

## The Book of HEBREWS Study Guide

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### Introduction

Although debated among scholars as to the authorship of this book, it has been traditionally attributed to the Apostle Paul. I admit, looking at it in the Greek language, it does seem to be a little more “polished” than that of the apostle’s other writings. But in all fairness, the text is written to Hebrews, who had a much greater knowledge of the Scriptures than did “Gentiles” and would dictate a different approach that could account for a lot of the differences. I speak a few other languages, and things don’t always translate well from one language to the next. I also have seven kids, all two or three years apart in age. And there are times when I have to speak differently in terms of vocabulary, and analogy, to get my point across because of the difference in knowledge accumulated by each child. So, my point is, for me personally, I don’t care who wrote the book. It is, I believe, incontestable, that the book should be a part of our Bible. And for this study, I too, will attribute it to the Apostle Paul.

As I have spent extremely intense study in this book, one thing I’ve discovered is that the book of Hebrews has a very strong eschatological tone. Some may not know what that means. Eschatology refers to the very last days written about in Scripture, the “end of the age”. Hebrews is very much about perseverance... the hope of the inheritance and not quitting on Christ when things get tough. What I didn’t realize is that Hebrews deals with the very end times of the bible in very much detail... particularly in chapters 3 and 4, and especially chapter 10. It actually talks about the time of tribulation. It talks about the coming of the Antichrist. You don’t see it in most English translations because of the way it is translated. But Paul is actually quoting passages from the Old Testament that are so misunderstood because of so much added theological baggage, or bias interaction, that it is unbelievable. And I am going to show you the quotations as we get to them. That’s for later, as we go through the book.

The point that I want to make is that I have discovered, very clearly, that the book of Hebrews is not only intended for the early Christians to persevere in their times of trouble, but it was written to be a book that would endure to the last days and give instructions for Christians living on the verge of Christ’s coming kingdom. And really, that being the case, it ranks right up there with the book of Revelation, being intended for that end time generation (ETG) of Christians. You will see that as we progress through the book, that that is clearly the case. For example, in chapter two, turn to chapter two of Hebrews for just a moment. Actually, let’s start with the last verses of chapter one...

**Hebrews 1:13 NKJV** - But to which of the angels has He ever said: "Sit at My right hand, Till I make Your enemies Your footstool"?

**Hebrews 1:14 NKJV** - Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Now that is talking about those who are right on the verge of the Second Coming of Christ. And he says that angels are sent to attend to them.

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**Hebrews 2:1 NKJV** - Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

**Hebrews 2:2 NKJV** - For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,

**Hebrews 2:3 NKJV** - how shall we escape if we neglect so great a salvation,...

Now he is talking about Christ's second coming here; And how are we going to escape the same kind of judgment Israel received, unless we persevere as well. So you can see that there is that tone dealing with the end of the age. We see that in many other places in Hebrews as well.

So he is speaking to us, people. I want you to get that. This book is not just a history book about what happened in the past and what the Apostle Paul wrote to the early Christians. He wrote the book with the understanding that his words would be needed by the end time generation Christians, which is us. So this book, even though it isn't directed directly to us, the tone of the book clearly has that implied. So you should take this book as a book that was written to us living in the last days.

I like to translate the books of the Bible as I study them, for my own personal learning... for my own instruction. Because as you translate something it forces you to deal with absolutely every nuance of the grammar and you don't miss so much like you would in just a regular study. You really get to the root of what is being said.

Hebrews is constantly quoting the Greek Old Testament, the Septuagint. And there are quite a few places in Hebrews where it is quoting the Old Testament and most commentators do not even realize it is quoting the Old Testament.

The Apostle Paul, as he is teaching the Jews, these are Jewish Christians he is speaking to in the book of Hebrews, he uses a style of teaching that was common among the Jews of the time. The Jewish rabbis had a certain way of teaching, and here is how it goes... they would be speaking along in their monologue then they would quote a sentence, sometimes only a phrase or word from the Old Testament scriptures, and because the Jews were so well versed in the Old Testament that just quoting that little phrase or word, it would immediately bring to mind that passage that that quotation was coming from. And knowing what that passage was about, and having been taught those passages repeatedly all their lives, they would then understand what the Apostle Paul was saying and be able to sort of import the whole context from that passage into the point that he was currently making. By just a brief quote, they instantly knew and understood that passage.

And that is the way the book of Hebrews was written. But, unfortunately, what has happened in Christianity, and it's a shame, is that Christians don't study the Old Testament as they should. And they don't have the historical background of the Old Testament. And they don't know these Old Testament quotations when they come across them. They just think, "Okay, these are the words of the Apostle Paul." No. He is quoting something... something very important that is coming from the Old Testament, usually from the Psalms in Hebrews. And he is bringing that to bear on his argument. And if you don't understand that he is making a quotation, and if you don't understand the context from which the quotation comes, you really miss the point that he is making.

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So what has happened to the book of Hebrews, and this is true of most modern commentators, if you read the way they understand Hebrews, it has a meaning, in the way that they explain it, that is so foreign to Jewish thinking, its unbelievable. And so foreign to the passages that they are actually quoting from in the Old Testament, it makes total nonsense of the passage. Unfortunately, Christianity has drifted so far away from its source, which is based on this Jewish/Hebrew thinking and Old Testament scriptures, that people just so badly misunderstand Hebrews. It is a real shame. This is why I want to go through the book of Hebrews. I want to point out these connections.

The book of Hebrews truly addresses the basis for our faith. Of all the books in the New Testament, in fact, the book of Hebrews is almost certainly the best book for strengthening our faith with regard to enduring through difficult times. And I am of the opinion that difficult times, especially for Christians, are here; and more difficult times are coming our way. I do believe we are nearing the beginning of the final seven years prophesied by Daniel... And as we go through our studies on this site, I will prove that statement with Scripture. That is the sole reason for starting this website. Family and friends have said the truth of Christianity needs to get out to others more direly. The current state of Christianity is completely broken. It is not of our Lord and Savior, Jesus, the Christ.

In today's "Christianity", a lot of pastors preach these little "discourses", you know, little twenty-minute sermons with their scattered little Bible verses, then the rest of it is psychobabble; or stories about themselves, or sports analogies, or something unnecessary for the learning of the Scriptures. They do this in order to help you feel good about yourself, or your job, or whatever. And all those things might be well and good, might have a place for some, but they don't give us the substance that is necessary for the foundation for achieving a strong faith that can carry believers through the most difficult times, like the loss of a loved one, for example, death, or cancer, or divorce. Divorce, even in Christian circles today, is quite prevalent. There are some tough things that come people's way.

That is not to say that no one is helped in today's churches. The church still does a tremendous amount of good, and I wouldn't want to be in a world without them, but as Paul wrote about in 2 Thessalonians, chapter two, the church will, and is, falling into apostasy. It's time to open our eyes.

One of the things Paul talks about in Hebrews is the hope that we have as an "anchor of our souls", (Hebrews 6:19). An anchor gives stability to a boat so it will not drift away. One of the greatest dangers for Christians is that they are inclined to drift away from the Gospel of the Christ, Jesus, and reliance on Him. Ultimately, many people drift away from the faith altogether. And in today's society, it is even encouraged. That is a very tragic situation. Hebrews helps to prevent this from happening by reinforcing the promises God made in order to give us hope. So let's dive in and see just how it does that.

### **The Setting of the Book of Hebrews**

Turn in your Bible to John chapter 8. I want to read a little bit of foundational material here. The book was written in the middle of Jewish persecution of Christians. The persecution of both Jewish and Gentile Christians. There isn't much in this book that shows the strife between the Jews, particularly the Jewish leaders, and Christians, but I think we need a little understanding of the conflicts that were taking place at the time in order to get a better picture of what what going on at the time.

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Look at John 8:37... This is Jesus speaking with the Jewish religious leaders in Jerusalem.

**John 8:37 NKJV** “I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you.

**John 8:38 NKJV** “I speak what I have seen with My Father, and you do what you have seen with your father.”

**John 8:39 NKJV** They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham.

**John 8:40 NKJV** “But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this.

**John 8:41 NKJV** “You do the deeds of your father.” Then they said to Him, “We were not born of fornication; we have one Father; God.”

