrew believers were simply trying to live the Christian life by following the Mosaic Law. Furthermore, they expected others—including gentile believers—to be circumcised and to follow the Mosaic Law.

You may recall there being a document distributed among the early churches; a document which came out of Jerusalem. It was a bad, legalistic document. Paul should have distanced himself from this.

Hebrews 3:3 **For the One was counted worthy of more glory than Moses, in that He who builds the house has more honor than the house itself.**

Jesus is far greater than Moses. He is more deserving of glory than Moses. Jesus is the builder of the house of Israel.

The problem again is, believers in Jesus are now going back to Moses for the spiritual life.

Hebrews 3:4 **For every house is built by someone, but the One who builds all things is God.**

No matter what is built, someone built it. But God has built all things. We are, at best, subcontractors.

Hebrews 3:5 **Moses was faithful in all God’s house as a servant, testifying about those things that were to be spoken later....**

Moses was faithful with what God gave him to do. The author of Hebrews is not discounting Moses in any way.

Hebrews 3:6 **But Christ is faithful over God’s house as a Son, whose house we are if we hold fast the confidence and the rejoicing of our hope firm to the end.**

Nevertheless, it is God’s Son Who we follow now. It is Jesus to Whom we are to hold fast (not to Moses).

A Rest for God’s People

Hebrews 3:7 **Therefore, as the Holy Spirit says:...**

The Holy Spirit speaks through the Old Testament as well as the New (and what is found in the Old Testament is very instructive to the believers in Jerusalem and Judæa).

Hebrews 3:8	“Today, if you hear His voice, do not harden your hearts as in the rebellion,
Hebrews 3:9	on the day of temptation in the wilderness, where your fathers tested Me and tried Me and saw My works for forty years.
Hebrews 3:10	Therefore I was angry with that generation, and said, ‘They always go astray in their heart, and they have not known My ways.’
Hebrews 3:11	So I swore in My wrath, ‘They shall not enter My rest.’ ”

What is the problem with the Exodus generation? They did not believe God; they went astray in their thinking. In fact, it was so bad that God loathed that generation of believers. But the key was, *what was in their heart?* They did not know God’s ways; they did not believe His voice.

Hebrews 3:12 **Be attentive, brothers, lest there be in any of you an evil, unbelieving heart, and you depart from the living God.**

The writer of Hebrews warns his readers, “Do not be like the Exodus generation. Otherwise, you will end up having an unbelieving heart; and because of that, you will depart from the living God.”

Hebrews 3:13 **But exhort one another daily, while it is called “Today,” lest any of you be hardened through the deceitfulness of sin.**

The writer of Hebrews repeats this line. The idea is, *this passage is not just for the Exodus generation; this passage is for you too!* The readers of Hebrews were to think about what was being said and quoted. It applied to them as well.

Hebrews 3:14–15 **For we have become partakers of Christ if we hold the beginning of our confidence firmly to the end, while it is said:**

“Today, if you will hear His voice,
do not harden your hearts
as in the rebellion.”

If you hear God’s voice (that is, the Word of God), do not reject it; do not build up scar tissue on your hearts against the truth (which is something that believers are able to do).

Hebrews 3:16 **For who were they who heard and rebelled? Was it not all of those who came out of Egypt, led by Moses?**

Then the author of Hebrews asks four questions. Gen X heard but they rebelled against Moses and, therefore, against God. However, this is not everyone of that generation; just most of them. And their children would not reject the teaching of Moses.

Hebrews 3:17 **And with whom was He grieved for forty years? Was it not with those who had sinned, whose bodies fell in the wilderness?**

God hated that generation of believers. They died the sin unto death under Him.

Hebrews 3:18 **And to whom did He swear that they would not enter His rest, but to those who disobeyed?**

Now, this is not about salvation; this is all about entering into God’s rest. That means God’s spiritual life for believers, both in the dispensation and Israel and in the Church Age.

Hebrews 3:19 **So we see that they could not enter because of unbelief.**

The Gen X group would not enter into God’s rest because they did not believe God. They were all saved but they would die the sin unto death out in the desert-wilderness; and they would drop dead there over the next forty years.

A Brief Review of Hebrews 4 (using the Tree of Life Version)

The translation used below is the Tree of Life Version (TLV). I have found these reviews to accomplish two basic tasks: (1) To introduce the reader to a translation of Scripture with which they may not be familiar; and (2) To provide a quick summary of the entire chapter. More information on this translation is placed in the **addendum** of this document.

Because you may not be familiar with the terminology used below by the Tree of Live Version, I will insert some explanation into their translation (all of this will take place in v. 14).

Hebrews 4:1 **Let us fear then! Though a promise of entering His rest is left open, some of you would seem to have fallen short.**

The believer is not here told to be afraid. He needs to be circumspect when it comes to entering the rest of God. The writer of Hebrews says that his readers may have fallen short here.

Hebrews 4:2 **For we also have had Good News proclaimed to us, just as they did. But the word they heard did not help them, because they were not unified with those who listened in faith.**

Almost all of the time when we read about the *good news*, it refers to the gospel message. Here, it does not. It simply refers to the Word of God, the Word of truth, the teaching of accurate Bible doctrine.

Those in the Exodus generation, who are under consideration here, did not unify (combine) accurate doctrinal teaching with faith. Although I do not care for the translation at this point (...**because they were not unified with those who listened in faith.**), one can still understand this to mean that some people believed the teaching of Moses and some did not. This teaching did not help one group because they did not listen in faith (they did not believe what they were hearing).

Exercising faith in the Word of God is a key step in spiritual growth. Apart from that, you are not growing in the spiritual life.

Hebrews 4:3 **For we who have trusted are entering into that rest. It is just as God has said, "So in My wrath I swore, 'They shall never enter My rest,'" even though His works were finished since the foundation of the world.**

We have to carefully divide the Word of Truth at this point. Although one could say these same words and refer specifically to the gospel message, all of the Hebrew people of the exodus were saved. So the rest that they were supposed to enter was not salvation rest. For them, it was the rest of going into the land of promise, taking it, and then residing there for the rest of their lives.

For the Hebrews who receive this missive, that is no longer the rest that God has for them. For us of the Church Age—regardless of our race—the *rest* is the mature spiritual life. This is where God wants all of us to be.

The Exodus generation were so recalcitrant that God swore, **"They will never enter into My rest!"** (Psalm 95:11)

Hebrews 4:4–5 **For somewhere He has spoken about the seventh day in this way: "And God rested on the seventh day from all His works," and again in this passage: "They shall never enter My rest."** (Genesis 2:2 Psalm 95:11)

God, on the seventh day, rested, because everything had been done. There was nothing more for Him to do. He was not tired; He was finished.

However, because of the response of the Exodus generation (all of whom had believed in the Revealed God), they would not be allowed to enter into His rest. For them, this meant entering the land of promise, which God had promised to their fathers.

Hebrews 4:6 So then it remains for some to enter into it; yet those who formerly had Good News proclaimed to them did not enter because of disobedience.

This rest remains for others to enter into it. However, for those who heard the good news proclaimed to them (in this context, not the gospel, but the good news of God's plan for them). Because of their disobedience to this good news, they could not enter into God's rest.

Hebrews 4:7 Again, God appoints a certain day—"Today"—saying through David after so long a time, just as it has been said before, "Today, if you hear His voice, do not harden your hearts."

For the unbeliever, today is the day of salvation. For the believer, today is the day to move forward in the Christian life, to pursue the rest provided by God.

Hebrews 4:8 For if Joshua had given them rest, God would not have spoken of another day later on.

If the rest of a promised land—that land that Joshua led them into—was the only rest, then this would not be offered to us today. But God continues to speak of this rest—both in the psalms and for this time period that we are in today.

Hebrews 4:9 So there remains a Shabbat rest for the people of God.

Therefore, the author of Hebrews concludes, there is still a sabbath-like rest for the people of God (those in this dispensation).

Hebrews 4:10 For the one who has entered God's rest has also ceased from his own work, just as God did from His.

In this rest, we cease from our works, just as God ceased from His. Now, in this rest—the spiritual life of the Church Age—our works would be the works of God. For salvation, our human works do not accomplish anything; and in the Christian life, our human works do not accomplish anything.

Hebrews 4:11 Let us, therefore, make every effort to enter that rest, so that no one may fall through the same pattern of disobedience.

Our efforts, in the Christian life, ought to be directed toward entering into that rest. This is *not* salvation, because the recipients of this letter are Hebrew believers; and this is not the ultimate rest, because God never suggests that we kill ourselves to enter into that rest. Therefore, this is the rest of the spiritual life. We enter into that rest by means of spiritual maturity.

Hebrews 4:12 For the word of God is living and active and sharper than any two-edged sword—piercing right through to a separation of soul and spirit, joints and marrow, and able to judge the thoughts and intentions of the heart.

We can trust the opportunity of that rest, because of the Word of God, which is alive and powerful, sharper than any two-edged sword.

Hebrews 4:13 No creature is hidden from Him [or, *it*], but all are naked and exposed to the eyes of Him to whom we must give account.

The motivations and intentions of the heart are not hidden from God; and they are revealed in His Word.

The second half of this verse is rather difficult to translate, despite the fact that it is made up of very common Greek words. I have transliterated this as follows:

Hebrews 4:13 **No creature is hidden from Him—every thought and motivation is laid bare, having been made visible in His sight—that is, the sight of the One Who is the Living Word to us.** (Kukis paraphrase)

God knows our motivations and intentions; and these are known to the Living Word as well.

Hebrews 4:14 **Therefore, since we have a great Kohen Gadol [= the great priest, the High Priest] who has passed through the heavens, Yeshua [= Jesus] Ben-Elohim [= Son of God], let us hold firmly to our confessed allegiance.**

We know that we have a great High Priest; One Who has passed through the heavens—namely Jesus the Son of God. We should hold firmly to Him; and to our allegiance to Him.

Hebrews 4:15 **For we do not have a kohen gadol [= the great priest, the High Priest] who is unable to sympathize with our weaknesses, but One who has been tempted in all the same ways—yet without sin.**

We know that Jesus, our great High Priest, is able to relate to our weaknesses and our shortcomings. He was tempted in the same ways that we are, yet He is without sin.

Hebrews 4:16 **Therefore let us draw near to the throne of grace with boldness, so that we may receive mercy and find grace for help in time of need.**

Therefore, in this era, let us draw near to His throne of grace with great boldness, because He has died for our sins. We receive God's grace and mercy at a time when we need it.

I used the Literal Standard Version below:

A Brief Review of Hebrews 5 (using the Literal Standard Version)

Because this subject began being discussed in Hebrews 4, I will include the final verses of Hebrews 4:

Hebrews 4:14 **Having, then, a great chief priest having passed through the heavens—Jesus the Son of God—may we hold fast the profession,...**

Our chief priest, Jesus, ascended through the heavens to go to God the Father in the 3rd heaven.

Because we recognize Who Jesus is and how He fulfilled the Old Testament, we hold onto that profession, as the foundation of what we believe.

Hebrews 4:15 **...for we do not have a chief priest unable to sympathize with our weaknesses, but [One] tempted in all things in like manner—without sin;...**

Jesus, as our chief priest, was able to sympathize with our weaknesses, as He was a man just as we are, tempted in all things, just as we are. The only difference is, He did not succumb to any of these temptations.

Hebrews 4:16 ...we may come near, then, with freedom, to the throne of grace, that we may receive kindness, and find grace—for reasonable help.

Therefore, because Jesus is in the heavens, we can come boldly before the throne of grace to ask for help when we need it.

Hebrews 5:1 For every chief priest taken out of men is set in things [pertaining] to God in behalf of men, that he may offer both gifts and sacrifices for sins,...

Chief priests, when taken from among men, represents us to God, offering both gifts and offerings for sin.

Hebrews 5:2 ...being able to be gentle to those being ignorant and going astray, since he is also surrounded with weakness;...

The chief priest should be able to sympathize with those who are ignorant and go astray, as this is the weakness of all mankind; and he is surrounded by such weakness. That is, in fact, the reason for his position. If we were all sinless, why would a chief priest be needed at all to represent us before God?

Hebrews 5:3 ...and because of this [weakness] he ought, just as for the people, so also for himself, to bring forward [sacrifices] for sins;...

The chief priest must also bring sacrifices before God for himself, because he also is a sinner before God.

Hebrews 5:4 ...and no one takes the honor to himself, but he who is called by God, as also Aaron:...

The position of priest is one which originally is called by God. Aaron did not just decide one day to become a chief priest; God chose him for that position.

Hebrews 5:5 ...so also the Christ did not glorify Himself to become chief priest, but He who spoke to Him: "You are My Son, today I have begotten You";...

Jesus did not glorify Himself nor did He put Himself forward as our Chief Priest, but God the Father so chose Him, saying, "You are My Son; today I have sired You."

Hebrews 5:6 ...just as He also says in another [place], "You [are] a priest throughout the age, according to the order of Melchizedek";...

Jesus was made a priest after the order of Melchizedek. Jesus was not a Levite; and in order to be a priest in Israel, one had to be descended from Aaron, a Levite.

Hebrews 5:7 ...who in the days of His flesh having offered up both prayers and supplications with strong crying and tears to Him who was able to save Him from death, and having been heard in respect to that which He feared,...

Jesus, knowing what He faced, offered prayers and supplications to God—with strong emotions—to God the Father, Who could deliver Jesus from the death which He faced.

Hebrews 5:8 ...though being a Son, [He] learned obedience by the things which He suffered,...

Jesus, as a Son, learned obedience to God through the things which He suffered as a man. He suffered the indignities of the cross and then the far worse indignities of taking upon Himself our sins.

Hebrews 5:9 ...and having been made perfect, He became the cause of continuous salvation to all those obeying Him,...

Jesus came to a stage of spiritual growth, where He was the salvation for those who obeyed Him (by believing in Him).

Hebrews 5:10 ...having been called by God a chief priest according to the order of Melchizedek,...

Again, the author of Hebrews tells us that Jesus was made chief priest according to the order of Melchizedek (rather than according to the order of Aaron).

Hebrews 5:11 ...concerning the Word, of whom we have much [to speak], and of hard explanation to say, since you have become dull of hearing,...

Concerning this doctrine, the writer of Hebrews has so much more to say, but this information is very difficult, and he is aware that the Hebrews who receive this letter have been expressing a great deal of negative volition toward the teaching of the truth. Therefore, they have not advanced in the Christian life.

Hebrews 5:12 ...for even owing to be teachers, because of the time, again you have need that one teach you what [are] the elements of the beginning of the oracles of God, and you have become having need of milk, and not of strong food,...

The believers to whom this epistle is written ought to be teachers themselves, at this point. However, they require the most basic things of the oracles of God be taught to them again. They are like infants who require milk; they are not up to taking in solid food (that is, more advanced Bible doctrine).

Hebrews 5:13 ...for everyone who is partaking of milk [is] unskilled in the word of righteousness—for he is an infant,...

Those who require milk cannot yet take in the complete doctrine of justification. They are not able to take in solid food.

The problem for these Hebrews is they have been beset by false doctrines which they will not let go of. Some were trying to get gentiles to follow the Mosaic Law. In fact, this was their spirituality, following the Mosaic Law. Because of this, they were not advancing in the spiritual life.

These believers in Jerusalem and Judæa needed to lay aside the false teaching that they were clinging to.

Hebrews 5:14 ...and the strong food is of perfect men, who because of the use are having the senses exercised, to both the discernment of good and of evil.

There is a level of spiritual growth which must be reached in order for a person to take in advanced doctrine. Believers require intense training, like the athletes attending the gym preparing themselves for

the Olympics. They need the daily intake of accurate doctrine. They need to be taken to the point where they are able to discern good and evil.

A Brief Review of Hebrews 6 (using Benjamin Brodie's translation)

Although I was thinking about breaking out the R. B. Thieme, Jr. translation, I think I will go with Benjamin Brodie's translation in order to sum up what we have studied.

We are going to go back a few verses, as the last portion of Hebrews 5 really leads into Hebrews 6.

In this examination of this section of Hebrews, I will continue to refer to the author or writer of Hebrews in the singular, although it will appear that this is a group effort of two or more men.

There is more Old Testament Scripture quoted and referred to in the book of Hebrews than any other book of the New Testament. It would make sense that there might be several people involved in the writing of this letter, including those who are doing the research and pulling out the verses necessary to substantiate the point of view which is being offered up.

Hebrews 5:11 **Concerning whom [Melchisedek] many doctrines could be communicated to you, but they are hard to explain, since you have become dull [sluggish, apathetic, and stupid] of hearing [negative volition towards Bible doctrine].**

The Hebrews people are very knowledgeable about their priesthood, known as the Aaronic or the Levitical priesthood. They know less about Melchizedek; and at this point, they are unable to take in the more complex doctrines concerning the Melchizedek priesthood.

Hebrews 5:12 **For when you ought to be communicators [teaching divine viewpoint] due to the lapse of time [that you have already logged on earth as believers], you [reversionists] require someone [pastor-teacher] to teach you again elementary things, basic precepts [doctrinal ABC's] from God, and have become [in your reversionism] ones having need for milk [basic doctrine], and not solid food [advanced doctrine].**

These Jewish believers ought to be teachers who go out throughout the land teaching and establishing churches, but they are stuck, sometimes not fully understanding the most basic precepts of Bible doctrine.

Hebrews 5:13 **Moreover, each person [reversionistic believer] who drinks milk [a meager diet of the basics] is ignorant of doctrine pertaining to righteousness [God's protocol plan for attaining maturity], because he is immature [perpetual spiritual infancy],...**

The writer of Hebrews accuses the believers in Jerusalem and Judæa as wanting only milk to consume. They are simply unable to take in the meat of the Word of God.

Hebrews 5:14 **But solid food [advanced doctrine] is for the mature [super-abounding grace believers], those who, because of practice [spiritual self-discipline], keep on having their perceptive faculties [ability to concentrate on doctrine] thoroughly exercised [spiritual discipline] for the purpose of discerning between good and evil [life in the divine system compared to life in the cosmic system].**

Solid food in the Christian life is designed for those who have advanced beyond the basics; and the believers in Jerusalem and Judæa are not spiritually advancing.

Hebrews 6:1 **Therefore, having abandoned the elementary doctrine about Christ** [Christology in the OT and synoptic gospels], **let us advance towards maturity** [learning advanced doctrines in the epistles], **not laying down again the [kingdom] foundation: (a) of a change of mind away from dead works** [clinging to the Mosaic Law and Judaistic rituals], **and (b) of faith toward God** [waiting for the fulfillment of the Davidic covenant],...

You believers need to advance beyond the basics, those basics being: (1) changing your minds about dead works; that is, they were not to depend upon the dead works of Judaism to move them forward (or to gain them salvation). (2) They needed to have exercised faith in Christ Jesus. #1 and #2 are flip sides of the same coin. This is salvation adjustment to the justice of God. It is not a two step process; but these things occur simultaneously.

Hebrews 6:2 **(c) the teaching of washings** [ceremonial ablutions of Judaism], **and (d) the laying on of hands** [used in Jewish sacrificial rituals when confessing sins], **and (e) the resurrection of the dead** [OT saints awaken and possess the earthly Davidic kingdom], **and (f) eternal judgment** [Messiah ruling and executing justice on David's earthly throne].

(3) They participated in ceremonial washings; but there was more to that now, with baptisms taking place. They needed to understand what all of these things meant. (4) There was a laying on of hands which often recognized authority or spiritual gifts. (5) There is the expected resurrection from the dead. (6) There is the eternal judgment of God.

These six basics view the basics of the Christian way of life very much from a Jewish standpoint. That is, these are the basics as a Jew would understand them. These are concepts taught in the Law of Moses which continue into the Church Age (which dispensational teaching is not taught specifically in the book of Hebrews).

Hebrews 6:3 **Moreover, this** [advance toward maturity] **we will do** [ultimate goal of reversion recovery], **if God permits** [if you live long enough to complete your recovery].

The writer of Hebrews promises that he will help the believers in Jerusalem and Judæa move toward spiritual maturity, if God gives them enough time.

I do not believe that the author of Hebrews knew that Jerusalem was about to be destroyed and 1 million Jews killed by the Romans; but he knew that there was not an unlimited amount of time to move forward.

Hebrews 6:4 **For it is impossible for those** [a particular category of legalistic reversionists] **who once received illumination** [when the sovereignty of God effectively applied the gospel to their souls in efficacious grace], **as well as having begun to taste for themselves** [developing a relationship with] **the gracious gift from heaven** [Jesus Christ], **and having been made partners with the Holy Spirit** [through the baptism and sealing ministries of the Spirit],...

There is something which is impossible to do. This sentence continues all the way through v. 6 (and it is legitimate to repeat the word *impossible* at the beginning of v. 6).

V. 4 fully recognizes the salvation of those in receipt of this letter. The writer is not going to later say, *now you all just had a head belief, but not a heart belief.*

Hebrews 6:5 **And having begun to taste for themselves** [doctrinal inculcation] **the good Word of God, as well as the powers** [miracles during the transitional period of the early church] **of the age which is destined to come** [the Millennium],...

The author of Hebrews recognizes that these believers in Jerusalem and Judæa have had some clear indication to themselves that they have been accepted in the Beloved. That is, they know that they are believers.

Hebrews 6:6 **But afterwards going astray** [defecting from Church Age protocol and pursuing Judaism], **to be restored again** [reversion recovery] **to repentance** [confession of sin, changing one's legalistic lifestyle, and returning to grace protocol], **while they are continually crucifying the Son of God** [by placing themselves back under the Levitical priesthood] **and are continually holding Him up to contempt** [pursuing the shadows rather than the reality of Christ].

There is no spiritual advancement possible for believers who continue to offer up animal sacrifices, thus crucifying the Son of God afresh, holding Him up to public contempt.

When a ritual is a type and it has been fulfilled, then you do not continue to go back to that ritual.

If you think that this is the right thing to do, the writer of Hebrews says, then you cannot advance in the spiritual life; you are too confused at this very basic point.

Hebrews 6:7 **For the ground** [lifestyle of the super-abounding grace Christian] **which has absorbed the rain** [doctrinal inculcation] **which has frequently come upon it** [daily habit], **and which brings forth suitable vegetation** [divine good] **for the benefit of those whom also it has been cultivated** [the super-abounding grace believer shares what he has learned with others], **receives its share of blessing from God** [super-abounding grace prosperity],...

The writer of Hebrews then draws an analogy. In the right kind of soil, there will be great production of crops.

Hebrews 6:8 **But if it** [the ground: believer] **bears thorns and thistles** [dead works, human good], **it is worthless** [the unsuitable crop is rejected] **and close to infertile** [one step above no vegetation at all], **which end is burning** [of wood, hay & stubble at the Judgment Seat of Christ].

In the wrong kind of soil, there will only be thorns and thistles which are produced, and they will be burned up.

The Hebrew believer who has moved forward in the Christian life, beyond the basics mentioned above, that believer will produce great spiritual production.

Hebrews 6:9 **But concerning you** [pastors and teachers in Paul's remote, non-resident congregations], **beloved, we are convinced of more advantageous things** [abundant fruit rather than dead works], **namely those which accompany salvation** [inheritance-salvation], **even though we communicate in this manner** [warning you about dead works],....

Brodie incorrectly sees Paul as the author of Hebrews. Paul is not.

The author of Hebrews is saying, *we believe that there are some who receive this letter who are moving ahead spiritually, and the topic at hand will be returned to for their benefit.*

Hebrews 6:10 **For God is not unjust to disregard your production** [directed toward pastors and teachers who minister the Word] **and the virtue love which you have demonstrated toward His Person** [Jesus Christ] **by beginning to minister to the saints** [they completed their training program and had begun to start teaching] **and by continuing to minister** [they didn't give up when things got tough]....

For those believers who produce divine good, God is not going to set their production aside. But, God is not unjust to correctly evaluate the good produced by any believer.

Hebrews 6:11 **Moreover, we** [apostles and pastors] **desire that each one of you** [believers] **demonstrate the same diligence** [devotion to the Word of God], **toward a full measure of spiritual understanding** [spiritual self-esteem], **with confidence** [spiritual autonomy], **unto completion** [spiritual maturity],...

It is the desire of the writers of Hebrews to bring every believer forward in the Christian experience.

Hebrews 6:12 **So that you may not become sluggish in thought** [neglecting Bible doctrine], **but rather imitators of those** [OT super-abounding grace heroes], **who by means of doctrine and steadfastness, obtain the promises** [inheritance-salvation].

The writer continues: *you all have to be careful not to be sluggish or lazy in the appropriation of Bible doctrine.*

Hebrews 6:13 **For when God Himself promised to Abraham, since He had nobody greater to swear an oath by, He swore an oath** [unconditional promise] **on the basis of Himself**,...

God made promises to Abraham, and He could make an oath by no one greater, so He made these promises to Abraham by taking an oath on Himself.

Hebrews 6:14 **When He was saying: Indeed** [affirming an oath], **I will bless you by means of continual blessing** [sexual blessing] **and I will multiply you by means of continual multiplication** [father of a new race: Israel].

God promises Abraham to bless him and multiply him.

Hebrews 6:15 **And without further ado, having waited patiently** [reference to the faith-rest drill], **he obtained the promise** [God was true to His word].

Abraham waited and God began to fulfill this promise.

Now, bear in mind, Abraham did not see the fulfillment of every promise given by God. He had one son according to the promise of God. There were many more promises for God to fulfill.

Hebrews 6:16 **For men customarily swear an oath on the basis of a greater** [usually God], **and for each type of dispute of theirs, the oath is the surety** [conclusion] **for the guarantee** [legal bond],

Men, when they take an oath, swear on something greater than themselves (perhaps they swear on their mother's grave).

Hebrews 6:17 Concerning which [reference to man's oath], desiring to demonstrate to a much greater degree to the heirs of the promise the immutability of His divine will, acted as the Surety [guarantee] with an oath [unconditional covenant],...

God's oath is much greater; the promises which He has made to His heirs.

Hebrews 6:18 So that, by means of two immutable things [the promise and the oath], in which it is impossible for God Himself to lie, we might keep on having strong encouragement when we take refuge [in Christ and His Word], to apprehend the confidence which has been set before us [reach the objective of super-abounding grace],...

God cannot lie; and this is true by two immutable things. The two immutable things would be the promise that God made which is made upon the basis of His essence (He swears by Himself). By these two immutable things, we know that God's promises will stand the test of time.

Hebrews 6:19 Which [confidence] we may possess as an anchor for the soul, both stabilized and dependable, even to the point of entering into that [confident super-abounding grace life] which is inside the veil [Holy of Holies],...

We can anchor our souls based upon the promises of God.

Hebrews 6:20 Where Jesus, the Forerunner [point-man], entered on our behalf [strategic victory], having become a High Priest [at the right hand of the Father] unto the age [Kingdom of the Son of Man] according to the battalion of Melchizedek.

Jesus has gone before us, into the Holy of Holies, according to the priesthood of Melchizedek.

Now, this is an odd place to end the chapter, because there is a great deal of explanation which needs to be given next to explain this statement.

A Brief Review of Hebrews 7 (using Benjamin Brodie's translation)

I will go with Benjamin Brodie's translation again in order to sum up what we have studied.

Hebrews 7 continues the discussion of Jesus as the High Priest, which discussion was begun in Hebrews 6. So let's go back and pick up the final two verses of Hebrews 6:

Hebrews 6:19 Which [confidence] we may possess as an anchor for the soul, both stabilized and dependable, even to the point of entering into that [confident super-abounding grace life] which is inside the veil [Holy of Holies],...

We can anchor our souls based upon the promises of God.

Jesus has entered into the Holy of Holies of our behalf.

Hebrews 6:20 Where Jesus, the Forerunner [point-man], entered on our behalf [strategic victory], having become a High Priest [at the right hand of the Father] unto the age [Kingdom of the Son of Man] according to the battalion of Melchizedek.

Jesus has gone before us, into the Holy of Holies, according to the priesthood of Melchizedek.

Now, this is an odd place to end the chapter, because there is a great deal of explanation which needs to be given next to explain this statement.

Hebrews 7:1 **Moreover, this [previously mentioned] Melchisedek, king [royalty] of Salem, priest [Gentile] of the Most High God, the one who had met Abraham as he was returning from the slaughter [defeat] of the kings and had subsequently blessed him [gave him bread & wine and shared doctrine with him],**

The writer of Hebrews will now discuss who Melchizedek is. Abraham and his very small tactical force went after the kings who had captured his nephew Lot (intending him to be enslaved). Abraham rescued his nephew, defeated the much larger force, and was received by Melchizedek the priest. They had bread and wine together.

Hebrews 7:2 **To whom [Melchisedek] also, Abraham distributed a tenth of everything [10% tribute income tax on the booty], (first, on the one hand [his name], being interpreted: king of righteousness, and second, on the other hand [his title], king of Salem, which means: king of peace,**

Abraham gave a tenth of everything which he had to Melchizedek. Abraham also gave the spoils of victory and the people to the king of Salem (and, presumably, to the other kings).

Hebrews 7:3 **Without paternal descent [didn't inherit his throne from his father], without maternal descent [didn't inherit his throne from his mother], without a genealogical record [not on record anywhere], having neither beginning of days [no birth certificate] nor end of life [no death certificate], but was made a pattern for the Son of God [Jesus Christ] who will remain a priest for all time).**

We know nothing about Melchizedek's lineage, which is by divine design. Of course he had a mother and a father, but they are not named in Genesis. Melchizedek is presented as having no genealogical line (something which is of the most importance to the Levitical priests). We do not know when Melchizedek was born or when he died.

None of this makes Melchizedek a Christophany (a manifestation of the 2nd Person of the Trinity prior to the incarnation). This lack of information simply makes Melchizedek a better type of Christ. By the lack of this information, Melchizedek is a better pattern for the Son of God, Who will remain our True High Priest for all time.