**John 8:42 NKJV** Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

**John 8:43 NKJV** “Why do you not understand My speech? Because you are not able to listen to My word.

**John 8:44 NKJV** “You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

**John 8:45 NKJV** “But because I tell the truth, you do not believe Me.

**John 8:46 NKJV** “Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?

**John 8:47 NKJV** “He who is of God hears God’s words; therefore you do not hear, because you are not of God.”

The persecution that the Jewish Christians suffered was in part to instigate the people against the Christ by the Jewish leadership. Looking at this passage, why do you suppose the Jewish leadership hated Jesus so much? It was because He exposed their lies and hypocrisy. And here He was very blunt with them. They claimed to be the “Children of God” or the “Children of Abraham”, but Jesus said they were the “children of the devil”.

Now He wasn’t making a blanket statement of all Jews in general as being children of the devil, and there are some that say that is the case; He was making a statement of those Jews who opposed Him personally.

In this day and age, the truth really tends to get twisted until it is in a 180 degree direction, so I have to make that caveat. Didn’t Isaiah say something like that?

**Isaiah 5:20 NKJV** - Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!

Turn over to John 9:13.

**John 9:13 NKJV** They brought him who formerly was blind to the Pharisees.

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This is talking about a man that was born blind that Jesus had healed of that blindness. He was brought before the Pharisees.

**John 9:14 NKJV** Now it was a Sabbath when Jesus made the clay and opened his eyes.

**John 9:15 NKJV** Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."

**John 9:16 NKJV** Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

The Pharisees are judging Jesus based on legalism. It is basically legalistic regulation that they had put on the Sabbath.

**John 9:17 NKJV** They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet."

**John 9:18 NKJV** But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

**John 9:19 NKJV** And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

**John 9:20 NKJV** His parents answered them and said, "We know that this is our son, and that he was born blind;

**John 9:21 NKJV** "but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself."

**John 9:22 NKJV** His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue.

**John 9:23 NKJV** Therefore his parents said, "He is of age; ask him."

**John 9:24 NKJV** So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner."

**John 9:25 NKJV** He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see."

**John 9:26 NKJV** Then they said to him again, "What did He do to you? How did He open your eyes?"

**John 9:27 NKJV** He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?"

Don't you just love this guy's sarcasm. It makes me feel warm and fuzzy inside... but that's just me.

**John 9:28 NKJV** Then they reviled him and said, "You are His disciple, but we are Moses' disciples.

**John 9:29 NKJV** "We know that God spoke to Moses; as for this fellow, we do not know where He is from."

**John 9:30 NKJV** The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!

Why do you think this guy said that? Why didn't they know where He was from? The prophecies of Isaiah were that He would open the eyes of the blind, open the ears of the deaf, and that the lame

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would walk, etc. It was prophesied that when the Messiah came this would happen—Isaiah 35. (The whole chapter, ten verses, but in particular verse 5.)

**Isaiah 35:5 NKJV** Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped.

Their own Scriptures tell them who would open the eyes of the blind. It would be the coming Messiah. So he is saying to the Pharisees that this is a strange thing because “He opened my eyes”.

**John 9:31 NKJV** “Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him.

Now we have a blind guy instructing the religious leaders; and they do not like that at all. Remember, the religious leaders were the ones that held “seminary degrees” in the time of Jesus. Do you see a common parallelism of then, and today’s modern pastors and churches? I certainly do.

**John 9:32 NKJV** “Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.

**John 9:33 NKJV** “If this Man were not from God, He could do nothing.”

**John 9:34 NKJV** They answered and said to him, “You were completely born in sins, and are you teaching us?” And they cast him out.

Ever get that kind of a reaction before? I could tell you some stories. Well, this is the sort of attitude that the religious leaders had towards Christ, and to those who followed Him.

In Acts 4, right after Christ ascended into heaven, and Peter and the other Apostles began preaching the Gospel, they were arrested and brought to the Temple, and they were beaten and commanded that they were not to preach in the name of Jesus anymore. Peter and John, in a round about way, told the Pharisees that they weren’t going to listen to them... for them to judge whether it was right for them to listen to the (the Pharisees) or to God. Peter said, “We ought to obey God rather than men.”—Acts 4:19; 5:29. Christ had commanded them to preach, so they did.

In Acts 7, Stephen was arrested for preaching the Gospel of Christ, brought to trial before the Pharisees, and he basically recounted all of Israel’s history to them... all the cases where Israel had rebelled against God and His prophets. In fact, turn to Acts 7 in your Bible...

What I am trying to show you as we get into the book of Hebrews is how confrontational these two groups really became. Look at verse 51. These are the words of Stephen; he had been arrested and was on trial.

**Acts 7:51 NKJV** “You stiffnecked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

**Acts 7:52 NKJV** “Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

**Acts 7:53 NKJV** “who have received the law by the direction of angels and have not kept it.”

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**Acts 7:54 NKJV** When they heard these things they were cut to the heart, and they gnashed at him with their teeth.

**Acts 7:55 NKJV** But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

**Acts 7:56 NKJV** and said, “Look! I see the heavens opened and the Son of Man standing at the right hand of God!”

That was an identification of the Messiah, by the way, because David prophesied in the Psalms that the “Son of Man” would sit at the right hand of the Father until His enemies were made His footstool in Psalm 110. And Jesus had given the title Son of Man to Himself in reference to Daniel 7:13.

**Psalms 110:1 NKJV** The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.”

**Daniel 7:13 NKJV** - “I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him.

Back to Acts...

**Acts 7:57 NKJV** Then they cried out with a loud voice, stopped their ears, and ran at him with one accord;

**Acts 7:58 NKJV** and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul.

**Acts 7:59 NKJV** And they stoned Stephen as he was calling on God and saying, “Lord Jesus, receive my spirit.”

**Acts 7:60 NKJV** Then he knelt down and cried out with a loud voice, “Lord, do not charge them with this sin.” And when he had said this, he fell asleep.

He was the first Christian martyr, after Jesus’ crucifixion. He was killed out of their anger for his exposing their hypocrisy.

Now turn to 1 Thessalonians, chapter 2. Recall that as the Apostle Paul began his missionary journey, as he went from place to place, one of the very first things he would do, in fact, the very first thing he would do when he came to a new town, was to go into the Synagogue. He would try to preach Jesus Christ to the Jews in the Synagogues. They would listen for a little while, but then, on almost every occasion, they became angry with him. In fact, they became envious. On one occasion he was beaten, stoned, and left for dead.

This is a Greek church. Thessalonica was a Greek city.

**1 Thessalonians 2:13 NKJV** For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.

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**1 Thessalonians 2:14 NKJV** For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they did from the Judeans,

He is saying that the Greek Christians suffered at the hand of the Greeks the same way that the Jewish Christians suffered at the hands of the Jews.

**1 Thessalonians 2:15 NKJV** who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men,

**1 Thessalonians 2:16 NKJV** forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost.

According to this passage, not only were the Jews persecuting the Apostles and other Jewish Christians, but they were also trying to stop them from preaching the Gospel to the Gentiles. Everywhere they went, the Apostles were being opposed by the Jews for their preaching of Jesus.

Now turn to Hebrews 10. The book of Hebrews is so titled because it is written to Hebrews. Hebrews are ethnic Jews. And these were Jews that had become Christians. We would call them Messianic Jews or Messianic Christians today. Paul mentioned persecution that his own readers had endured in chapter 10.

**Hebrews 10:32 NKJV** But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings:

“Illuminated” is a metaphor for having received knowledge. It is talking about having received the knowledge of Christ. For example, God had hidden who Jesus was in the Old Testament from the Jews that they would later crucify Him.

**1 Corinthians 2:8 NKJV** - which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

If Jesus had never been crucified, there would have been no atonement for sin, and we would all still be doomed.

**Hebrews 10:33 NKJV** partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated;

**Hebrews 10:34 NKJV** for you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven.

When the Apostle Paul was arrested in Jerusalem, he was hauled off to Caesarea, and put in prison to await trial; the Jewish Christians came and ministered to Paul. And because of that, they suffered for it. And he is calling them to remember the struggle that they had. It seems even their property was confiscated because of their assisting Paul in his ministry.

So we see there was a great deal of persecution. And that kind of persecution permeated throughout the land while the Gospel was spreading. It became very difficult to endure, especially for Jews in



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Judea, and to maintain their faith in Christ, at least in a public way. So in order to get along, a lot of Jews sort of backed off of their Christian faith. And some of them even came to a point where they even renounced Christ in order to avoid the persecution. So Paul wrote the book of Hebrews to fortify their faith; and he does it through knowledge. He does it by teaching them about the inheritance that is to come.

Turn to Hebrews 6.

**Hebrews 6:13 NKJV** For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself,

**Hebrews 6:14 NKJV** saying, “Surely blessing I will bless you, and multiplying I will multiply you.”

**Hebrews 6:15 NKJV** And so, after he had patiently endured, he obtained the promise.

This is a quotation from Genesis 22:16-18. But if you go back and read chapter 22 you will see that the promise included several things... it included that he would become a great nation, it included what we call the whole Abrahamic Covenant, which also includes the fact that He would give Him the land as a permanent possession.

**Genesis 22:15 NKJV** Then the Angel of the LORD called to Abraham a second time out of heaven,

**Genesis 22:16 NKJV** and said: “By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son;

**Genesis 22:17 NKJV** “blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.

**Genesis 22:18 NKJV** “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

Back to Hebrews...

**Hebrews 6:16 NKJV** For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute.

**Hebrews 6:17 NKJV** Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath,

**Hebrews 6:18 NKJV** that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.

**Hebrews 6:19 NKJV** This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,

“Immutability” simply means incapable of mutation, unchangeable.

If you look at verse 18, “That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation...” Paul adds “we” to the promise. He applies it to himself as well as his readers. You can see from Galatians 3 that we are also part of the inheritance after Jesus.

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Then it says, "...who have fled from refuge," that is refuge from persecution, "to lay hold upon the hope set before us." What is the "hope" he is referring to here? This "hope" refers back to something previously stated. It is the promises that God made to Abraham in that covenant; and the fact that after Abraham obeyed God when it came to Isaac, God then repeated the oath and this time He said He is going to swear with an oath.

So there was the original oath then God again swore that He would fulfill His promise. So the Apostle Paul is telling us here that this is our hope as well. He says that this is our hope set before us.

Now let me ask you a question. What is hope? As it is used (the word) in Scripture, what is hope? Hope is specific to the future. Paul defines hope for us in Romans 8. He said we don't hope for what we have seen because if we have seen it what do we still hope for? What he is saying is that once something has been fulfilled it is no longer hope. Once you reach your goal, it is no longer a goal because you have reached or obtained it. It is kind of like tomorrow never comes because there comes a point when tomorrow becomes today and therefore tomorrow was never obtained. Hope is for what we have not yet seen. Hope involved faith. We rest in hope as though it has already happened through faith.

What is life without hope? It is very dismal. It is not worth living. Hope is what gives meaning to life. I don't care what kind of situation you're in, you are hoping for something better. Hope can help you get through even the toughest of things. Well, if we put our faith in the promises of God, we can get through difficult times as well. This is what he is talking about here.

**Hebrews 6:19 NKJV** This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,

If you recall, on Yom Kippur (the Day of Atonement), the priests, would go behind the veil of the "Holy of Holies" with the blood of the goats. God had told Moses, when He gave these commandments for the priests to do that, if they did anything wrong with regard to what He told them to do, He would strike them dead. It was such a serious threat that the Jews used to tie a rope around the priest's leg just in case he did something wrong and dropped dead they could then drag his body out.

God demonstrated what He would do if His commandments were not kept by striking dead a man who was not a priest that touched the Ark of the Covenant when it began to fall during transport. This happened on King David's watch and David got angry with God for doing this. The man was only trying to help. But God told him that His commandments would be met exactly as He had said and there would be no compromise. God struck fear into their hearts because of that. God was not only to be revered, but also feared.

Now what is this passage referring to when it refers to the veil?

**Hebrews 6:19 NKJV** This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,

What is the presence behind or within the veil? In the Jewish mind, it was the presence of God. They didn't have direct access to God at this time.

**Hebrews 6:20 NKJV** where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

Christ Himself is in the presence of God. We cannot see Him now. He is not here on earth. But He has entered the Holy presence of God the Father on our behalf. I want you to get the picture. Paul uses an anchor as a metaphor. He is saying that we, as Christians, have an anchor in Jesus to be in the presence of God. That anchor is the hope in the promises that God made with Abraham.

Let's talk a minute about the style of teaching in the book of Hebrews. It is a Jewish style, called a rabbinic style. The rabbis in Paul's day taught a certain way. What they would do is recite little phrases from the Old Testament. They would be teaching and reading along and then quote, sometimes only a part of a verse; sometimes only a word; but a "good Jew" knew his Old Testament scriptures. So every time the Apostle Paul is teaching in the book of Hebrews, in fact, on every single page you will find multiple times where he would quote little short excerpts from Old Testament scripture. Quite often he doesn't quote very much of a passage. But the only way you can understand the book of Hebrews properly, is if you go back and look at these quotations and where they come from and understand the context that they are in and bring that context into Hebrews. (In fact, the whole New Testament should be studied that way.) To the Jewish mind, that little passage, because they knew the Old Testament scriptures so well, would be enough to understand the context for which Paul was currently speaking. He is writing to Jews who knew the Scriptures very well.

Unless we look at the context of the Old Testament in order to understand what Paul is saying in Hebrews, we will miss the point because we do not know the Scriptures the way the Jews did, or do.

One more thing... the text that is quoted in your Old Testament scriptures in Hebrews is **not** the text that Paul quoted from. Paul, as did the other Apostles, quoted from the Septuagint. The Septuagint is a Greek translation of the Hebrew Scriptures, done by Jews, into Greek. Greek was the trade language of the day. Hebrew was becoming a dead language, much like Latin is today. The Jews, aside from a select few priests, spoke Greek, not Hebrew. The Egyptian pharaoh, Ptolemy II (309-246 BC) or Ptolemy Philadelphus, had an extensive library. He became interested in the Hebrew profits and Scriptures so he sent a delegation to the Temple in Jerusalem to ask the leadership if they would send translators that would translate their Hebrew Scriptures into the Greek language so he could put them in his library. This work survives today and is known as the Septuagint.

The Hebrew Scriptures that are used for our current Bibles were copied over and over, and bias about Christ crept in along the way. The Hebrew Scriptures became corrupt in that manner. The Septuagint is without bias toward Christ because it was written about 250-300 years before Christ came on the scene. The Jews are not sympathetic to Christ. The Septuagint was translated by Jews, priests from the Temple, in Jerusalem, but does not have the anti-Christian bias.

We have these two Old Testament translations that have come down to us... the Septuagint and the Hebrew text. Unfortunately, the Jews did not always translate the text accurately. And we know this because many times when the New Testament quotes the Old Testament the renderings are different than what you will find in your Old Testament. Every quote in Hebrews comes from the Greek version of the Old Testament, the Septuagint.

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I want to show you two places where this makes a huge difference. The Apostle Paul is trying to make a point here. And if you use the Hebrew translation, you can't make that point. The statement he is making to prove his point is not even found in the Hebrew text.

Look at Hebrews 1:5-6...

**Hebrews 1:5 NKJV** For to which of the angels did He ever say: "You are My Son, Today I have begotten You"? (Ps. 2:7) And again: "I will be to Him a Father, And He shall be to Me a Son"? (2 Sam. 7:14)

**Hebrews 1:6 NKJV** But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him." (Deu. 32:43 LXX)

That final quote, "...Let all the angels of God worship Him." is not in the Hebrew text of our Bible today.