Hebrews 7:4 **Now then, consider how great this person [Melchisedek] was, to whom even Abraham, the patriarch [future father of the nation Israel], gave a tenth of the booty [as tribute income tax].**

The author of Hebrews says, "Now, just think about how great Melchizedek is, to have been honored by Abraham by a giving of a tenth of all that he had." We discussed this in great detail, with regards to the morphology of the word used and with regards to logic. This was *not* a tenth of the spoils of war. The basic logic for that position is this: Abraham was *not* going to keep any of the spoils of war (he gave a small portion to his battle commanders). So if he paid a tenth of the spoils to Melchizedek, he was essentially giving Melchizedek a tenth of what belonged to his commanders and to the people of Salem. Does that really sound like Abraham was paying anything? If Abraham gave from the spoils of war, he was essentially taking these spoils out of the pockets of others.

Given all that, a better translation⁴ would be:

Hebrews 7:4 **Now consider how great this one to whom Abraham the patriarch gave a tenth out of [his] best spoils (or crops).** (Kukis nearly literal translation)

Hebrews 7:5 **However, they [the Levitical priesthood also served as tax collectors for Israel], on the one hand, from the sons of Levi [genealogical requirement for the office], who have received the priestly office [it was conferred upon them when they became adults], preserve the mandate [tax laws] to collect a ten percent tax from the people according to the law [the Mosaic Law authorized this function], that is, from their brethren [fellow citizens], even though they [who are taxed] had come out from the loins [descendants] of Abraham [everyone paid taxes regardless of tribe];**

Now the writer of Hebrews speaks of the Levitical priesthood and how they are not as good as Melchizedek when using as a type of Christ.

Essentially, the Levites were in the loins of Abraham offering up a tithe when Abraham paid this tithe to Melchizedek. This would make the Levitical priesthood an inferior priesthood to Melchizedek.

Hebrews 7:6 **On the other hand, he [Melchizedek] who had no genealogical record from them [not related to the Levitical priesthood], collected taxes from Abraham, and provided benefits [rights and privileges of citizenship in Salem] to him [Abraham] who possessed the promises.**

Apart from Abraham paying tithes to Melchizedek, we do not necessarily have a quid pro quo situation here. That is, I don't know that Abraham was *paying* for something. My translation is this:

Hebrews 7:6 **But the (one) not being descended from them, he has exacted tithes of Abraham and he has blessed the one having the promises.** (Kukis nearly literal translation)

This is a simpler, more literal translation. Abraham paid tithes to Melchizedek; and Melchizedek, as a priest, blessed Abraham.

Hebrews 7:7 **Consequently, without any contradiction [no disputes or hostility between them], the inferior [Abraham] is provided benefits by the superior [Melchizedek].**

Although there is nothing wrong with Brodie's translation here, I don't know if the benefits continue to be related to having rights and privileges in Salem. My translation:

Hebrews 7:7 **Now without any dispute, the lesser (person) keeps on being blessed by the better (person).** (Kukis nearly literal translation)

Melchizedek, the greater, simply blesses Abraham, the inferior.

Hebrews 7:8 **And so, on the one hand, under these circumstances, men [the Levitical priesthood] who will die [mortals], are receiving a ten percent tax; on the other hand, in that place [Psalm 110], he [Melchizedek] has been testified of because He [Jesus Christ] lives [death does not terminate the royal priesthood].**

⁴ Not every translation to which I refer is faultless. However, Bodie and Thieme both come pretty close to that.

The Levitical priesthood is a transitory position. They receive their tithes, but, at some point, they die.

Logically, Melchizedek does not live forever; but his birth and life and not recorded, so we can only base our knowledge of him as to what Scripture reveals. It is as if his priesthood continues forever under one person (although, logically, Melchizedek died a very long time ago). Jesus, Who does not die, continues with this priesthood—a priesthood with occurs prior to the giving of the Mosaic Law.

Hebrews 7:9 **Also, to say it in another way** [one might almost say]: **through Abraham** [he was also paying taxes for the Levites], **even Levi, who collected taxes, paid taxes** [the superiority of the Melchizedek priesthood again emphasized over the Levitical priesthood],

Where we read *collected taxes*, this refers to paying a tithe. Now, to nation Israel, the tithes were essentially an income tax, and that is because Israel was a priest-nation, subservient to God. Therefore, their taxes paid for the Levitical priesthood and anything connected to the nation ceremonies (which all centered around animal sacrifices). In that sense, the people were paying taxes (now, we, as American citizens, pay taxes; we also, ideally speaking, give money to our church—that money is not tithed).

Hebrews 7:10 **For he** [Levi] **was still in the reproductive organs of his ancestor** [an unborn descendant] **when Melchisedek encountered him** [Abraham].

When Abraham was interacting with Melchizedek, Levi was in his loins, so to speak.

Hebrews 7:11 **Now, if maturity was available through the Levitical priesthood – for on the basis of it the people** [the elect nation of Israel] **received the law – what further need would there be for another of a different category of priest** [royal] **according to the battalion of Melchisedek to arise** [become activated due to a dispensational change] **and not be maintained according to the order of Aaron** [the Levitical priesthood was deactivated along with the Mosaic Law]?

The question is fairly simple: if the priesthood of Melchizedek has already been established, and they have been presented as superior to the Levitical priesthood, then why is there the Levitical priesthood in the first place?

Hebrews 7:12 **Therefore, since the priestly office was changed** [from Levitical to Melchisedek], **out of necessity there also must occur a transformation of the ruling principle** [the office and its function are a package deal].

What the author of Hebrews has very artfully done is shown why the priesthood of the Lord Jesus Christ was better matched with Melchizedek's priesthood. Now, if that priesthood is the one in operation at this time (Jesus Christ holds that office), then there must be a change in the (Mosaic) Law (translated here, *ruling principle*).

Hebrews 7:13 **Moreover, He** [Jesus Christ] **to whom these things** [doctrines of the royal priesthood and His royal family] **are being addressed, belongs to another of a different category of tribe** [kingly tribe of Judah, not the priestly tribe of Levi], **from which** [royal tribe] **no one officiates at an altar** [rules out any system of intermediaries].

Jesus cannot be a Levitical priesthood because He is not a Levite. He belongs to the tribe of Judah (through Mary), which does not officiate at the altar.

Hebrews 7:14 For it is well known that our Lord descended from Judah [royal, kingly tribe], about which tribe, Moses communicated nothing concerning priests.

The tribe of Judah is unrelated to the priesthood.

Hebrews 7:15 Moreover, it is even more evident, since in the same way as Melchizedek [similar order], there arose another of a different kind of priest [royalty by birth],

Melchizedek is a different kind of priest, and Jesus is a priest according to this priesthood.

Essentially, the writer of Hebrews is simply telling us that priesthood of Melchizedek is a better type of Christ as over against the Levitical priesthood.

Hebrews 7:16 Who [Jesus Christ] became a priest, not according to the law [Mosaic] of physical requirements [Levitical purity laws applied to men from the tribe of Levi], but according to the inherent power of indestructible life [freedom from death],

Jesus having risen from the dead, is now an eternal priest to God. He does not meet the physical requirements of the Levitical priesthood (that is, He is not born into the tribe of Levi). Jesus is a far greater priest, according to power and eternal life.

Hebrews 7:17 For it has been testified [in Scripture] that: You [Jesus Christ] will be a priest unto the age [Kingdom of the Son of Man] according to the order of Melchizedek.

The writer of Hebrews reminds his readers, for the third or fourth time, that the Scriptures proclaim the Messiah as a priest according to the order of Melchizedek. So this is not something that he is inventing on his own.

Hebrews 7:18 For on the one hand, there came to pass an annulment [removal] of the commandment [Mosaic Law] which was previously issued because of its powerless nature [it covered sin rather than taking it away & it could not give life] and uselessness [it authorized a now obsolete priesthood],

The Levitical priesthood and all things connected to it needed to be nullified, abolished, and removed. The chief function of the Levitical priesthood was to maintain the Temple and to offer up animal sacrifices outside of the Temple. As discussed in the previous chapter, offering up an animal sacrifice today is abhorrent to God and destroys the spiritual progress of the believer who offers such a sacrifice.

Today the priests powerless and useless.

Hebrews 7:19 For the law could bring nothing to maturity [cannot assist a believer to grow in grace]; on the other hand, there is a more useful [preferable] prospect [opportunity], through which [royal priesthood of the believer] we may continually approach God.

The Torah, if strictly followed, cannot help a believer reach maturity. We can continue to approach God, but not through animal sacrifices.

Hebrews 7:20 And in as much as not without the taking of an oath, (for on the one hand [during the dispensation of Israel], they [the Levitical priesthood] were priests who became so without the taking of an oath [they became priests through heritage],

To become a Levitical priest, there is no proper oath involved.

Hebrews 7:21 **But on the other hand, He [Jesus Christ], by taking an oath through the One [God the Father] who spoke face-to-face with Him [during the conference on the divine decrees], the Lord [God the Father] made a solemn oath and will not change His mind [immutability]: You and only You [Jesus Christ] will be a priest unto the age [Kingdom of the Son of Man].**

Jesus Christ became the High Priest based upon an oath taken before God the Father.

Psalm 110:4 **The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."** There is the oath, taken right out of the Holy Scriptures.

Hebrews 7:22 **By so much [doctrinal evidence, including an oath from the Father], indeed, Jesus became the guarantee of a much better covenant [unconditional].**

Given all of this evidence (from this chapter and a portion of the previous chapter), Jesus is the guarantee of a much better covenant. The covenant of the Mosaic Law is to be set aside.

Hebrews 7:23 **Moreover, on the one hand, they [the Levitical priesthood] were many who became priests, because they were prevented from continuing [their priestly functions] by means of death,**

The Levitical priesthood continues generation after generation. One generation dies out and the next takes its place.

Hebrews 7:24 **But He [Jesus Christ], on the other hand, because He abides [due to the resurrection] unto the age [Kingdom of the Son of Man], possesses His [royal] priesthood permanently [non-transferrable].**

Jesus Christ is eternal. His priesthood is eternal. Another generation is not going to come up and replace Him.

Hebrews 7:25 **From which fact, He [Jesus Christ] is also able to keep on saving [sanctification salvation] for all time those [Church Age believers] who continue to approach [confession of sin by prayer] God [the Father] through Him [Jesus Christ as our High Priest], Who keeps on living [eternal priesthood] for the purpose of making intercession [between the confessing believer and the Father] on their behalf.**

The purpose of a priest is to represent man before God. Jesus, our High Priest, lives forever for the purpose of making intercession for us.

Hebrews 7:26 **For such a high priest as this [Jesus Christ] was appropriate for us [a royal family requires a royal priest]: pleasing to God [having great integrity], without guile [free from mental or verbal sins], undefiled [clear thinking], having been separated [due to His resurrection and ascension] from sinners [impeccability], even becoming more elevated than the heavens [seated at the right hand of the Father],**

We needed, as fallen men, someone without a sin nature, without Adam's imputed sin and without personal sin to be our High Priest. In these three things, Jesus stands apart from all sinners.

Hebrews 7:27 **Who [Jesus Christ] does not have the daily necessity, such as those [Levitical] high priests, to keep offering sacrifices, first on behalf of his own sins [the Levitical priest had to be in**

fellowship with God before he offered sacrifices for his people], then for His [the Father's] people; for He [Jesus Christ] accomplished this at one time [on the Cross] when He offered up Himself.

Human priests must first offer up sacrifices for themselves, as they are sinners, before they offer up sacrifices for the people. Jesus accomplishes this all at once when He offers up Himself.

Hebrews 7:28 For the [Mosaic] law authorized men [Levites] as high priests, although they possessed weakness [the old sin nature], but the word of His [the Father's] solemn oath, which came after the law, authorized the Son, Who will remain absolutely perfect [impeccability] unto the age [Kingdom of the Son of Man].

The Mosaic Law authorized the Levites to become priests, despite having a sin nature. But God's solemn oath ("You will be a priest after the order of Melchizedek") came after the Law was given.

A Brief Review of Hebrews 8 (using the translation of R. B. Thieme, Jr.)

For the base text, I have chosen the translation made by R. B. Thieme, Jr. It is not uncommon for him to change here or there when he covers this same text in another study. Also, on occasion, he does a word-by-word translation when teaching a passage, but then does not sum it up into a full verse translation at the end. Bob has done amazing work in this realm.

Hebrews 7:27 Jesus Christ, Who does not have daily need, as those high priests, who keep offering up sacrifices, first on behalf of their own sins, and then on behalf of the sins with reference to the people [of Israel]. For this he accomplished once and for all, when He offered up Himself [a sacrifice].

Jesus is our true High Priest; and it is not necessary for Him to offer up animal sacrifices for Himself, because He has not sinned and He does not have a sin nature.

Hebrews 7:28 For the law appoints men [high priests] having weaknesses [old sin nature]; but the word of the solemn oath by God the Father, which came historically after the law, authorizes the having been perfect Son forever.

Under the Mosaic Law, men with sin natures are appointed to their post; but God the Father authorizes His perfect Son forever as our High Priest.

Hebrews 8:1 Now the main point on what is being communicated is this: We have such a category of high priest who sat down on the right hand of the throne of the Majesty in the heavens.

Our High Priest, Jesus Christ, is now sitting on the right hand of God, able to make intercession for us in the heavens.

Hebrews 8:2 A minister of the holy places, and of the tabernacle, that is, the real one which the Lord put together, and not man.

Jesus is a ministry of the true holy place, also called the Holy of Holies in the Old Testament.

Hebrews 8:3 For every [Levitical] High Priest is appointed to offer both gifts and sacrifices; therefore, it is concluded necessary that this one [that is, Jesus Christ] also have something that He might offer.

The Levitical priests have gifts and sacrifices which they offer, but it was necessary for Jesus to be the true sacrifice.

Hebrews 8:4 **If indeed He were on earth [but He is not; 2nd class condition], He would not even be a priest of the Levitical order (the Levitical order has been disestablished); while there are ones offering the Levitical gifts according to the Law [which is the authorizing agency].**

Jesus is not on the earth and His priesthood, as previously discussed in Hebrews 7, is not from the Levitical order. The Levitical priests offer up sacrifices according to the Law.

Hebrews 8:5 **Who [Levitical priesthood] perform worship services as a copy and shadow of the heavenly things, since Moses had received divine instruction when he was about to construct the tabernacle: for He communicates, "Be taking note [quoting from Exodus 25:40], you shall make all things according to the blueprint having been explained to you on the mountain."**

What the Levitical priesthood does is perform various functions which are shadows of heavenly things; they are a type of what was to come.

Moses was given such instructions from Mount Sinai.

Hebrews 8:6 **But now He has obtained a more excellent [priestly] ministry, by so much as He also is the mediator of a better covenant, which category of covenant has been enacted [or, ordained] on the basis of better promises of blessing.**

Jesus is the Mediator of a better covenant, a covenant which is far greater than the Mosaic Law.