### Compare:

**Deuteronomy 32:43 LXX** Rejoice, you heavens, with Him, and let all the angels of God worship Him; rejoice you Gentiles, with His people (cf. Romans 15:10) , and let all the sons of God strengthen themselves in Him; for He shall avenge the blood of His sons, and He shall render vengeance, and recompense justice to His enemies, and will reward them that hate Him; and the Lord shall purge the land for His people.

**Deuteronomy 32:43 NKJV** "Rejoice, O Gentiles, with His people; For He will avenge the blood of His servants, And render vengeance to His adversaries; He will provide atonement for His land and His people."

There is another phrase in Romans 15:10 which is also quoted from here (LXX).

**Romans 15:10 NKJV** And again he says: "Rejoice, O Gentiles, with His people!"

What this tells us is that the version of the Scriptures that the Apostles were actually using, which was the Septuagint, differs from our Old Testament that the Jews have handed down to us. The Dead Sea Scrolls, which came 1000 years before our version of the Old Testament text, nearly to the time of Christ, confirm, in many, many instances, the Septuagint (LXX). And the LXX came 250-300 years before Christ.

For that very reason the Greek Orthodox Church uses the LXX as their Old Testament text. The Apocrypha books were later added by the Catholic Church and should not be in the LXX either.

Let me give you one more example. Turn to Hebrews 10:5

**Hebrews 10:5 NKJV** Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me.

**Hebrews 10:6 NKJV** In burnt offerings and sacrifices for sin You had no pleasure.

**Hebrews 10:7 NKJV** Then I said, 'Behold, I have come; In the volume of the book it is written of Me; To do Your will, O God.'"—*LXX-Psalm 39:7-9; MT-Psalm 40:6-8*

## TAWA

**Psalms 40:6 NKJV** Sacrifice and offering You did not desire; **My ears You have opened.** Burnt offering and sin offering You did not require.

**Psalms 40:7 NKJV** Then I said, “Behold, I come; In the scroll of the book it is written of me.

**Psalms 40:8 NKJV** I delight to do Your will, O my God, And Your law is within my heart.”

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**Psalms 40:6 LXX** Sacrifice and offering You did not desire; but **a body You have prepared for me;** whole burnt offering and sacrifice for sin You did not require.

**Psalms 40:7 LXX** Then I said, Behold, I have come; in the volume of the book it is written of me,

**Psalms 40:8 LXX** I desired to do Your will, O my God, and Your law in the midst of my heart.

Now “...a body You have prepared for me” is the very phrase that the Apostle Paul then goes on to explain and prove his case from. But it is not even in our Hebrew translation. It has been changed to something entirely different.

Another example is Psalm 22:16 where it says, “...they pierced my hands and my feet.” The Jewish bible has something entirely different.

**Psalm 22:16 Complete Jewish Bible** Dogs are all around me, a pack of villains closes in on me like a lion [at] my hands and feet.

It has nothing to do with the crucifixion. And this is a prophesy of Christ, it is clear in the passage. The older Hebrew text of the Psalms, that is, the Hebrew text that is older than our Hebrew text, which was found in the Dead Sea Scrolls, confirms the Septuagint. Our Bible does say “...they pierced my hands and my feet.” But that is because it came from the LXX. But the English translators don’t always make those corrections. What that shows is that the Masoretic text that our Bible is based on has been changed by the Jews over time in some places.

What God has done for us is, not only did He let the Jews preserve the Old Testament text, He has sort of like an insurance policy, He had it translated, by Hebrews, I might add, in ancient times into another language so that there would be a completely separate stream where they wouldn’t mix because they were people with different languages coming down where you have sort of like “checks and balances”.

Quite often the Apostles will make quotes and statements that are not in the Hebrew Bible. But they are in the Septuagint version. So if Christ and the Apostles used the LXX, I think I will too. One thing we know for sure as Christians, when the Apostle Paul is making a point from words that are in the Septuagint but not in the Hebrew Bible, those are the true words. That is what was actually originally written. And anything that doesn’t have those words would have been corrupted.

As we go through this book, we are going to try to understand it in its historical sense. We are NOT going to do what most Christians do when they read the book of Hebrews, that is they look at it through their own world view in modern times. They think, “What does this mean to me?” What we want to know is, what does it mean, period. And what did the Apostles mean when they wrote it down? In order to understand that we have to understand the historical context in which it was written. We have to understand the background that their readers come from. What we are going to

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try to do is to transport ourselves back to the time of Christ and the Apostles as Jewish Christians going through all this persecution and try to understand what we are being told in our Bibles with regard to perseverance, because that is what this is all about.

What the Apostle Paul will do in this book is he will show how God has been faithful in the past. Therefore, we can rely on His promises to be faithful in the future. And in doing so, we can be sure that, through our hope, we can endure anything that Satan will throw our way.

Look at Hebrews 5 for a minute. Paul is talking about Jesus...

**Hebrews 5:10 NKJV** called by God as High Priest “according to the order of Melchizedek,”

**Hebrews 5:11 NKJV** of whom we have much to say, and hard to explain, since you have become dull of hearing.

**Hebrews 5:12 NKJV** For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.

**Hebrews 5:13 NKJV** For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.

**Hebrews 5:14 NKJV** But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.

Paul, in a sort of gentle yet rebuking manner, is rebuking the Jewish believers for their ignorance for the principles for the things of God taught in the book of Hebrews. He calls them “babies... unskilled in the Word.” Unfortunately, that describes more than 95% of Christianity today. If you feel that you are “unskilled” in the Word, and if you feel that you are in need of a whole lot of knowledge of God, it’s not entirely your fault. It’s just not taught much. People do not know how to study God’s word. I hope in this study of Hebrews, that, not only are you going to learn some of the things that God’s word teaches, but I hope you will learn **how** to study God’s word.

You will learn more in Hebrews about God’s overall plan than any other book. You will be able to understand the Bible as a whole. What the core message of the Bible really is, is taught in Hebrews. It is also taught in a certain style. And we are going to follow the Apostle Paul’s style. We will comment about the way he teaches as well as the things he teaches.

By learning these things you will learn how to handle the Old Testament scriptures. We will learn how to interpret the Scriptures the way that Paul interpreted them. When Paul taught, he taught by the authority of the Holy Spirit. The Apostle Paul did not simply declare something to be so, even though he had the authority to do so as an apostle of Jesus, the Christ. Now on occasion he did do that; but it is not his normal teaching practice in his epistles. When there were not things that were previously talked about in scripture, he did do that. But that was not his normal practice. The Apostle Paul is a very good Apologist for the Christian faith.

Let’s first define our terms. Do you know what an Apologist is? It is a person that can answer back the attacks on the Christian faith and make a good solid defense of the Christian faith. The Apostle Paul was an exemplary example of an Apologist of the Christian faith.

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Every Apologist knows that you don't just go around saying that this and that is so. You have to first agree on some sources that everybody agrees are true and then you base your arguments on these sources. This is exactly what Paul does. He starts out accepting the premise that his readers have. His premise was that what the prophets, Moses, said was true. As a Jew, every Jew would agree with that. What Moses and the Prophets wrote is true; it's the word of God. Then what Paul does is make his point and then argues from the text of the Old Testament to support his point. Every point that the Apostle Paul makes as he progresses through the book of Hebrews he supports with Old Testament text. So we will spend a lot of time in the Old Testament as we study the passages in Hebrews.

### **How to study the Bible:**

#### **Principles of Biblical Interpretation:**

1. The original Scriptures are infallible.
2. Grammar cannot be violated.
3. Interpret within the historical setting. (Historical context and culture)
4. Interpret Scripture progressively. (New revelation compliments and builds on older revelation, never contradicting it.)
5. Reject all doctrines that defy sound logic. (Reject mutually exclusive ideas.)
6. Agreement with God's nature and with all other acknowledged doctrines. (God never acts contrary to His revealed nature. God is not the author of confusion.)
7. Literal meaning has priority over non-literal interpretation.
8. Whenever possible, trace the history of modern doctrines. (See how, when, and why doctrines became polluted and/or became dogma.)

You might also add:

\* The Scriptures, illuminated by the "Breath of God," are entirely sufficient to fully equip the man of God without any human sources.