Hebrews 8:7 **For if that first [the Mosaic law] had been faultless [but it wasn't], a place would not have been sought for the second.**

If the covenant of the Mosaic Law was sufficient, then there would have been no need for another covenant. However, there is another covenant, spoken of in the Law of God (that is, in the Old Testament).

Hebrews 8:8 **For when finding fault with them, he [God] communicates, "Behold the days come, says Jehovah, in reality I will carry out a new covenant to the house of Israel and to the house of Judah.**

The writer of Hebrews is quoting from Jeremiah 31:31–34. The new covenant is the covenant of the Millennium. God is promising a new covenant to the people of Israel.

Hebrews 8:9 **"Not according to the covenant [the Mosaic law] which I made with their fathers in the day when I took them by their hand to bring them out from the land of Egypt; because they did not continue in my covenant, I also disregarded them, says the Lord."**

The covenant will not be like the covenant of the Mosaic Law, when God led them out of Egypt.

Also, God disregarded them when they set aside His covenant themselves.

Hebrews 8:10 **Because this is the covenant which I will assign to the house of Israel after those days, says the Lord: causing to give My doctrines for the purpose of their thinking, even upon their hearts I will engrave them: also I will be to them for a God, and they shall be to Me for a people.**

In the Millennium, the knowledge of the Lord will be available to everyone; in fact, it will come pre-loaded on our human hard drives.

Hebrews 8:11 **Also they shall not teach each one his fellow citizen, and each one his intimate friend, saying, Know the Lord: because all shall know Me, from the least to the greatest of them.**

We will not have to witness to others about the Lord; everyone will know Him, from the least to the greatest.

Hebrews 8:12 **Because I will be gracious in the sphere of their unrighteousness, and I will not remember their sins any more."**

For those who have believed in the Lord, Jesus will no longer hold their sins against them.

Hebrews 8:13 **In his citation of the new he has made obsolete the first [the Mosaic law]. Now the one [Mosaic law] becoming obsolete and growing old is near destruction.**

The reasoning of the writer of Hebrews is this: the Bible tells us, in Jeremiah, that there will be a new covenant. Therefore, we should not be surprised that the first covenant is going by the wayside.

A Brief Review of Hebrews 9 (using the translation of R. B. Thieme, Jr.)

I am using R. B. Thieme, Jr.'s translation of this chapter:

Hebrews 9:1 **Even so therefore the first [Mosaic law] used to have regulations for worship, and its sanctuary [the tabernacle, Temple] was right here in the world.**

When a first and second covenant are mentioned in this chapter, the first is a reference to the Mosaic Law; and the second is the offer of Jesus Christ to believe in Him.

God set up a system of worship and revelation which took place, for the most part, in and around the Tabernacle, which was built in the desert-wilderness by members of the Exodus generation.

Hebrews 9:2 **For the first tent was constructed in which there was both the golden lampstand and the table and the prothesis bread [way of thinking loaves]; which categorically is designated the holy place.**

There were articles of furniture built to be place in the Tabernacle (= the first tent), which included a golden lampstand and a table upon which fresh bread was set each day. The golden lampstand represented Jesus as the light of the world; the bread represents the nourishment which we receive from His words.

Hebrews 9:3 **And behind the second curtain [or veil], a tent which is called [or designated] the Holy of holies.**

The Tabernacle (and the Temple) was divided into a main chamber and a section in the back known as the Holy of Holies. There was a very thick curtain between the main sanctuary and the Holy of Holies.

Hebrews 9:4 **Having belonging to it [the holy of holies] the golden altar of incense, the ark of the covenant having been plated on all sides with gold, in which was the golden urn having the manna, and Aaron's rod having germinated and sprouted, and the tables of the covenant.**

On one side of the curtain was the golden altar of incense (which represents the sweet smell of the sacrifice of Jesus Christ for us) and the Ark of the Covenant was on the other side. The Ark of the Covenant was made from acacia wood, which was plated with gold on all sides.

There were three items either in or next to the Ark of the Covenant: a golden urn with manna, Aaron's rod that budded, and the tables of the Law (the Ten Commandments). The manna represents God's logistical grace; the rod of Aaron represents resurrection; and the tables of the law represent the personal sins which we have committed (thus violating those Laws).

Hebrews 9:5 **And above it the cherubs of glory overshadowing the mercy seat; concerning which [Mercy Seat] the items of the Tabernacle and the mercy seat, it is not now time to teach in detail" — or, "there is no time to teach in detail.**

Over the Ark of the Covenant is a lid made of pure gold, called the Mercy Seat. Standing upon the Mercy Seat were two angels (cherubim)—representing the fallen and elect angels, who watch us and learn about God's character from watching us. The Mercy Seat and the angels are made from a single piece of gold.

Hebrews 9:6 **Now when these things had been constructed in this manner, the priests constantly entered into the first tent (the holy place), performing the sacred functions.**

The priests had daily functions within the Tent (regular people could not enter into the Tent; there was no show and tell going on there). They had to light the lamp each day, put out fresh bread, and burn the incense. The priests had to first wash their hands at the bronze laver outside of the Tent.

Hebrews 9:7 **But into the second [the holy of holies] once every year [that is, the Day of Atonement] only the high priest alone, not without making use of blood, which he offers on behalf of himself, and on behalf of the people their sins of ignorance.**

Once a year, on that great Day of Atonement, the High Priest, by himself, carrying some container of blood from a sacrifice, would sprinkle this on the mercy seat. The sacrifices were offered for himself and for the people (including the priests).

Hebrews 9:8 **The Holy Spirit revealing this, namely that the entrance [or, way into] into the holy of holies had not yet been revealed, so long as the original tabernacle kept having existence.**

The exact entrance into the Holy of Holies was not revealed as long as the Tabernacle was a part of the worship service of the Hebrew people.

This is analogous to not revealing Who the Messiah would be (until His time had come). Prior to this, when someone believed in the Revealed God (they believed in God as He revealed Himself), they were

saved. After Jesus appeared on this earth, the way through the curtain to the Holy of Holies was through Jesus, by believing in Him.

Hebrews 9:9 Which [tabernacle] was a type with reference to the present dispensation [that is, the Church Age], according to which type both gifts and sacrifices which were being offered were not able to bring to the goal of maturity [that is, to supergrace status] with reference to the conscience of the one performing the worship.

All of these things were types—they revealed future truths (or, more accurately, they matched up with future truths).

The believer, in the Old and New Testaments, requires more than rituals (there are some churches which depend a great deal upon ritual). Growth comes from taking in the Word of God—not as just an intellectual exercise, but one which demands the application of faith (that is, you must hear and believe Bible doctrine). That, along with some occasionally suffering and difficulties, helps moves the individual believer toward spiritual maturity.

Hebrews 9:10 This applied only to foods and beverages, and various washings, and regulations pertaining to the body, being imposed until the dispensation of the new order (which is the Church Age).

There were a variety of ceremonies and observances which took place in the Age of Israel, awaiting the Church Age, prior to which, the Son of God, Jesus, was revealed.

Hebrews 9:11 But when Christ Himself had appeared a high priest of the good things having come to pass [in the Church Age], by means of a greater and more perfect tabernacle [third heaven] not made [or, constructed] by human hands, that is, not of this creation.

Jesus Christ appeared to all as the Great High Priest of the good things to come. With the advent of the Church Age, not only was the Angelic Conflict stepped up, but so was the responsibility and importance of the individual believer. Your place in the great spiritual conflict not only has become more important, but our spiritual potential is unlike anything available to the believers from the Age of Israel.

Hebrews 9:12 And not by means of the blood of goats and of young bulls, but by means of his own blood once and for all, He [Christ] has entered the holy of holies, having secured [or, procured] eternal redemption.

Jesus, by His (spiritual) death, procured our eternal redemption (something that the blood of bulls and goats could not accomplish). He was raised up in victory over death, and He has entered into the true Holy of Holies, coming into the Presence of God following His ascension.

Hebrews 9:13–14 For you see, if the blood of goats and of bulls, and the ashes of the red heifer (when sprinkling one who has become ceremonially unclean), continue purifying with reference to ceremonial cleansing of the flesh [and they do exactly that], how much more shall the blood of the Christ, Who through the instrumentality of his eternal spirit [divine essence] has offered Himself without blemish to the God [the Father], purified by an expiatory offering our conscience from dead works to function as a royal priest to the living God.

The blood from animal sacrifices made the participants ceremonially clean. But they reveal a much greater truth, with is the ultimate purification by the blood of Jesus Christ. Jesus is the True Lamb of

God, offering Himself up on our behalf to God the father, a sacrifice without blemish. His offering gives us a clear conscience and frees us from dead works, and allows us to function as royal priests before God. Every believer has the opportunity to produce true spiritual production, which production is rewardable and glorifies God.

Hebrews 9:15 **And because of this by means of a new covenant he is mediator, (a death having occurred for the purpose of redemption of the transgressions against the first covenant) in order that they [the royal family] having been called may receive into their possession the promise of eternal inheritance.**

Although the word covenant can mean contract; it can also mean testament, as in *last will and testament* (this is the verbiage which we understand). In order for a testament to be in effect, there must be the death of the one who has made this testament. For us, one of the things which we receive is the redemption (payment) of our transgressions. Ultimately, we will receive the possession of an eternal inheritance.

Hebrews 9:16–17 **For where a covenant exists, of necessity death must be brought in of the one having made the covenant; for a covenant is valid upon deaths [the two deaths of the cross]; because it is not even valid as long as the one having made the covenant lives.**

In order for a last will and testament to be valid, there must be the death (or deaths) of those who have written that will. Often, a will is produced by a mother and father, and both of them must pass before all their accumulated possessions are passed along to others. The will becomes valid at their deaths.

The parallel is, of course, the Lord's two deaths on the cross, in order to validate His promises to us. His first death is His spiritual death on the cross (when our sins were poured out upon Him), and His second death was His physical death. His physical death meant that His work had been completed.

Hebrews 9:18 **From which fact not even the first covenant [Mosaic law] had been inaugurated without blood.**

Even the first covenant (a reference to the Mosaic Law) required blood in order to make it valid and applicable to the Hebrew people.

Hebrews 9:19 **For when every commandment had been spoken by Moses to all the people according to the law, after he had taken the blood of young bulls and goats, and with water and scarlet wool, and hyssop, he sprinkled both the written scroll, and all of the people.**

Moses read from the scroll of the Law (as God had given him this information), and both the scroll and the people had to be cleansed prior to the hearing of this law. So the scroll and the people were sprinkled with blood, which was a ceremonial cleansing, representing the true cleansing which would come at the deaths of Jesus.

Hebrews 9:20 **Saying, "This is the blood of the covenant which the God has commanded pertaining to you." [You Jews are responsible from now until the cross to portray who and what Christ is by means of these shadows. You must be faithful in the function of these shadows, but you can't be faithful unless you have doctrine in your souls.]**

Moses proclaimed the importance of these words of God to the people of God, which words he spoke while sprinkling blood and water upon the scroll and the people.

Hebrews 9:21 **Also he sprinkled with that same blood the tabernacle, and all of the equipment of the priestly ministry.**

In order to inaugurate the Tabernacle and its furniture and its implements, these things were all initially sprinkled with blood to ceremonially cleanse them.

Hebrews 9:22 **And according to the law nearly all things are cleansed with [animal] blood; and without the pouring out of [animal] blood pardon [or forgiveness] does not happen.**

All things brought into spiritual service to God had to be cleansed, and this required the sprinkling of animal blood; and without blood, nothing is truly cleansed.

Obviously, this in the Age of Israel was ceremonial; and it looked forward to the true blood of the Lamb.

Hebrews 9:23 **Of necessity therefore, on the one hand, that the copies of the things in the heavens be cleansed with these shadows; but on the other hand the heavenly realities themselves with better sacrifices than these [shadows of the animal blood].**

All of these ceremonies and all of the implements of the Tabernacle were shadows of reality. They all illustrated that reality which was to come.

The animals being slaughtered represented Jesus Christ dying for our sins. The *blood of Christ* is a phrase which speaks of His spiritual death which took place when on the Roman cross. For a period of three hours, the penalty for our sins was poured out upon the Lord—all of our sins, past, present and future—and He received the judgment for those sins, which judgment was concentrated and poured out upon Him.

Jesus is our better sacrifice.

Hebrews 9:24 **For Christ had not entered into a holy of holies made with human hands, a copy of the reality [the third heaven]; but into heaven itself to appear in the presence of God the Father on behalf of us.**

When Jesus enter into the Holy of Holies, meaning the heavenlies, in the presence of God, He is there on our behalf. He is our Advocate and our Mediator.

Hebrews 9:25 **And not that He [Christ] should offer Himself many times, just as the [Levitical] high priest enters into the holy of holies year by year by means of alien [animal] blood.**

The type of Christ was the High Priest who, once a year, entered into the Holy of Holies with blood.

Hebrews 9:26 **Because if that were true [but it is not] then he would have needed to have suffered many times from the beginning of the world. But now once for all at the conjunction of the ages He has been revealed for the purpose of annulling of the sin [imputation of Adam's sin] through the sacrifice of himself.**

So that there is no confusion, the Lord is not under some form of continual or repeated punishment. All of that was done on the cross to annul or overwrite the sin of Adam (which was imputed to us).

The writer of Hebrews is purposely narrowing our focus, as readers, so that we do not think that Jesus has to, year by year, offer Himself up, as the chief priest did when he entered into the Holy of Holies each year.

Hebrews 9:27–28 (And inasmuch as it is destined for mankind to die, but after this [physical death] the act of judgement [the second death], so the Christ also having been offered once and for all for the purpose of taking away the sin of the many) a second time apart from sin shall He appear to the ones eagerly waiting for Him [through doctrine resident in the soul] resulting in their deliverance.

All of these things are one-time experiences. Just as for mortal men, we die once and then the judgment, so Christ also offered Himself but once and for all for the purpose of removing the sins of all mankind.

As believers on this earth, we believe this, and we eagerly await our ultimate deliverance, which is ultimate sanctification.

A Brief Review of Hebrews 10 (using An Understandable Version)

The translation comes from An Understandable Version (as prepared for e-sword); and the chapter subtitles come from e-sword as well.

Christ's Sacrifice Once for All

Hebrews 10:1 For the Law of Moses was [only] a foreshadow of the good things that [were] to come [i.e., in the Messianic age], not the exact image of those things. It can never, by the same sacrifices, continually offered year after year, make [morally] perfect those who draw near [to God in worship].

The Law of Moses presented a series of types (animals being offered up for sins; the purification by blood) which foreshadowed the good things to come (Jesus dying for our sins). Quite obviously, a type (a foreshadowing) is not exactly the same things as what it represents.

Furthermore, the foreshadowing of the millions of animal sacrifices over the shadows could never make perfect those who brought them for worship. They are types; they are not the real thing.

Hebrews 10:2 If it could, would not those sacrifices have stopped being offered [by now], since the worshipers would have been [ceremonially] cleansed and would not have had a sense of guilt anymore?

If those sacrifices really took away sin, then there were be at point at which the animal sacrifices would not be required anymore. Or, Charley Brown would have come forward with enough animal offerings that he would be finished with that.

Hebrews 10:3–4 But those sacrifices were [only] a reminder of [the people's] sins year after year, because it is impossible for the blood of bulls and goats to take away sins.

The animal offerings only reminded the people of their sins, the necessity of the removal of sins, and the recognition that the blood of bulls and goats did not take away sins.

Hebrews 10:5 **Therefore, when Christ came into the world, He said [to God], [Psa. 40:6-8 LXX], “You did not want an [animal] sacrifice and an offering, but you prepared a body for me [to sacrifice].**

Jesus came into the world recognizing that God did not want an animal sacrifice but God prepared a body for Him and His offering would be made in that body (Jesus would pay for our sins by his humanity).

Hebrews 10:6 **You were not pleased with whole burnt offerings and sin offerings.**

God the Father was not pleased with burnt offerings and sin offerings, because they were not enough to take away sin.

Hebrews 10:7 **Then I said, ‘Look, I have come to do what you want, O God, [just as] it is written in the scroll of the book [about me].’”**

Jesus said, “I have come to do Your will, O God, just as it is written about Me in the scroll of the book.”

Jesus knew what to do based upon reading the Scriptures. He knew Who He was based upon the Scriptures.

Hebrews 10:8–9 **[After] saying the above, “You did not want, nor were you pleased, with [peace] sacrifices and [meal] offerings and whole burnt offerings and sin offerings,” [although] these are offered according to the Law of Moses, He then said, “Look, I have come to do what you want.” [So], Christ takes away the first [i.e., the animal and grain sacrifices] in order to establish the second [i.e., the sacrifice of Himself].**

The animal offerings (the *first*, the types) were taken away so that the real and permanent since solution—the offering of Jesus Himself (the *second*, the antitype).

Hebrews 10:10 **By [Christ doing] what God wanted we have been set aside for God through Jesus Christ offering His body once for all time.**

Jesus, by offering up Himself in our stead, sets us aside for God.

Hebrews 10:11 **For every priest stands and performs his service day after day, offering over and over the same sacrifices which can never take away sins.**

For centuries a priest would perform the same service day after day, offering up hundreds of animal sacrifices; sacrifices which can never take away our sins.

Hebrews 10:12 **But when this Priest [i.e., Christ] had offered one sacrifice for sins for all time, He sat down at the right side of God.**

But Jesus, as the True High Priest, offered Himself up one time for all time and for all men. And when He was done, He sat down at the right side of God (meaning that His offering was accepted by God).

Hebrews 10:13 **From that time onward He will wait until His enemies are placed [in full subjection] under His feet.**

At this present time, Jesus is in heaven, at the right hand of God, waiting for His enemies to be placed in subjection to Him (this will take place at the end of the Tribulation).

Hebrews 10:14 **For by one offering [i.e., the sacrifice of Himself], Christ has made perfect forever those people who are being set apart for God.**

By offering Himself, Jesus has made every man who believes in Him positionally perfect and cleansed.

Hebrews 10:15–17 **And the Holy Spirit also testifies to us, for He said, first of all, [Jer. 31:33f], “The Lord says, this is the Agreement I will make with them [i.e., with my people] after those days. I will put my laws in their hearts and I will write them on their minds.” Then He said, “And I will not remember their sins or their wickedness anymore.”**

Then the writer of Hebrews backs this up with Scripture. In the Millennium, God will write His laws on the hearts of men; and He would not remember our sins or wickedness anymore.

Hebrews 10:18 **Now where forgiveness of sins has taken place, there is no longer [a need for an] offering for sin.**

Where this complete forgiveness takes place, there is no need for another offering for sin. Jesus would not offer Himself up again and the animal sacrifices are not needed.

The Full Assurance of Faith

Hebrews 10:19–22 **Therefore, brothers, since we have confidence to enter the Holy of Holies [i.e., heaven] by means of the blood of Jesus, by means of a new and living way which He opened for us through the curtain of His physical body, and since we have a great Priest [who is] over God’s household [i.e., Christ], we should draw close [to God] with a sincere heart and a fully assured faith, having had our hearts sprinkled from a guilty conscience [See 9:13-14] and having had our bodies washed with clean water [i.e., in our immersion].**

Our access to God is through Jesus, Who has opened up the curtain for us to enter into the Holy of Holies (which represents fellowship with God). We are able to fellowship with God having been cleansed (which was represented in the first century by baptism; but baptism is not the means of our cleansing).

Hebrews 10:23 **[So], we should hold on firmly to the profession of our hope [in God], without wavering from it, for God is faithful to His promises.**

Because we know all of this by faith, we should hold onto this profession of our faith, without wavering from it. We can do this because we know that God is faithful to keep His promises to us.

Hebrews 10:24 **And we should consider how we can stir up one another to love [more] and to perform good deeds.**

Our interaction when we gather together is to encourage one another to move forward spiritually in the Christian walk.

Hebrews 10:25 We should not neglect our assembling together [as a church], as some people are in the habit of doing, but we should encourage one another [spiritually], and [do it] all the more [diligently] as you see the day [of judgment] coming closer.

Now, even though there will no longer be an offering of animal sacrifices, we still need to assemble in local churches and we should encourage one another there.

Hebrews 10:26 For if we go on sinning intentionally, after we have received the full knowledge of the truth, there is no longer any sacrifice for [our] sins.

In context, the intentional sinning is the offering up of animal sacrifices after we have believed in Jesus. There is no other kind of sacrifice for our sins.

Hebrews 10:27 Instead, [there will be] a fearful expectation of [coming] judgment and of [God's] raging fire which will consume His enemies.

God's judgment of believers could mean death; God's judgment of unbelievers will mean the Lake of Fire.

Hebrews 10:28 The person who has disregarded the Law of Moses is put to death without being shown mercy on the testimony of two or three witnesses.

The readers are all familiar with the Mosaic Law. If there are two or three witnesses who see you committing a crime, then you will be put to death without mercy.

Hebrews 10:29 How much more severely do you think a person deserves to be punished who has trampled on the Son of God and has regarded the blood of the [New] Agreement, with which he was set apart for God, an unholy thing and has insulted the Holy Spirit, through whom God's unearned favor is shown?

How much more should a person be punished if he has trampled on the Son of God, treating His blood as an unholy thing. This is an insult to God the Holy Spirit Who would have revealed this information to the unbeliever, who then hears it, believes it and is saved.

The blood of Jesus represents His spiritual death on the Roman cross, when God poured out our sins upon Him.

Hebrews 10:30 For we know God, who said [Deut. 32:35], "Revenge belongs to me; I will pay back [for wrongdoing]." And again [Deut. 32:36], "The Lord will judge His people."

We know from the Scriptures that God will judge His people. If you have done wrong (in this context, continuing to offer up animal sacrifices), you know that God will pay you back for that wrong doing.

Hebrews 10:31 It is a terrifying thing to fall into the hands of the living God.

It is terrifying to fall into the hands of a Living God, whether you are a believer under discipline or an unbeliever facing the ultimate discipline.

To be clear, the believer cannot lose his salvation. He can be disciplined, but he will retain his salvation at the very least.

Hebrews 10:32 But remember the earlier days when, after you were enlightened [to the truth], you endured a difficult struggle by having to suffer [much].

The author of Hebrews reminds his readers of how things were when they first learned the truth of Jesus, and how they had to enduring struggles, difficulties and suffering.

Hebrews 10:33 Sometimes you were subjected to public ridicule and abuse, and at other times you shared [vicariously] with those people who were treated that way.

Sometimes the people were subject to public ridicule and abuse.

Sometimes, they found it necessary to share with those who had their property taken from them.

Hebrews 10:34 For you showed sympathy for those who were in prison and accepted it joyfully when your [own] possessions were taken away, [because] you knew that you yourselves had a better and more permanent possession [in heaven].

Many of the readers show sympathy toward those who had been unjustly placed into prison. Some of them accepted the stealing of their own possessions with a relaxed mental attitude. They knew that they had better possessions and a permanent place in heaven.

Hebrews 10:35 [So], do not throw away your confidence, because it pays a rich reward.

Therefore, knowing all of this, do not toss away your confidence. Your confidence is your rich reward.

Hebrews 10:36 For you need to be steadfast so that, after you have done what God wants, you will receive the promise [of an inheritance. See 9:15].

You need to remain strong, you need to endure whatever difficulties that are a part of your life. You have the promise of an inheritance.

Hebrews 10:37 [Hab. 2:3-4 LXX says], "For [it will be] only a short time [before] He [i.e., Christ], who is coming, will be here without delay.

We know that Jesus will return shortly, and that there will be no delay in His return; but it will be according to God's plan and God's timing.

Hebrews 10:38 And my [i.e., God's] righteous person will [obtain] life by [his] faith [in God]. But if he turns back [from me], my soul is not pleased with him."

The righteous man receives life by means of his faith in Jesus and his trust in God. However, if he returns to offering sacrifices according to the Mosaic Law, God will not be pleased with him.

Hebrews 10:39 But we are not like those people who turn back and are destroyed, but like those who have faith [in God] and obtain the salvation of their souls.

Encouraging, the writer of Hebrews says that, "We are not the type of people who will turn back to the past and be destroyed by God by the sin unto death. We continue with faith; and we continue with growth and sanctification in our souls.

A Brief Review of Hebrews 11 (Using the New King James Version)

This was taken from the NKJV in [Bible Gateway](#), accessed December 16, 2022. Footnotes and subtitles have been preserved.

By Faith We Understand

11 Now faith is the substance [realization] of things hoped for, the evidence [Or confidence] of things not seen. ² For by it the elders obtained a good testimony.

The author of Hebrews gives a definition for faith to begin this chapter. We understand faith to be a nonmeritorious system of thinking; and it is the most fundamental and most-used system of perception.

Key to understanding the believer's relationship to faith is both the act of faith and the object of faith. Simply being willing to believe in anything cannot be seen as good thing to have. There are people who believe in all kinds of faulty systems of thought, such as evolution and socialism. Many people have faith in those two systems of thought, and that sort of faith is not in view here (the problem being, the object of faith).

The *substance of things hoped for* refers to the object of faith. This is the doctrine which is presented in the Scriptures (for the recipients of Hebrews, this would have been the Old Testament, even though some books of the New Testament had been written and distributed by this time). The *confidence of things not seen* is the act of faith.

By having the correct object of faith and exercising faith in this object, the believers of the Old Testament (called *elders* here) obtained a good testimony (that is, they have a good reputation in the faith).

³ By faith we understand that the worlds [Or ages, Gr. *aiones*, aeons] were framed by the word of God, so that the things which are seen were not made of things which are visible.

God's Word framed (*completed, fit together, restored*) the worlds (*ages, eternities, lifetimes*). What we see are made out of things that we don't see. God has made a universe which is unimaginably large out of things which are unimaginably small.

Faith at the Dawn of History

⁴ By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

Abel brought forward an animal sacrifice, as God required. Cain brought forth the fruits of his labor, the best of the crops which he had sweated over. God respected Abel's offering, because, *without the shedding of blood, there is no redemption*. That fact was true then and it is true even today.

⁵ By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God. ⁶ But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

Enoch had great faith in God and in what God had revealed. God chose to take Enoch, apart from death.

We cannot please God apart from faith; and God will reward those who diligently seek Him (and we seek God through His Word; through His revelation).

⁷ By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

The writer of Hebrews ties Noah’s faith to that which he had not seen (raining and flooding). However, being warned of these things to come, Noah acted and built the ark. His preparation according to the instructions of God made him and heir of righteousness; and by his faith, he condemned the corrupt world of his time.

Faithful Abraham

⁸ By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. ⁹ By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; ¹⁰ for he waited for the city which has foundations, whose builder and maker is God.

God founded the Jewish race through Abraham, Isaac, and Jacob. God told Abraham where to go, and Abraham followed God’s instructions by faith.

¹¹ By faith Sarah herself also received strength to conceive seed, and she bore a child [NU omits she bore a child] when she was past the age, because she judged Him faithful who had promised. ¹² Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude—innumerable as the sand which is by the seashore.

Sarah also had faith in what God had promised and she bore a child at age 90. From this one man was born the Hebrew people, who are called as numerous as the stars in the sky and as uncountable as the sand along the seashore (this is known as hyperbole).

The Heavenly Hope

¹³ These all died in faith, not having received the promises, but having seen them afar off were assured of them [NU, M omit *were assured of them*], embraced them and confessed that they were strangers and pilgrims on the earth. ¹⁴ For those who say such things declare plainly that they seek a homeland. ¹⁵ And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. ¹⁶ But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

God made many promises to Abraham, Isaac, and Jacob and to Sarah. They all received what we might call a down payment on what God had promised, but they did not have it all even by the end of their lives.

Also, even greater than the land promised Abraham in Canaan, is a heavenly country, which is prepared for all of His people.

The Faith of the Patriarchs

¹⁷ By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, ¹⁸ of [to] whom it was said, "In Isaac your seed shall be called," ¹⁹ concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

One of the great acts of faith is Abraham being ready to offer up his son, Isaac, as a sacrifice. God required this one time, and God provided a substitute for Isaac, a ram. Abraham agreed to this because he knew that his seed was to be raised up, as it were, in Isaac. So, even if Abraham cut Isaac's throat (which he was prepared to do), Abraham knew that God would fulfill His promises to Abraham.

²⁰ By faith Isaac blessed Jacob and Esau concerning things to come.

Isaac, being guided by faith, blessed both of his sons, Jacob and Esau, recognizing in the end that God had chosen Jacob to continue the Hebrew line.

²¹ By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

Jacob, when he was near death, blessed the sons of Joseph (they were all living in Egypt at this time).

I do believe that Jacob, leaning upon his staff, has some meaning here, and I am uncertain of what the meaning is.

²² By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

Joseph, even though he had married an Egyptian woman (presumably) and had made his life in Egypt, he still believed in the Jewish people ending up in the land of promise, as God had originally promised his great grandfather, Abraham. Therefore, Joseph wanted his bones preserved and buried in the soil of Canaan, so that when he stood up at the resurrection, he would be in the land promised him by God.

I have suggested that these words of God, *The History of Man and God* (my second title for the Book of Genesis) were read every Sabbath day; and that this took place over a very long period of time, going back at least to Noah.

The Faith of Moses

²³ By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command.

It was not Moses' faith which is being discussed here, but the faith of his parents. Somehow, they could see great potential in this child and they were not about to allow him to be killed simply because he was a Hebrew male child.

²⁴ By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, ²⁵ choosing rather to suffer affliction with the people of God than to enjoy the passing [*temporary*] pleasures of sin, ²⁶ esteeming the reproach of [*reviling because of*] Christ greater riches than the treasures in [NU, M of] Egypt; for he looked to the reward.