\* The Apostles' spiritual discernment must always be followed to unlock and explain the "mysteries" concealed in the Old Testament Scriptures.

If these "issues" are to become "doctrine" for me, they must hold up to all of these rules. It's the scientific method for Christian doctrine.

These principles are intended to remove personal bias and faulty presuppositions as much as possible. The first seven principles guide our handling of Scripture. They would be entirely sufficient if we did not have nearly 2,000 years of theological baggage pointing to our modern understandings of Scripture. Most of us are not new to Christianity or to the Scriptures. We have been indoctrinated for many years by various denominations and the pastors and teachers in our churches. Some of us have also been indoctrinated by Christian college and/or seminary professors, reading required theological source material, and the various theological systems of the schools we attended. This exposure "colors" our thinking and imposes biases and presuppositions, most of which **do not** reflect the pristine teachings of Jesus, the Christ, and His apostles. (The truth of this statement is illustrated by the fact that there are a multitude of Christian churches, groups, and denominations that do not agree with each other on even the fundamentals of the Gospel message or

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the Christian faith. Yet the average Christian just assumes that the church he/she happens to attend is preaching and teaching the whole truth and nothing but the truth. But why should that particular church or denomination be error-free while all of the other thousands of churches and denominations are teaching error? This simple fact should drive Christians to investigate further. Unfortunately, most are too lazy, or simply do not know how.) Most Christians are oblivious to the fact that their minds have been conditioned to assume certain things as being true and other things as being anathema and heretical without solid proof. Most have not even attempted to apply Paul's admonishment objectively or thoroughly, "Test all things; hold fast what is good." – 1 Thessalonians 5:21 NKJV. It is simply "bein' Berean". That's a reference to Acts 17:11.

**Acts 17:11 NKJV** - These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.

It is because of this Theological baggage that the eighth principle listed is absolutely critical if we expect to arrive at the whole truth. This principle provides a check against the possibility that we might have overlooked something important, or are still being influenced by personal biases of which we are not aware. If our conclusions cannot be found in the writings of the earliest Christians, we need to know why. The last thing we want to do is come up with something unique that was not taught by Jesus or His Apostles and thus faithfully passed on to the earliest Christian assemblies. Worse yet, we do not want to teach something that was considered heresy by the earliest Christians who were instructed by the Apostles. Heresy is a doctrine that came about AFTER the Apostles. You've heard the old adage, "If it's new, it's not true. If it's true, it's not new." Jesus warned that many Christian pastors and teachers will be cut in pieces and cast in with unbelievers or be beaten with lashes when He returns (Luke 12:41-48). Referring to this, James warned that Christian teachers will receive a much harsher judgment than the average Christian (James 3:1). These threats and admonitions should be taken very, very seriously.

So let's get into the book of Hebrews. Just one last note. This particular study will be very thorough and repetitive in some instances in order to help solidify what is being learned, but to also help learn **how** to study scripture.

### Chapter 1

#### God sent us His Son, the Heir of all things, the Creation

**Hebrews 1:1 NKJV** - God, who at various times and in various ways spoke in time past to the fathers by the prophets,

Greek 1:1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατέρας ἐν τοῖς προφήταις,

ETGV 1:1 God, formerly speaking at many times and in many ways to the fathers in the prophets,<sup>(1)</sup>

Notes:

(1) Zechariah 1:1-6; Luke 6:22-23; Luke 11:47-51; Acts 7:51-53

Comments:



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Which god? The God. There were lots of gods in Paul's time... as there are today. But here he is making sure that they know it is the God that spoke in times past through the prophets. What Paul is doing in this verse is that he is appealing to an authority for everything he is going to say in this entire book... the God who spoke through the prophets. Then he adds something... verse 2...

**Hebrews 1:2 NKJV** - has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

Greek 1:2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν·

ETGV 1:2 upon the conclusion of those days<sup>(2)</sup> spoke to us in the Son<sup>(3)</sup> whom He appointed Heir of everything,<sup>(4)</sup> through<sup>(5)</sup> whom He also fashioned the ages.<sup>(6)</sup>

Notes:

(2) ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων (lit. "upon the end of the days those.") Most English translations have incorrectly rendered this clause as "in these last days." The "days" refers to the days of the prophets from Moses to John the Baptist. That Jesus' ministry overlaps slightly the ministry of John the Baptist perfectly explains this statement. Paul was not calling the first century the "last days" as some have wrongly supposed. (cf. Matthew 11:12-13; Luke 16:16).

(3) Paul reminded his readers of Jesus' parable of the vineyard owner who sent his servants the prophets to collect the fruit, but the rebellious fathers beat and abused them (Matthew 21:33-41). Lastly, He sent His own Son. Jesus' parable was based on Isaiah's prophecy of YHVH's vineyard (Isaiah 5).

(4) Psalm 2:6-9 describes the promise to the Son of God on the same day that He was begotten out of God. He was then appointed to be the heir of all nations and the whole world by God.

(5) The Son as God's Agent actively participated from the first day of creation week in God's entire plan for human history. The preposition διὰ when taking a genitive case object means "through," referring to agency (instrumentality) which requires the actual presence and active participation of the Son in the stated action. (The preposition διὰ with the sense "because of / on account of," without requiring active presence, can only be expressed if διὰ takes an accusative case object). All of God's working through the active participation of His Son is expressed as διὰ plus genitive case object. This applies to God's having creating everything through the Son (John 1:3, 10; 1 Corinthians 8:6; Colossians 1:15-16; Hebrews 2:10). It applies to God's performing all of Jesus' miracles through Him (John 3:1-2; Acts 2:22; Acts 10:38). And it applies to God's providing redemption for mankind through the Son's active participation (John 3:17; Romans 1:5; Romans 5:9; Romans 8:37; 2 Corinthians 5:18-19; Galatians 4:9; Ephesians 2:18; Colossians 1:20; Hebrews 7:25; 1 Peter 1:21; 1 John 4:9).

(6) The sequential ages were predetermined through the Son according to the six days of creation week, with the Kingdom of Christ being the Sabbath (seventh millennium). See notes on Hebrews 4:1-11, Hebrews 11:1-3, and 2 Peter 3:1-12. Many translations incorrectly have "worlds."

Comments:

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**Hebrews 1:2 NKJV** - has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

Now to a Jew, when you start talking about the “Son of God”, the walls go up immediately. To Jews the idea of the Trinity is an anathema (abhorrent). And here is where modern Western Christians get into some trouble. They tend to try to defend their point by saying that even the Hebrew text itself proves them wrong about there being only one God and no son.

Look at Deuteronomy 6:4.

**Deuteronomy 6:4 NKJV** - “Hear, O Israel: The LORD our God, the LORD is one!

The Jews use this verse to say that there is only one God and He has no son. Christians will use this same verse to say that the text proves the Jews wrong and the Christian right because the word for God here is ‘Elohim’ (#H430) and is plural, which refers to more than one god. The same word is used in Genesis 1:1... “In the beginning God...” In Hebrew the “im” ending is plural. Just like as Gentiles we are called guim in Hebrew. (Goy would be singular.)

You have to understand a little bit about Hebrew grammar to understand this. In Hebrew, when you have a plural title, and this only seems to apply to titles, it may be singular in actuality even though it is spelled in the plural. And the way you can tell the difference is whether the verbs or adjectives associated with it are plural or singular. If the adjectives and verbs that are modifying it are singular, then it is referring to a singular. The way we know that to be true is because other words in Hebrew follow that same rule.

I want to show you a couple of examples. What I am telling you is that just because Elohim is plural it is implying that God is a plurality of persons, technically that is **not** true. The Jews, who know the Hebrew better, don’t buy that argument. And they have shown why that argument is false. So Christians ought not to use that argument if we are trying to prove that God is a plurality in hopes of supporting a trinity doctrine.

Look at Genesis 3:5 in your Bible for just a moment. This is, of course, the serpent talking to eve.

**Genesis 3:5 NKJV** - “For God knows that in the day you eat of it your eyes will be opened, and you will be like **God**, knowing good and evil.”

Compare the NKJV to the Old King James Version... which is correct in this case.

**Genesis 3:5 KJV**) - For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as **gods**, knowing good and evil.

The words ‘shall be’, in the Hebrew text, are a future tense plural verb. I might add it is also plural in the Greek text. And ‘gods’ is plural in the Greek and Hebrew texts as well. It should be translated ‘as gods’ plural. Now it is the use of the plural verb with the plural noun, Elohim, which shows that it is intended to be plural. But if we had a singular verb or adjective modifying Elohim (God), then it should be understood as being singular.

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The same is true even in English. If I said, “He is going to the store.” (Of course we are talking about the subject verb agreement in English.) The subject, in this case, the pronoun ‘he’ is singular and so is the verb. If the subject were plural, ‘they,’ then the verb changes to plural as well. I don’t say, “They is going to the store.” If English were Hebrew ‘they is’ would be correct, **but only** when the noun is a title. It is called the ‘**majestic plural**’ whenever that happens in the Hebrew language. It is intended to say something great about the subject. The way we know this is because other terms in Hebrew in the Old Testament do the same thing.

I’ll give you two examples of that. Go to Isaiah 19:4

**Isaiah 19:4 NKJV** - And the Egyptians I will give into the hand of a cruel master, And a fierce king will rule over them,” Says the Lord, the LORD of hosts.

We are focusing on the words ‘cruel master’ here. In Hebrew, the word ‘cruel’ is an adjective and it is singular, but master is in the plural. You can see that it was translated as though it were in the singular... a cruel master. Well, by putting the word cruel in the singular and master in the plural it would have the meaning of an extremely cruel master. It is showing ‘greatness’ for lack of a better word, to the title.

It is not that there is a grammatical error in the Bible. And it shouldn’t be translated as cruel masters, plural, because the adjective ‘cruel’ is singular. Normally there should be agreement between those, in English.

By the way, this is a feature of Hebrew, not of Greek. Greek always has agreement between the verb and subject or the adjective and subject.

One more example: Malachi 1:6.

**Malachi 1:6 NKJV** - “A son honors his father, And a servant his master. If then I am the Father, Where is My honor? And if I am a Master, Where is My reverence? Says the LORD of hosts To you priests who despise My name. Yet you say, ‘In what way have we despised Your name?’

The word ‘honors’ is a verb and it is singular. And the word ‘master’ is plural here. It is the exact same thing that we see with ‘Elohim’. You can see that it is translated in the singular in your Bible... and it should be. But it is a plural noun, and it is a title in Hebrew. It means something great about the master. This is why in the Hebrew grammar they call this feature the majestic plural. This is what we see applied to God as well as to people in the Hebrew of the Old Testament. It is just a feature of the Hebrew grammar and we should not read more into it than that.

We Christians should not consider the word Elohim as meaning a trinity and use it as an argument for proving a trinity. But that is not the point that is being made. If you use that argument to a Jew or someone who knows the Hebrew grammar, they will laugh at you. You will discredit, in their eyes, anything else you have to say.

Now, back to the topic at hand... this idea of a son... remember, everything Paul is going to preach and teach about, he is going to draw from the Old Testament. Where does the Old Testament talk

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about the Son of God? Here is what he is saying, the same God that spoke through the prophets in the Old Testament, has now in recent times (last days, in verse 2) spoken to us through His son.

Now, who is His son and does He have a son? This is a question almost any Jew would immediately ask. And remember Paul is trying to convince Jewish Christians. If He does have a son, can you prove it from the Old Testament scriptures? Look at Psalm 2:7. (See also Isaiah 9:6; Daniel 3:25, 7:13)

**Psalms 2:7 NKJV** - “I will declare the decree: The LORD has said to Me, ‘You are My Son, Today I have begotten You.

**Psalms 2:8 NKJV** - Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.

These are the words of the Christ, Jesus, written 1,000 years before He was born. The prophet David wrote them. Psalm 2 is going to pop up repeatedly in the book of Hebrews.

What we are going to find as we go through Hebrews is that there are several passages from the Old Testament that Paul is going to keep bringing up to make his points from.

So we can see that the scriptures indicate that God has a son. Look at Isaiah 9:6-7.

**Isaiah 9:6 NKJV** - For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

**Isaiah 9:7 NKJV** - Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

Looking at this text, whose son is it talking about? Who is the father of that son? David. Of course all this points back to the covenant that God made with David. What is the Davidic Covenant? It is important that we know these things in order to fully understand the scriptures.

Many years after Abraham, when God gave the throne of Israel over to David, He promised David that one of his descendants would sit upon his throne and reign forever. Now right away red flags should go up, because who lives forever? Some say that one of his descendants would sit on the throne. In other words, the Davidic Dynasty would last forever. But that is not actually what the prophecies say. The promise was that his son would live forever. Of course, the Jews knowing this, and reading the promises that God made to David, they expected that when the Messiah (the Anointed One) came, he would reign forever.

When you start reading the Gospel accounts (Matthew 21:9, and 21:15, Mark 11:9-10, Luke 1, and John 12:13) you see that there was an expectation of the people for the coming of the son of David. Do you remember what Jesus said when He was riding the donkey, on what a lot of people call Palm Sunday, down from the Mount of Olives towards the Temple? “Hosanna\* to the son of David.”

\* Strong’s #: G5614 – Hosanna (Oh Save!)

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**ΩCΑΝΝΑ** - ὠσαννά - hōsanna (ho-san-nah')

Of Hebrew origin [H3467] and [H4994]; oh save!; hosanna (that is, hoshiana), an exclamation of adoration: - hosanna.

Why did they call Him the son of David? Because they were acknowledging that He was that coming promised king that would reign forever. Well, He got nailed to a cross instead. But that was the expectation.

The Jews did not completely understand that not only was Jesus the son of David, but He was also the Son of God. And how could that even be possible? Paul is going to tell us. But before we go there to look at it, I want you to look at Matthew 22. Jesus actually posed this riddle to the religious leaders of His day. In fact, Jesus was often talking over the heads of people. Not many, if any, actually understood what He was talking about. Because He had so much knowledge of the things of God and they didn't. Didn't Jesus say to the Samaritan woman, if she had known who it was she was talking to she would have asked Him for that "living water". They didn't know. Just like she had no idea what Jesus was talking about. Well, Jesus did that to many people. Others He spoke to in parables. Not even the Disciples understood Him. He had to explain to them in private.

This is a classic riddle that Jesus left for the Jewish leaders and if they could solve the riddle they could understand who Jesus was and where He came from, as well as what His purposes were. Look at Matthew 22:41...

**Matthew 22:41 NKJV** - While the Pharisees were gathered together, Jesus asked them,

**Matthew 22:42 NKJV** - saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David."

Here He is asking them a theological question about what the Christ was supposed to be. He wasn't asking them about Himself. They were expecting the Christ (or Anointed in English), or the Messiah (Hebrew), or Christos (Greek), to come. That title refers to that Promised King from the line of David that would come and rule over Jerusalem forever.

Here is the Christ, Jesus, asking them about the coming Christ. He is saying, let Me ask you a question about the Messiah. Jesus is about to put them in their place, so to speak.

**Matthew 22:42 NKJV** - saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David."

Any Jew would know that because it was the prophesy of the Old Testament scriptures. They had a quick answer. They knew their theology.

**Matthew 22:43 NKJV** - He said to them, "How then does David in the Spirit call Him 'Lord,' saying:

Jesus is asking them, "Then why does David call Him 'master'?" Then Jesus quotes Psalm 110.

**Matthew 22:44 NKJV** - "The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool"?"

## TAWA

“The LORD (Jehovah) said to my Lord (master, **ΚΥΡΙΩ** [κύριος] in Greek #2962)”. This is David speaking. David is the king of Israel. There was no “man” over the king. In Israel, David had no master. He was the king. Jesus quotes this Psalm to the religious leaders and then asks... verse 45...