Moses found out about his people, and I have suggested that this information came from his mother and from Jewish teachers who taught him. Moses never had to go out and visit his people. He could have remained in the palace and become king over Egypt. But he chose not to do that.

²⁷ By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible. ²⁸ By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

Moses had faith in Him Who is invisible. When he led the people out of Egypt, Moses did not fear the king, because he trusted in Someone more substantial.

As guided by God, Moses had the people obey the steps of the Passover. When the Destroyer came into Egypt, He did not destroy the firstborn of the Hebrew people. They all had blood of the Lamb on their doors, and where God saw the blood, He passed over that home.

²⁹ By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned.

When Israel found itself trapped between the Sea of Reeds and the army of Egypt, they could have completely fallen apart. Many of them could have deserted and run to the Egyptians, begging for mercy. Instead, they trusted God and God led them across the dry sand, which was once where the waters were.

Again, it is not just the act of faith but the object of faith. Just as we read in the first verse of this chapter, there are two components to rewardable faith.

By Faith They Overcame

³⁰ By faith the walls of Jericho fell down after they were encircled for seven days. ³¹ By faith the harlot Rahab did not perish with those who did not believe [*were disobedient*], when she had received the spies with peace.

Joshua led the people into the land. Rahab, a prostitute, recognized the power of the God of the Hebrews and allied herself with the Hebrew spies who had come into Jericho.

Israel had no means by which to take down the walls of Jericho. So, by faith, they walked around the city carrying the Ark of God. The wall came down as God promised, and the people defeated the people of Jericho (saving Rahab and her family alive).

³² And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: ³³ who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, ³⁴ quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. ³⁵ Women received their dead raised to life again.

The writer of Hebrews could have continued on with many more examples of faith, in the midst of all odds which seem to work against them. They had faith in a God Who is faithful.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection. ³⁶ Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. ³⁷ They were stoned, they were sawn in two, were tempted [NU omits *were tempted*], were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented— ³⁸ of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.

Believers throughout history faced many difficulties and much opposition. This was becoming even more evident in the first century of the new age.

³⁹ And all these, having obtained a good testimony through faith, did not receive the promise, ⁴⁰ God having provided something better for us, that they should not be made perfect apart from us.

God's people, throughout time, have received a good witness through their faith; but the Old Testament believers have not received the final promise of eternal life in a resurrection body. That has not taken place yet (even though there are in a place of happiness in a temporary body). God has even more promised to the believers in this new age, and the believers from the past will not be made perfect apart from these new believers.

A Brief Review of Hebrews 12 (Brodie's Translation)

I will use Benjamin Brodie's translation again, which has been previously described.

Hebrews 12:1 **For this very reason** [anticipation of rewards], **we** [Church Age believers] **also, since we have such a great host of witnesses** [OT super-abounding grace heroes] **surrounding us, having rid ourselves** [rebound and keep moving] **of every impediment and category of sin** [mental, verbal, overt] **which easily distracts, should keep on exerting ourselves to advance** [forward momentum] **with perseverance with reference to the struggle** [application of doctrine according to precisely correct protocol] **which has been set before us** [goal or objective of the spiritual life],

The great cloud of witnesses to refer to angels, elect and fallen, who observe us regularly.

Removing every impediment is exactly as stated above, any sort of sin, which we remove through the rebound technique (1John 1:9).

God has set forth before us a plan, individually designed for each one of us. Even though, from time to time, we think X should have happened instead of Y, God knows best.

Hebrews 12:2 **By continually concentrating on** [occupation with] **Jesus, our Originator** [positional truth] **and Maturer** [experiential truth] **by means of doctrine** [He accomplished our justification-salvation and

pioneered the protocol plan of God for our sanctification-salvation], **Who instead of the inner happiness which was present in Him** [joy and contentment by utilizing the prototype divine system], **endured the cross, disregarding the shame** [coming into contact with our sins and being judged by the Father], **and then** [after His death, resurrection and ascension] **sat down at the right hand** [place of honor] **of the throne of God** [session].

The way that we concentrate upon Jesus Christ (or are occupied by Him) is the intake of Bible doctrine.

Jesus is both the Author and Perfecter of our faith. That is, the fundamentals of our faith start with Him and having faith in Him. Through the knowledge of His Word, our faith and spiritual maturity grow.

Jesus, in His humanity, also grew spiritually; and, as a result, was a very happy Person. However, He endured the cross on our behalf, despising the shame of the crucifixion; and despising even more taking on the shame of our sins.

God accepted His sacrifice on our behalf and was raised up from the dead and God brought Him into heaven.

Hebrews 12:3 **By all means, consider the One** [Jesus Christ in His humanity] **who endured** [by utilizing the doctrine in His soul] **such hostility against Himself from sinners** [pressure from the opposition], **so that when you become faint** [weary and despondent from living in the cosmic system], **you might not become exhausted in your souls** [the fatigue of reversionism].

There are times when being a believer and growing spiritually brings hostility against us. This might be directly from unbelievers; but it can also come to us indirectly in the Angelic Conflict.

Even under great exhaustion, we are to move forward in the plan of God.

Hebrews 12:4 **You** [believers in Jerusalem in 67 A.D.] **have not yet resisted to the point of blood** [wounded in spiritual battle] **as you continue the struggle against the sin nature.**

Many of the believers in Jerusalem and Judæa were not resisting the attacks of legalism and they were giving in to these attacks. The sin nature likes to sin; but it also likes to adhere to legalism. The writer of Hebrews is encouraging his readers to resist how far off the rails the believers in Jerusalem and Judæa have gone.

Hebrews 12:5 **And so, you have completely forgotten the point of doctrine** [principle] **which was taught to you as sons** [in Proverbs 3:11-12]: **My son, stop rejecting corrective discipline** [child training] **from the Lord, nor become weary** [discouraged & fatigued] **when you are disciplined by Him,**

In Corinth, many believers moved toward gross sins; but in Jerusalem, many believers moved toward legalism. Because of so many believers are moving toward legalism, God has found it necessary to discipline them. It is clear to the recipients of this epistle that many of them are being disciplined by God.

Hebrews 12:6 **For whom the Lord loves** [positive believers with spiritual momentum], **He disciplines** [corrective measures]; **moreover, He scourges** [intensive discipline] **every son whom He accepts** [reversionistic believer].

We are all sons of God through Christ Jesus; and so, we all face divine discipline when we get out of line.

Hebrews 12:7 **Keep on enduring in the face of corrective discipline; God will deal with you as sons** [fair treatment from the Supreme Court of Heaven], **for what kind of son is he whom the Father does not discipline?**

When the believer faces divine discipline, then realize that God does this to you out of love, just as a father would.

Hebrews 12:8 **In fact, if you are without discipline, concerning which we** [members of the royal family] **have all been repeatedly participants, then you are bastards** [unbelievers] **and not sons** [members of the royal family of God].

If you are not receiving any discipline, is God really your Father? Are you really a royal son or heir?

Hebrews 12:9 **Furthermore, on the one hand, we had parents** [fathers] **with reference to our flesh** [human], **strict disciplinarians, and we were respectful; on the other hand, should we not to a much greater degree be under the authority of our Father with reference to our spirits, and keep on living** [a spiritual life with positive momentum]?

We have all had human fathers, and they punished us out of love when we needed it.

Hebrews 12:10 **Moreover, on the one hand, they** [our parents] **tried to discipline us** [their children] **according to that which was customarily recognized** [they did the best they could] **for a few days** [during childhood]; **on the other hand, He** [God the Father] **on the basis of that** [divine disciplinary standard] **which would confer a benefit** [advantageous to us], **so that we** [as super-abounding grace believers] **might receive a share in His divine character** [holiness & integrity].

God the Father disciplines believers according to His perfect standards.

Hebrews 12:11 **Therefore, to be sure, each child does not consider the advantageous thing** [corrective discipline] **which is happening** [in progress] **to be pleasant, but rather grievous. Nevertheless, afterwards** [after reversion recovery], **it yields a prosperous gain of righteousness** [resumption of momentum in the spiritual life] **to those who have been repeatedly trained by it** [positive believers].

The child being disciplined does not appreciate being disciplined at the time, but the idea is, this will guide the child in the correct direction.

Hebrews 12:12 **Therefore, restore strength** [reversion recovery] **to hands which are drooping** [lack of spiritual exercise] **and knees which are feeble** [spiritually disabled],

The way to have your strength restored and to lift up your tired arms is rebound (naming your sins to God); and you brace up your feeble knees with Bible doctrine.

Hebrews 12:13 **And keep following straight wheel tracks** [well-worn spiritual path] **with your feet** [spiritual momentum], **so that a sprain** [crippled spiritual life] **may not become a dislocation** [advanced stages of reversionism], **but rather be restored** [reversion recovery].

Then we look for guidance to get on the correct spiritual path, so that mild divine discipline does not become intensive discipline.

Hebrews 12:14 **Keep pursuing after** [advancing towards] **every category of prosperity** [stage of spiritual growth] **that is according to the norms and standards of experiential sanctification** [within the boundary of God's protocol], **apart from which** [pursuit] **no one shall understand the Lord** [spiritual perception],

We should continue to pursue the Lord according to the norms and standards of experiential sanctification, meaning that we need to stay in fellowship and grow in grace and in doctrine.

Hebrews 12:15 **Exercising personal responsibility, so that no one falls short of** [fails to reach] **the grace benefits from God** [escrow blessings on the road to glory], **so that no root of bitterness ever springs up** [name the sin, isolate it, and forget it] **causing trouble and many** [in the periphery] **become defiled because of it** [cursing by association],

God has a great plan for all of us on this earth, and we should exercise our volition not to fall short of the grace benefits which God has for us. We don't want to end up in heaven and find out that we had truckloads of blessing which we simply did not get due to our negative volition toward God's Word.

Hebrews 12:16 **That there be no sexually immoral person or irreligious person, like Esau, who in exchange for one meal** [frantic search for happiness], **sold his own right of primogeniture** [birthright of the 1st born son].

The Jewish believer to whom this letter is addressed needs to be careful not to be like Esau, and to disregard his own birthright, which all believers have. Had Esau valued his birthright, how much more his life would have been. If you value Bible doctrine and the guidance of God, how much greater will your life be?

Hebrews 12:17 **For you know that afterwards** [too late], **even though he kept on desiring to inherit the blessing** [he thought Isaac would change his mind], **he was rejected; indeed, neither did he find the possibility for a change of mind** [it was a done deal], **although he sought it** [with great sincerity] **with tears** [big crybaby].

The key is *not* emotion. When Esau realized that he had been making the wrong decisions, he even cried about what he had lost when his father blessed Jacob instead. God does not respond to emotions; He responds to good decisions on our part.

Hebrews 12:18 **By all means, you have not approached** [at Mount Sinai] **that which can be touched** [such as the Commandments in stone], **nor burned by fire** [which came out of Mount Sinai], **nor to darkness** [corrective discipline], **even unto blackness** [intensive discipline], **nor to the whirlwind** [sin unto death],

Because so many Jewish Christians were leaning into legalism, the writer of Hebrews contrasts Mount Sinai (where the Law was given) with Mount Zion, where Jesus died for our sins.

These mountains are so different, that the believer should not get them mixed up or think that they can be combined in some way. Mount Sinai was forboding and could not even be touched.

Hebrews 12:19 **Nor the blast of a trumpet** [which announced the giving of the law], **nor the declaration of words** [each commandment was shouted to the people], **which they** [those who were present at Mount Sinai] **who heard, begged that the word** [voice of God enunciating the commandments] **be no longer spoken to them,**

The Exodus generation, upon hearing the words of God, begged Moses to listen and to tell them. They could not bear to hear God directly.

Hebrews 12:20 **Because they could no longer endure that [Mosaic Law] which was being commanded: And if so much as an animal begins to touch the mountain, it shall be stoned to death.**

The people of the Exodus generation could not bear to hear God's voice.

Anyone or thing which touched the mountain faced death (apart from those God allowed onto the mountain).

Hebrews 12:21 **In fact, that [Mount Sinai] which was made visible was so frightening, that Moses said: I was terrified and trembling.**

Even Moses was terrified by this mountain (even though he went up according to God's command).

Hebrews 12:22 **But you are approaching Mount Zion [representing grace, as opposed to the law at Mount Sinai], even to the city of the living God, the heavenly [as opposed to earthly] Jerusalem, and to innumerable angels at a festive gathering,**

Approaching Mount Zion (Sion) is a much different thing. Zion represents God's grace; it represents the festive gatherings.

Hebrews 12:23 **And to the assembly of the first-born ones [Church Age believers get their resurrection bodies first], who have been recorded in the heavens [registered as members of the royal family], and to God [the Father], the Judge over all [humans and angels], and to the spirits of justified ones who have been completed [OT believers in heaven waiting for their resurrection bodies],**

Although the writer of Hebrews uses the well-known noun *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], this is not necessarily a reference to Church Age believers.

I would understand God's firstborn as a reference to Jewish believers (beginning with Abraham, Isaac, and Jacob). However, I can see Brodie's point in considering these to be Church Age believers who get their resurrection bodies first.

I think the emphasis here ought to be upon those receiving this letter, that they are the ones to whom the writer of Hebrews is addressing. He does not necessarily see them as being a totally new kind of believer for the Church Age; but sees them as similar to Jewish believers from the past.

Hebrews 12:24 **And to the Mediator [God is propitiated toward men and men are reconciled to God] of a new covenant, Jesus, and to the blood [representative analogy for the spiritual death of Christ] of sprinkling [looking back to the Holy of Holies] which communicates better things than Abel [his sacrifice].**

Believers are to look to and adhere to Jesus, the Mediator of the New Covenant; and to His blood, which represents His spiritual death. This is so much greater than even Abel's sacrifice.

Hebrews 12:25 **Keep on making sure [with a watchful eye] that you do not turn away from the One [Jesus Christ] who continues to communicate [He spoke the commandments at Sinai, He speaks today through His Word, and He will speak again during the Millennium], for if those [at Mount Sinai] who**

turned away did not escape from the One [Jesus Christ] who spoke doctrine upon the earth, to a greater degree we [members of the royal family] who have turned away from doctrinal communication from the heavens [rejected Bible doctrine],

The author of Hebrews warns the Jewish believers to not turn about from Jesus, Who continues to speak to them. At first, He spoke the believers from the earth from Mount Sinai; but now He speaks to believers from the heavens.

Hebrews 12:26 **Whose voice** [Jesus Christ] **then** [at Mount Sinai] **shook the earth** [there was a literal earthquake as well as His words shaking their souls], **but now He Himself has promised** [in Haggai 2:6], **saying: Once more** [during the tribulation] **I will shake not only the earth, but also the heaven.**

Jesus' voice, on Mount Sinai, shook the earth; but there is a time coming when He will not just shake the earth but the very heaven as well.

Hebrews 12:27 **Moreover, this** [promise concerning the baptism of fire] **once again indicates the removal** [transformation] **of those things** [heaven and earth] **which can be shaken** [human good, dead works], **in the same manner as when they were created, so that those things** [new heavens and new earth] **which cannot be shaken may remain** [divine good receives rewards].

What can be shaken will be shaken by the Lord; the things which cannot be shaken will remain behind.

This means, all that is related to God will remain; anything not connected to Him will be shaken up.

Hebrews 12:28 **Therefore, since we** [Church Age believers] **have obtained an immovable royal power** [sphere of divine power], **let us keep on procuring grace** [striving to live the spiritual life by precisely correct protocol], **by means of which** [residence and function inside the sphere of royal power] **we may keep on serving God in an acceptable manner, with reverence** [occupation with Christ] **and awe** [fellowship with the Father],

Since we believers are associated with an immovable royal power, we should continue to exploit His grace and to continue to serve God in the manner which He requires.

Hebrews 12:29 **For our God is in fact a consuming fire** [divine justice condemns human good and burns it at the Judgment Seat of Christ].

His final warning in this chapter is, God is a consuming fire, which is a reference to His certain judgment.

A Brief Review of Hebrews 13 (Benjamin Brodie's translation)

The subtitles are my own:

vv.	1–8	Concluding Moral and Spiritual Instructions
vv.	9–13	Stay with Accurate Instruction/the Sacrifice Outside the Camp
vv.	14–16	The True Jerusalem and the True Sacrifice
vv.	17–19	Obey Your Leaders and Requested Prayer
vv.	20–21	Doxology
vv.	22–25	Final Greetings

Concluding Moral and Spiritual Instructions

Hebrews 13:1 **Let brotherly-love** [Christian] **continue**.

There is a lot of practicality presented in this final chapter. The author of Hebrews calls for brotherly love (Christian love) to continue. This would have been particularly important, given the struggles of the people who remain in Jerusalem and Judæa.

Hebrews 13:2 **Stop neglecting hospitality** [to fellow believers], **because by this, some have unknowingly entertained angels**.

He tells them to continue to be hospitable to fellow believers. There are a variety of ways in which this is done, everywhere from bringing people into your own home (sometimes this will be done for a traveling speaker); to helping support individuals or families; to giving to various missions (here and abroad).

Hebrews 13:3 **Keep remembering** [by intercessory prayer] **prisoners** [who have been jailed for the stand for Christ] **as though you were fellow prisoners, and those who suffer adversity** [around A.D. 67] **as being yourselves in the body**.

There were many believers who had been thrown into prison; and we read throughout the book of Acts of troublemakers who attempted to get Paul on the wrong side of the law through lying.

Sometimes, people from the outside would be the only lifeline to those on the inside.

Today, there are prison ministries; but there are countries which still jail Christians.

Hebrews 13:4 **Marriage is honorable in every way and the marriage-bed** [sex life] **should remain undefiled, for God will punish sexually immoral persons** [illicit premarital sex] **and adulterers** [illicit post-marital sex].

Marriage is to be between one man and one woman; where the marriage-bed is undefiled (that is, both the man and the woman should be virgins prior to marrying; they will learn about sex together).

Hebrews 13:5 **Maintain a way of life** [pattern of thinking] **without the love of money** [greed], **being content with the things** [and people] **which are at your disposal, (for He Himself said in the past with the result that it stands written today** [in Joshua 1:5]: **I will never ever abandon nor desert you** [divine faithfulness]),

People should live without being overly concerned about money. There is nothing intrinsically wrong with money, making money or saving money; but that should not be the center of your life.

What should be key to security is not money but God's faithfulness to us.

Hebrews 13:6 **So that we** [super-abounding grace believers] **can say with confidence** [quoting Psalm 118:6]: **The Lord is my helper, therefore I will not fear what man may do to me**.

We should be able to do more than simply quote a verse like this; this should be what we believe, and the Lord is our helper, and so we can move throughout life without fear.

Hebrews 13:7 **Keep remembering those** [pastors & teachers] **who lead you** [by authoritative teaching], **who by their nature** [the quality of their spiritual office] **have communicated the Word of God to you** [consistent Bible teaching], **whose doctrine should be continually emulated** [application], **after considering the issue of their way of life** [examining his spiritual priorities].

A teacher, simply by the nature of his vocation, should put doctrine first. Here, the author of Hebrews tells the other congregants to follow that same inspiration.

Hebrews 13:8 **Jesus Christ is the same** [immutability]: **yesterday** [prior dispensations] **and today** [during the Church Age] **and unto the ages** [all future dispensations].

It is interesting that Jesus is said to be the same yesterday, today and unto the ages, as He is the only Member of the Godhead Who has gone through some very big changes. However, this verse refers to His Deity; and that is unchangeable.

Stay with Accurate Instruction/the Sacrifice Outside the Camp

Hebrews 13:9 **Stop being carried away** [they have been seduced into reversionism] **with ambiguous** [deceitful] **and strange** [new age] **teachings, for it is a good thing for the mentality of the soul to be established** [stabilized] **with grace teaching** [doctrines of grace], **not with rotten food, in which no one has received spiritual benefit by walking in.**

Believers are warned not to be seduced by false teachings, where it is clear that they are not what had been delivered to them before. They need to be stabilized by grace teaching; and not revert back to the Mosaic Law and its teachings about food and other similar things.

Hebrews 13:10 **We** [royal priesthood of Church Age believers] **have an altar** [the throne of grace] **from which they** [the Levitical priesthood] **who serve the tabernacle have no authorization** [right] **to partake.**

Church Age believers have an altar which is different from the altar found outside the Tabernacle. The Levitical priests have no authorization in the true altar (as opposed to the type which they are involved with).

Hebrews 13:11 **For the carcasses of those animals, whose blood** [representing the spiritual death of Christ] **is carried into the Holies by the high priest on behalf of sin, are burned** [representing the physical death of Christ on the cross] **outside the camp.**

Speaking of the old altars, the writer of Hebrews reminds his readers that there was a special offering made, where the carcass of the animal was carried outside the camp and burned entirely. No priest, therefore, at any of that meat (no one did).

This was representative of Jesus dying for gentiles, who are outside the camp of Israel.

Hebrews 13:12 **For this reason, Jesus also** [in the same manner as the animal sacrifices], **so that He might sanctify His people by means of His own blood** [representative analogy for His spiritual death on the cross], **suffered** [crucifixion] **outside the city gate** [as was the custom].

Jesus died for the sins of all, and this did not take place within the confines of the Temple complex. His death was for Jews and gentiles alike.

Hebrews 13:13 **So, let us meet face-to-face with Him outside outside the camp** [separation from organized religion], **enduring His reproach** [insults & persecution],

The writer of Hebrews encourages his readers to meet with Jesus outside the camp; which means, outside the confines of Judaism (or the confines of the Mosaic Law).

The True Jerusalem and the True Sacrifice

Hebrews 13:14 **For here** [on earth], **we have no city for continuous living, but we continually seek after the one** [the heavenly city, the New Jerusalem] **which is destined to come.**

It is not the Jerusalem which exists today, the writer reasons, but a holy Jerusalem that we seek.

Hebrews 13:15 **Therefore, let us keep on offering a spiritual sacrifice** [function of the royal priesthood] **of praise** [appreciation of Christ expressed from the altar of Bible doctrine in your soul] **to God** [the Father] **through Him** [Jesus Christ] **through everything** [every occasion], **this** [sacrificial praise] **being fruit from lips which make it a practice to acknowledge His Name** [occupation with Christ].

Our spiritual sacrifice is the spiritual life. By this, we praise God; and this is the fruit of the lips of the believer.

Hebrews 13:16 **Moreover, do not neglect honorable service** [the believer's ambassadorship function] **and fellowship** [communion with the Trinity], **for God is well-pleased with such spiritual sacrifices.**

The Hebrew believer is not to neglect the service of God (that is, the performance of divine good). Living the Christian life is presented here as our spiritual sacrifice, with which God is well-pleased.

Obey Your Leaders and Requested Prayer

Hebrews 13:17 **Keep on putting your trust in** [academic discipline] **those** [pastors & teachers] **who lead** [train] **you and make it a habit to submit to their authority** [in the local assembly], **because they keep continual watch over your souls, as one who will render an account** [at the Evaluation Seat of Christ], **so that they might do this with inner happiness** [knowing that you have grown to spiritual maturity] **and not by means of groaning** [because you are in reversionism], **for this** [sorry spiritual state] **is unprofitable** [disastrous] **for you.**

Bles are to put their trust in well-prepared pastor-teachers and to submit to their authority. This does not mean that your pastor ought to be a drill sergeant who follows you around and gives you marching orders. His authority extends within the four walls of the local church; and the church ground; but nowhere else. We take what we get from the teaching of the Word of God and live our lives based upon that.

Hebrews 13:18 **Keep on praying for us** [intercessory], **for we have been convinced that we should by necessity** [because we are teachers] **possess a good conscience** [according to divine norms and standards], **desiring to conduct ourselves appropriately** [with integrity] **in all things.**

The believer who learns what is necessary will operate his life in accordance with divine norms and standards; and he will have a desire to conduct his life with integrity.

Hebrews 13:19 **Moreover, I encourage you all the more to start doing this** [intercessory prayer], **so that I might be restored to you** [in Jerusalem] **without delay.**

The author of Hebrews requests prayer, and part of the reason is so that he might come to them to make a personal appearance.

Doxology

Hebrews 13:20 **Now, may the God** [the Father] **of prosperity** [spiritual blessings], **Who brought our Lord Jesus out from deaths** [both spiritual and physical], **(the Great Shepherd of His sheep with the blood** [representative analogy for the spiritual death of Christ] **of the eternal covenant** [between God the Father and Jesus Christ, not between God and man]),

Vv. 20–21 are a doxology. The writer refers to God the Father Who brought the Lord Jesus back from deaths (from His spiritual and physical deaths); so that the Lord becomes the great shepherd of the sheep by means of His blood (which is a reference to the spiritual death of the Lord) as a fulfillment of the eternal covenant. The contract is between God the Father and God the Son; as well as between us and God.

Hebrews 13:21 **Train you to spiritual maturity so that you may execute His** [the Father's] **will in every good thing** [meeting divine standards in both priesthood and ambassadorship functions], **continually executing a satisfactory thing** [according to divine standards] **before Him** [the Father] **in us through Jesus Christ, to Whom** [Jesus Christ] **be glory unto the ages of the ages** [eternity future]. **Acknowledge it.**

We are to live a life in accordance with divine norms and standards. We live through or by means of Jesus.

Final Greetings

Hebrews 13:22 **Furthermore, I keep urging you brethren: Listen and accept willingly this treatise** [doctrine] **on exhortation** [experiential sanctification], **in as much as I have instructed you through a few written words** [brief letter].

“Listen to and accept the doctrine which you are learning from this letter,” the writer of Hebrews exhorts.

He refers to this letter as brief, suggesting that he really had a lot more to say.

Hebrews 13:23 **You must** [probably] **know our brother, Timothy, who has been released** [freed from a Roman prison], **with whom, if he arrives without delay** [in the unknown Italian city where Paul is residing], **I will see you** [depends on whether Timothy gets there before Paul has to leave].

At some point, Timothy has been arrested; but at the time of this letter, he has been released. The writer of Hebrews suggests that he and Timothy may come to see those in Jerusalem and Judæa.

I would suggest that there is a good possibility that Luke wrote this book.

Hebrews 13:24 **Salute** [pay your respects to] **all those** [pastors and teachers] **who rule over** [guide] **you, also all the saints. Those from Italy salute you** [mutual respect].

The writer calls for respect toward those in leadership positions.

Hebrews 13:25 **Grace be with you all.**

He calls for grace to be with all the recipients of this letter.

Addendum

Because of the different format of this short commentary, I have decided to put any extensive coverage of the translations used into the Addendum.

The following translations are discussed briefly below:

Modern English Version	Tree of Life Version	Literal Standard Version
Benjamin Brodie's Background	The New Testament: an Understandable Version (by William E. Paul)	About the New King James Version

This gives you the briefest background for the Modern English Version.

Version Information (for the Modern English Version)

The Modern English Version (MEV) heralds a new day for Bibles with the most modern translation ever produced in the King James tradition, providing fresh clarity for Bible readers everywhere with an updated language that doesn't compromise the truth of the original texts. The MEV maintains the beauty of the past, yet provides clarity for a new generation of Bible readers.

The MEV is a translation of the Textus Receptus and the Jacob ben Hayyim edition of the Masoretic Text, using the King James Version as the base manuscript.

The MEV is a literal translation. It is also often referred to as a formal equivalence translation.

The Committee on Bible Translation began its work on the MEV in 2005 and completed it in 2014.

Taken from <https://www.biblegateway.com/versions/Modern-English-Version-MEV-Bible/> accessed October 9, 2022.

Chapter Outline

Charts, Graphics and Short Doctrines

These are the goals or the guiding principles for translating the MEV.

Principles for Translation (for the MEV):

Clear: The MEV is a literal translation (word-for-word), with capitalized references of God. The intent was to translate historical facts and events without distortion while translating in a way that readers of all backgrounds may understand the message that the original authors were communicating to the original audience.

Reverent: Every effort was made to ensure that no cultural or theological agenda was allowed to distort the translation.

Principles for Translation (for the MEV):

Accurate: The goal was to translate Scripture accurately without loss, change, compromise, embellishments or distortions of the meaning of the original text.

The chief editor is James F. Linzey who conceived the MEV and is a graduate of Fuller Theological Seminary. The MEV is a modern translation by 47 translators from a wide range of denominations.

Taken from <https://www.biblegateway.com/versions/Modern-English-Version-MEV-Bible/> accessed October 9, 2022.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are 16 principles followed by the translation team, each of which is given a paragraph is explanation [here](#).

Key Principles for the Translation of the Tree of Life Version

These “Key Principles” were developed and approved by the TLV Bible Society - Board of Directors and under copyright to the Tree of Life Version [Circa - 2009].

1. Restoring the Jewish Name of Messiah

Messiah Yeshua, rather than Jesus Christ. Yeshua is what the Messiah’s mother, Mary (Miriam), called him. Likewise, Messiah should be easily understood as His title, not His last name. When using the term Jesus Christ, this title can be easily mistaken as His surname, especially to those unfamiliar with the teachings of the New Covenant.

2. Restoring the reverence for the four letter unspoken name of יהוה God

The tetra-grammaton, YHWH, will be translated as Adonai in the Old Testament and also in the New Testament when the Old Testament is being referenced. Elohim reveals the fullness of the plurality of God, and will always be used when it is in conjunction with Adonai. When “God” appears in this text apart from the tetragrammaton, it is being translated from Theos (Greek) or Elohim (Hebrew), not YHWH.

3. Restoring the clarity of the difference between the creator and the creation

We will capitalize all pronouns that refer to the deity, of both Father and Son. This allows for all readers to discern easily who is speaking to whom and honors God’s divinity always.