**Matthew 22:45 NKJV** - "If David then calls Him 'Lord,' how is He his Son?"

**Matthew 22:46 NKJV** - And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

How is He his Son? Isn't that a great riddle? They didn't know the answer. Part of the answer is in Psalm 2. "...You are My Son, Today I have begotten You." What they needed to figure out was how that God could father a child and that child still be the son of David. In hindsight, we all know how He did it. The Virgin Birth. The New Testament tells us. But the Jewish leadership didn't know.

His, that is Jesus' adopted father, Joseph, was also a descendant of David. That is how God did it. What's even more amazing is that God also cut off the line of David after Jeconiah, son of Jehoiakim, son of King Josiah, which was the last good king of Israel. And said that a descendant of Solomon, which was the son of David, would never again sit at the throne.

In Matthew 1 and Luke 3 we are given two genealogies for Jesus, the Christ. The problem that a lot of people have is that those genealogies are different. Luke's genealogy begins with Adam and goes to David. Matthew's genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons, Nathan on Mary's side, and Solomon on Joseph's side, with Solomon being the line of the kingship.

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. Both are from the line of David. In the Joseph genealogy, there is a man named Jeconiah. God cursed Jeconiah (he was also called Coniah), stating that no descendant of his would ever sit on the throne of David.

**Jeremiah 22:30 NKJV** - Thus says the LORD: 'Write this man down as childless, A man who shall not prosper in his days; For none of his descendants shall prosper, Sitting on the throne of David, And ruling anymore in Judah.'

God, in essence, ended the line of David being rulers, thereby keeping His word about denying any descendants from Jeconiah being on the throne of David; yet at the same time, allowing someone from the line of David to still sit on the throne, keeping His word to David. Jesus will sit on the throne in the heavenly kingdom. (*and take notice that 'heavenly' is an adjective here and not a noun; this addresses another unbiblical doctrine that 99% of Christianity today holds to. I won't go into that now because it is a completely different course and we are here studying Hebrews.*) The point is that Jesus is not a biological descendant of Jeconiah, but He is through the lineage of Mary. Joseph, being the earthly father of Jesus, which entitles Him to the throne, as any adopted son would be for any other king.

God Himself is the only one that could make opposing promises and make them both happen as promised. It is actually quite amazing.

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Let's go back to our passage in Hebrews... We've got a problem here. Son of David, Son of God. Let's read verse 2 again.

**Hebrews 1:2 NKJV** - has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

The "heir of all things", that clause should immediately point you to Psalm 2. Paul appealed to the 2<sup>nd</sup> Psalm, which describes the preeminence of the Son of God as the future King in Jerusalem (Mt. Zion), the Heir of all the nations and the whole earth, which God promised Him. **Psalm 2:6-9 LXX** "*But I was established as King by Him on His holy hill of Zion, declaring the Lord's decree: The Lord said to Me, 'You are My Son, today I have begotten You; Ask of Me, and I will give you the nations for Your inheritance, and the ends of the earth for Your possession. You shall shepherd them with a rod of iron; You shall shatter them like a potter's vessel'.*" This text forms the basis for the entire book of Hebrews; and constantly points to the hope of the co-inheritance of all who remain in Christ.

Then it also says, "...through whom also He made the worlds;" Paul is adding another very important concept here. And it is a concept that is only derived by inference through OT scriptures. It is not specifically stated, but it is inferred. This person that is prophesied by David is also the Creator. And this is really expanding the mind of the Jews as to who the Christ is. He is essentially saying the Son of God is the co-Creator. Now how can that be?

First let me tell you, which many may already know, that word "worlds" is actually **ΑΙΩΝΑΣ** (αἰῶνας) in Greek and refers to time, eons (G165), not "worlds" as in planets. There are some misplaced ideologies due to this word as well. That is why it bares mentioning.

Now what did John say?

**John 1:1 NKJV** - In the beginning was the Word, and the Word was with God, and the Word was God.

**John 1:2 NKJV** - He was in the beginning with God.

**John 1:3 NKJV** - All things were made through Him, and without Him nothing was made that was made.

**John 1:4 NKJV** - In Him was life, and the life was the light of men.

The Jews wouldn't have read this passage yet but Paul is implying it. The Gospel of John didn't come about until around 96AD. Hebrews was written about 66-67AD. I just want us to have a complete understanding of what is going on is why I mention John's passage.

The Old Testament does say...

**Genesis 1:26 NKJV** - Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

But I don't know whether or not this passage falls under the 'majestic plural' argument. I haven't researched it. But in English the "us" and "our" statements sure sound as if the Hebrew is plural.

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The very next verse is...

**Genesis 1:27 NKJV** - So God created man in His own image; in the image of God He created him; male and female He created them.

And says, “God created man is His (singular) own image...”

We know from the NT that Christ was co-Creator. I am just thinking of where in the OT that the Jews might have known that as well. But the truth is I haven't researched it. I only just thought about it as I was reading this.

Hebrews verse 3...

**Hebrews 1:3 NKJV** - who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

Greek 1:3 ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμόν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

ETGV 1:3 Who, being the radiance of the glory<sup>(7)</sup> and exact image of His Being,<sup>(8)</sup> even carrying everything<sup>(9)</sup> with the declaration of His power,<sup>(10)</sup> having<sup>(11)</sup> made a purging of our sins, took His seat<sup>(12)</sup> at the right side of the Majesty in the highest.<sup>(13)</sup>

Notes:

(7) John 1:14; John 17:5

(8) He was “the image of the invisible God” to mankind (Col. 1:15), the Presence (lit. Face) of God in the Old Testament (Isaiah 63:9 cf. Exodus 23:20-23; Exodus 33:12-16) since God cannot be seen by mortals (John 1:18; John 5:37; Colossians 1:15; 1 Timothy 1:17; 1 Timothy 6:16; Hebrews 11:27; 1 John 4:12, 20).

(9) The Son is the one who carried Israel throughout her history. “And the Messenger of His Presence [lit. “face”] saved them; In His love and in His pity He redeemed them; And He bore them and carried them all the days of old” (Isaiah 63:9); “... in the wilderness where you saw how the LORD your God carried you, as a man carries his son, in all the way that you went until you came to this place” (Deuteronomy 1:30-31). Cf. Exodus 23:20-23; Judges 2:1-4; Isaiah 46:3-4.

(10) Of the Son Paul wrote: “everything has been established together through Him” (Colossians 1:17).

(11) The Majority Text and Textus Receptus adds “through Himself” but this cannot be correct since one cannot be an agent of himself.

(12) Psalm 110:1-2 “The LORD said to my Master, ‘Sit at My right hand, Till I make Your enemies Your footstool.’ The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!” Christ's being seated at the Father's right hand is the prelude to His taking His place as King of kings in fulfillment of Psalm 2.

(13) All of the conditions and actions of the Son in verses 2-3 are listed in chronological order: 1) the promise of the inheritance to Him on Day one when He was begotten, 2) His role in fashioning the ages in advance, 3) His being the radiance of the glory and exact



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image of God in His interactions with Adam, the patriarchs, and Moses, 4) His carrying Israel in the wilderness, 5) providing atonement for sin through His death, 6) taking His seat at God's right hand.

### Comments:

Note the word 'being' there is a present participle. It describes a continuous state of existence. "Who being the brightness of His glory and the express image of His person," is describing His total existence. That would include in OT times. The Son is the express image and glory of the Father. Where do we see that being revealed in the OT? Exodus 3... Moses and the burning bush that was not consumed. In verse 2 of Exodus 1 the term "The Angel of the LORD" is who appeared to Moses in the flame of fire out of the middle of the bush.

**Exodus 3:2 NKJV** - And **the Angel of the LORD** appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.

Then as you continue reading you find out that God wanted to send Moses back to Egypt to free the people of Israel from Pharaoh. Then Moses, later in the conversation with God, asked, "Who am I that I should go to Pharaoh and that I should bring forth the sons of Israel from Egypt to free them?" (Exodus 3:11) Then down in verse 14 God told Moses to say that, "I AM" has sent you. And He used it as a proper name.

**Exodus 3:13 NKJV** - Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"

**Exodus 3:14 NKJV** - And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, '**I AM** has sent me to you.'"

Well, in John chapter 8, when Jesus was arguing with the Pharisees He used that same phrase, "I AM" as a proper name for Himself; And in the present tense form, as it was in Exodus.