4. Restoring the sacrificial death of Messiah Yeshua to the Torah from which the Good News unfolds

This Bible is committed to renewing the story of hope in the Promised Jewish Messiah by making His message more accessible for all people. Messiah Yeshua’s sacrificial death was not the start of a new religion, but the fulfillment of the covenant that has traveled through time from the seed promised to Eve all the way to the seed sown in Miriam’s womb. The same power that raised Messiah from the dead abides in all who believe, for Jews and Gentiles (non-Jews) alike.

5. Restoring more universal Hebrew terminology previously overlooked in most translations

Key Principles for the Translation of the Tree of Life Version

Examples: shalom, halleluyah, amen, matzah, shofar

6. Adding, with the use of italicizing, on a very limited basis, lesser known Hebrew terms to help the reader better understand some of the lost intent of the original manuscripts

Examples: Ben-Elohim, Torah, mikveh, tsitsit, abba, echad, shabbat

7. Restoring a few key names in the biblical text to a more Hebraic expression to add clarity and reconnect Messiah to His Jewish family

In the original Greek text of the New Testament, names were changed to Greek. We are just changing them back so that their names bear witness to their Jewish Heritage. This list is VERY limited. They include Miriam for Mary, Jacob for James and Judah for Jude. All these names we felt strongly about because they were Yeshua's family members.

8. Clear up confusing language when referring to people not born Jewish in the text

We will be using "Gentile" for non-Jewish peoples of unknown faith distinction. This text will use "pagan" for any person following a faith choice that is not considered 1st century Judaism. We may use "nations" when speaking of people groups not included within the believing "descendants of Israel," whether born Jewish or "grafted in."

9. Clear up confusion between misunderstandings about intent when referring to the terms - synagogue and church

We will be using several different terms for "gatherings" of believers in Messiah...Since these terms [synagogue and church] have often promoted division between Jews and Christians for centuries...

10. Clear up the confusion about the terminology concerning the "Jews" of the New Covenant

...in the New Testament...There were antagonistic Jewish people that disagreed with Yeshua, there were Jewish people that loved and followed Yeshua and there were Jewish people who were undecided about Yeshua. And there were Jewish religious leaders in all three of those categories.

11. Clear up confusion about the terminology of "law"

The 'Torah' will be only used for the laws of the five books of Moses..While the same word in the Septuagint for 'law' is used repeatedly, the New Covenant writers are often referring to different realms of laws in both Jewish and Roman culture. Additionally, sometimes when debating Jewish laws, they are debating Jewish traditions that were commonly followed as "oral laws." When these different debates about the different types of laws of Yeshua's day are only translated as "law" they can end up sounding contradictory.

12. Restoring the earlier work of translators by providing new terms for words whose meaning has become altered by changes in language over the centuries

There are some biblical words whose meanings have changed after centuries of religious persecution.

Key Principles for the Translation of the Tree of Life Version

Case in point, in the 1st century, apostles literally meant “Sent Ones.” And, they weren’t sent just messengers, they were spiritual ambassadors. Yet, today, proselytizing is viewed through a very narrow – often negative lens. We want to adopt more appropriate language for today’s messengers and sincere followers: Emissaries (instead of apostles), kedoshim (instead of saints).

13. Restoring the Jewish culture of Yeshua’s day through art and documented Biblical holiday observance

14. Restoring the Jewish order to the books of the Old Testament

15. Focusing upon the principle of gender equality, not gender neutrality

We acknowledge that when a word like “man” or “brothers” is used, it sounds like that the writer is only talking about men and excluding women, but that is not the case! Messiah actually teaches that women and men should be treated as equal before God.

16. Keeping unity within our Theological Review team as they work together on the entire text

Quite obviously, not all of these principles play a part in each and every chapter of Scripture.

This was taken from here:

<https://tlvbiblesociety.org/pages/key-principles> (accessed October 15, 2022)

Each point had a paragraph or two of additional information, some of which was edited out. There is a further explanation done by video for each point available on this same page (you could spend a couple of hours, if you wanted, to understand what this translation group meant to do).

The team who put this together: <https://tlvbiblesociety.org/pages/about-us>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The principles listed below come from the LSV’s own website.

The Key Principles For the Literal Standard Version

Literal

A modern, literal, word-for-word (formal equivalence) English translation of the Holy Scriptures.

Elegant And Easy To Read

Significant improvement over previous literal translations, including Robert Young's excellent Young's Literal Translation.

Accurate Translation

Preservation of verb tenses and consistent use of words wherever possible. The most literal English translation of The Holy Bible.

From <https://www.lsvbible.com/> where much more information about this translation is available.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Literal Standard Version has a copyright © 2020 by Covenant Press and the Covenant Christian Coalition. I classify this Bible as a Literal, almost word-for-word, rendering of the Scriptures.

There is more information about Mr. Brodie if you follow that link out.

The Background of Benjamin Brodie

I've been sending my work in Microsoft Word documents to various individuals over the past couple of decades. Cyberspace is a much better way to share my efforts.

No two theologians have ever agreed on everything in Scripture, so don't be surprised if you find something here that upsets your theological applecart. Relax. He will straighten me out when I get to heaven!

You're probably wondering if you can trust my exegesis. Of course you can! I obtained my exegetical training from professors at Western Theological Seminary, Dallas Theological Seminary, and Regents College. Do I have any theological beliefs that color my work? Like every other student of the Word, of course I do! In case you want to know what some of them are, I'm going to share a few of them with you here.

This was taken directly from <https://www.versebyverse.com/background.html> (accessed October 30, 2022).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The translation made by R. B. Thieme, Jr. came directly from his study of Hebrews.

I have used An Understandable Version (AUV) below. What is found below is information provided in the introduction to the translation itself (which I took from e-sword).

Sometimes I include this information in part for myself. I have been using some of these translations for 10–20 years, and there are times when I do not really know what the intent was of the translator.

The New Testament: an Understandable Version (by William E. Paul)

THE NEW TESTAMENT: AN UNDERSTANDABLE VERSION
by William E. Paul

This version of the New Testament was produced by consulting several Greek-English interlinear texts, a large number of English translations, and then confirming the meaning of each word from exegetical commentaries. Its purpose was to enhance the personal understanding and spiritual devotion of its publisher, his family members and those persons especially interested in Bible versions.

Copyright 1994, 2003

First Edition, 1995

Second Edition, slightly revised 2003

Third Edition, additional slight revision 2005

WHAT'S IN A NAME?

Why use the term “understandable” in describing this version? Are not all Bible versions understandable? Well, they certainly are to the ones who produced them! And that is the very purpose

The New Testament: an Understandable Version (by William E. Paul)

for this one. The term “understandable” simply means that the words used are familiar to Bill Paul and convey what he believes the inspired writers were saying. Notice the title includes the word “an,” also. That means there are certainly many other understandable versions, but this one happens to express meaning in a way that offers maximum understanding to the one who produced it. In other words, of the many understandable versions available, this one says it best ... for me!

WHY ANOTHER ONE?

Probably the most frequently asked question by those who pick up a new version is, “What? Another version of the New Testament?” Akin to that one is the question, “Is there really a need for another one?” I guess I would have to answer, “I wanted a better understanding of the New Testament and this seemed the best way to acquire it.” You see, the reason for this version is that it fills a need. It afforded me the opportunity of taking a more serious and detailed look at each verse of the New Testament writings with a view to seeing what it actually said and meant. But, could not that have been done by reading one of the approximately 350 English translations in my personal collection? Yes and no! A number of them were read, and still not every verse or passage resulted in a clear understanding. (Probably because I, like you, read over some verses and thereby miss the meaning). So, the decision was made to attempt making a personal version, intended to provide me with a better understanding of the New Testament Scriptures.

This version may be unique in that it does not guarantee to be exactly what the Holy Spirit inspired the original writers to record. Instead, this work represents only what I understand those writers to be saying. There is a difference. Since this version is intended principally for personal use, it should be kept in mind, in the likely event that it falls into other hands; this is what Bill Paul understood the writers to be saying. Many Bible versions are said to be “better,” “closer,” “easier,” “simpler,” “clearer,” or “plainer” renditions of the original, inspired (Greek) documents. No such claim is being made for this one. I am not saying that everyone else must accept this version as “the most accurate one.” I, more than anyone else, am aware of its weaknesses. And yes, you may possibly find some deficiencies in its clarity of expression, in its use of proper wording, and especially in its interpretative portions. In a work of this magnitude, done by a person with limited abilities, this is inevitable. So, if you feel led to offer advice or suggestions, they would be most welcome.

The time spent working on the basic translation of this version consisted of several hours a day for twenty-three months. During that time I produced an average of twelve verses per day. However, the additional hours spent in the planning, layout, proof reading, typing, retyping, rereading and making the final corrections extended the project for another five months.

The experience of working on this version proved a special blessing. The insights gained in the process of trying to determine what each word, sentence and verse meant were very enlightening. Even though I had read the entire Bible from several translations (and the New Testament from even more), this endeavor has proven to be more rewarding than any previous reading of the New Testament.

HOW WAS IT DONE?

The rendering of each New Testament verse involved reading and studying it at least five times. It was first written out in long hand in spiral notebooks after the sources mentioned below were carefully

The New Testament: an Understandable Version (by William E. Paul)

consulted. Then, it was reviewed for proper syntax and style as it was being typed into the computer. Next, the computer printouts were reread carefully (three times), and numerous corrections and changes in wording were made each time before the final draft was placed on computer and appeared in its present form. I am deeply indebted to my dear wife, Bethel, for reading much of the manuscript carefully, and suggesting numerous ways to improve the clarity and wording of many passages. In the course of producing this version, as many as thirty English translations were constantly consulted, especially on difficult words and sentences, and some of the readings from those that provided the clearest understanding were selected and used. Especially useful was The Translator's New Testament, prepared by the British and Foreign Bible Society for use by those preparing a version from the English language instead of directly from the Greek only.

This version was not rendered from a Greek text only for two reasons: [1] While I am familiar with New Testament Greek, having studied it in college, I do not consider myself an authority in the Greek language. (However, I did constantly consult the Nestle-Aland, 26th corrected edition (1986) Greek text, and the United Bible Societies, 4th corrected edition (1993) Greek text, with their English interlinear readings, among the original language reference works utilized). [2] The fact that I have also utilized so many English translations, most of which were made by highly competent Greek scholars, afforded me access to the studied conclusions of capable and experienced people in the field of Bible translation. (The cumulative number of years of New Testament Greek scholarship consulted would easily be in the hundreds). So, this version involved a considerable amount of evaluation and utilization of some of the English words used in the various New Testament translations which appeared to me to be the most understandable, and which best conveyed the meaning of the Greek text. However, in many cases, the wording I used was not found in any of the translations consulted. And, of course, the final choice of words, carefully selected and utilized, rests squarely upon me and I assume full responsibility for the rendition of every verse.

Also, throughout the work, the words eventually chosen were determined only after a constant examination of commentaries and atlases which were carefully studied to determine proper antecedents and to confirm historical, geographical, cultural, circumstantial and theological details. (A list of over 120 reference works used in the preparation of this work is available on request).

The words or phrases in brackets ([]), not in bold face type, are entirely mine and do not generally contain words found in any other text. Instead, they are inserted for the following four reasons: [1] To clarify the meaning of a sentence. For example "He went to the city [of Jerusalem]." The words "of Jerusalem" are not in any Greek text but helped me to keep the sense of the narrative in clearer perspective. These insertions generally do not interrupt the flow of the sentence. [2] To explain a word or phrase. In doing this the letters "i.e." (meaning "that is") are used. For example "he was a Pharisee [i.e. a strict sect of the Jewish religion]." These insertions tend to interrupt the flow of the sentence, but seemed worthwhile to me since they explain a word or phrase and thereby enhanced the meaning of the passage. [3] To provide information of a geographical, historical or cultural nature. These insertions are always introduced by the word "Note." They definitely interrupt the flow of the sentence and even the thought. But they are felt to be very helpful in gaining a better understanding of the passage. (Many translations place such items in the footnotes, but here they are placed within the text so as to insure a greater likelihood of being read). An example of this use of brackets follows the passage in Matthew 5:13, where it says that salt was "good for nothing except to be thrown out into the roadway and walked on by people [Note: This was mined salt which, when losing its 'saltiness' due to exposure to the sun or rain, was simply disposed of by being dumped onto the roadway where people walked]."

The New Testament: an Understandable Version (by William E. Paul)

Also, an occasional “Note” will include a brief explanation of the foregoing verse when it seemed helpful in understanding the passage better. Such “notes” are admittedly interpretive. [4] Brackets are frequently used to enclose words supplied to complete a sentence. These words usually do not have counterparts in the original Greek text and are used somewhat like the italics of the New American Standard Version. Sometimes they take the form of inserting an ellipsis, for added clarity. For example, “they say [the right things], but do not do them.” The words “the right things” are not found in any Greek text, but I add them, in brackets, to complete the idea of the sentence. So, because of such extensive use of brackets, it would be better if this version were approached as a tool for careful study rather than being read aloud or as a public reading. Bold-face type is viewed as the Biblical text, while bracketed material ([]), in non-bold type, is the translator’s. The flow of the Biblical text was required to be adjusted at times, however, to accommodate this bracketed material and to make for a smoother sentence.

This version takes the liberty of substituting a common or proper noun for a pronoun in many instances. For example, if the text actually says, “They came...” or “He said...,” this version may substitute “Jesus and the apostles came...” or “The Pharisee said...” This was felt to be helpful in identifying to whom the nearest antecedent pronoun referred and was done to enhance understandability.

Another element of this work is the frequent substitution of another word for “And” when appearing at the beginning of a sentence. It seems the Greek language uses “And” to start a sentence far more frequently than is customary in current English usage. For this reason, many translations simply drop the “And,” considering it a redundancy. In this version such an “And,” when used as the first word of the sentence, is often rendered “Then,” “But,” “Now,” “So,” or just dropped altogether. This liberty is taken only when such words appear not to alter the sense of the passage in any way and was done for the purpose of enhancing the understanding.

Finally, considerable care was given in an attempt to express the exact meaning of each word, verse, sentence and passage with a minimal amount of paraphrasing. Remember, a primary objective has been to make it understandable, while at the same time remaining as true to the best Greek manuscripts as I was capable of producing.

This was taken directly from the Bible information tab which is found in e-sword.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

About the New King James Version

The NKJ is a modern language update of the original King James Version. It retains much of the traditional interpretation and sentence structure of the KJV.

The NKJV was commissioned in 1975 by Thomas Nelson Publishers. One-hundred-and-thirty respected Bible scholars, church leaders, and lay Christians worked for seven years with the goal of updating the vocabulary and grammar of the King James Version, while preserving the classic style of the of the 1611 version.

About the New King James Version

The task of updating the English of the KJV involved many changes in word order, grammar, vocabulary, and spelling. One of the most significant features of the NKJV was its removal of the second person pronouns "thou", "thee", "ye," "thy," and "thine." Verb forms were also modernized in the NKJV (for example, "speaks" rather than "speaketh").

From <https://www.biblestudytools.com/nkjv/> accessed December 16, 2022.

[Chapter Outline](#)

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