**John 8:58 NKJV** - Jesus said to them, "Most assuredly, I say to you, before Abraham was, **I AM**."

So who does that tell you was in the burning bush talking to Moses? He is also referred to with the title "The Angel of the LORD" in Exodus 1:2. That tells us that Jesus was the one in the burning bush talking to Moses. And there are several other places in the Bible where Jesus is referred to as "the Angel of the LORD".

Also, if we read in John 1 we find that the Bible tells us that no one has ever seen God.

**John 1:18 NKJV** - No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

So how do we reconcile that with all the times in the OT where someone is said to have seen God face to face? It means that Jesus was the God of the OT... not God the Father. And when we look at it that way, the entirety of the Bible harmonizes. That tells us that we have the correct interpretation and understanding.

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Go to Proverbs 30:4 in your Bible. Remember Psalm 2 talks about the Son of God? Well, Proverbs also talks about the Son of God.

**Proverbs 30:4 NKJV** - Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know?

“Who has ascended into heaven, or descended?” That is an important statement because John made that statement about Jesus in John 3.

**John 3:13 NKJV** - “No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.

I know that in most Bibles these are considered the words of Jesus, but if Jesus is here on earth speaking to Nicodemus, how is He currently in Heaven at the same time? The majority of **later** manuscripts add “who is in heaven,” but the oldest manuscripts **do not** contain this clause. The perfect tense of the verb “has ascended” requires that Jesus was in heaven when this statement was made, and the addition of “who is in heaven” no doubt was meant to reinforce this in order to indicate that verse 13 was John's commentary rather than the words of Jesus. John's commentary starts in verse 13 and goes through verse 21, though some ‘red letter’ Bibles have these verses in red.

This verse also points to another misunderstanding that 99% of Christians believe today. But again, I will not go into it here because we are studying the book of Hebrews. But let me just say that the Christianity of today is NOT the Christianity of Jesus' time.

Let's get back to our passage in Proverbs.

**Proverbs 30:4 NKJV** - Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know?

Another riddle... this is King Solomon asking his fellow Jews, “What is the name of God” and “What is His Son's name.” It seems that Solomon knew more than what we know based on what little is written in the Bible about him. He knew that God the Father had a son. But the OT Hebrews, sometimes I just refer to them as ‘the Jews’, didn't know that God had a son. Even though we can find many passages in the OT, their Bible, that talk about the Son. And in the Septuagint there are even more passages that reference the Son of God and in the Hebrew text.

The point is that Solomon is asking, and it's a rhetorical question, who has ascended into or descended from heaven except for God the Father and Jesus, the Son?

Let's read Hebrews 1:3 again.

**Hebrews 1:3 NKJV** - who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

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I want to look at the clause, ‘upholding all things by the word of His power’. And remember that all of this goes back to the word ‘being’ in verse 3. Being is a present participle. It is describing His total existence prior to His being crucified. It says, being the brightness of His, that is God’s, glory, and the express image of His person, and upholding... so all of this is during that period of time of His being the glory of God. That is, from eternity past all the way up to the present. So He has continuously upheld all things by the word of His power.

Okay... what we need to do is to think like a Jew. You should know the OT very well. Now if you don’t know the OT very well, it’s hard to do that isn’t it? But try to think like a Jew. Think of Jewish history... because everything is coming from that point of view in this epistle. It is written to Jewish Christians. “Upholding” all things with the word of His power... look at Exodus 19:4. In Greek that word ‘upholding’ means to carry, something or someone. That’s all. It means to carry along. It is **ΦΕΡΩΝ** (#G5342). So you could, and maybe should, in order to get a better understanding, substitute the word ‘upholding’ with ‘carrying’... all things with the word of His power.

**Exodus 19:4 NKJV** - ‘You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to Myself.

Do you see where it says, “I bore you on eagles’ wings”? It means something like that. What does that verse mean? God is talking about how He sent Moses to the children of Israel to deliver them. He sent the plagues. He brought them out of Egypt. He parted the Red Sea. He destroyed Pharaoh’s army. He did all of those miraculous deeds in order, He says, “...to bring you to myself.” He is using a metaphor of carrying them on the wings of eagles. He brought them out of Egypt and into the desert to be with Him.

There is a similar comment in Isaiah 63, but with much more detail. And it’s talking about how God carried Israel throughout her history.

**Isaiah 63:7 NKJV** - I will mention the lovingkindnesses of the LORD And the praises of the LORD, According to all that the LORD has bestowed on us, And the great goodness toward the house of Israel, Which He has bestowed on them according to His mercies, According to the multitude of His lovingkindnesses.

**Isaiah 63:8 NKJV** - For He said, “Surely they are My people, Children who will not lie.” So He became their Savior.

**Isaiah 63:9 NKJV** - In all their affliction He was afflicted, And the Angel of His Presence saved them; In His love and in His pity He redeemed them; And He bore them and carried them All the days of old.

Then it goes on to talk about how they rebelled against Him. Do you see that? He bore them and carried them... how did God carry them through the wilderness? Even in the Babylonian captivity, remember, He sent them into captivity; but then what did He do? He was with them in the captivity. And He brought them back into the land that He promised them. He fulfilled what He said He would do through Jeremiah. He brought them back. They rebuilt the temple. The things that were prophesied all came to pass.

But notice here it says that, “the Angel of His Presence saved them.” Who do you think that is? Throughout the OT we find this strange little phrase, the Angel of the LORD... and it’s in the

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singular with the definite article, “the Angel of the LORD”. By the way, the word ‘angel’ simply means messenger. It doesn’t have to be a being from Heaven. “The ‘messenger’ of the LORD carried them.”

And when it says that the Angel of the LORD appeared to various people in the OT, we find that God’s proper name, Jehovah, is applied to the Angel of the LORD. And He speaks in the first person... as being God. So He is divine. That is to say, He is God. But He is also the Angel (messenger) of God at the same time. The reason we find that is because that was Jesus the Christ prior to Him coming in human flesh.

Christ appeared many times in the Old Testament. In fact, John 1:18 says no one has seen God, and it is talking about the Father, at any time. But yet, if you look in the OT we find lots of times where it says God was seen. Abraham saw God face to face... with the LORD it says, and it uses His proper name. Jacob said he saw God face to face (Genesis 32:30). But then the text (John 1:18) goes on to say, The only begotten Son, who is in the bosom of the Father, He has declared Him. He is the One who has made Him known. He is the one who has appeared in the form of God.

Now I know this is somewhat repetitive, but that will only help solidify it in your mind. That is a good thing because today’s “Christian” doesn’t actually have a good working knowledge of the Bible in its entirety. Each denomination only teaches the parts of the Bible that they say conforms to their preconceived beliefs.

**John 1:18 NKJV** - No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

In this verse, Jesus is talking about all throughout ancient history. Every time someone in the OT saw God, they actually saw Christ prior to His coming in the flesh. If this weren’t true, then the Bible would contradict itself. And Paul said in 1 Corinthians 14:33 that God is not ‘the author’ of confusion...

Remember in John 1:1 He is called “the Word” as a proper name. And why is that? The Word means the ‘communication’ because that was His role, so to speak. Jesus was to communicate between God and man. Jesus actually stepped down in the role of a communicator, so that He could commune with us because God is so much greater than we are. That’s one reason why He sent His Son... to communicate with us.

Now go back to Hebrews. So far these verses are talking all about the Son. Remember he starts out saying that the same God who spoke to the fathers by the prophets has now spoken to us by His Son; then Paul goes on to describe who this Son is...

**Hebrews 1:1 NKJV** - God, who at various times and in various ways spoke in time past to the fathers by the prophets,

**Hebrews 1:2 NKJV** - has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

**Hebrews 1:3 NKJV** - who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

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The Son is the 'heir' of all things. Remember this is told to us in Psalm 2. It says that He is the One who made time, of the "worlds" it says in the English translation, which is incorrect. So we know He was there for creation. He then says, in verse three, that He is upholding, that is carrying, all things by the word of His power. Paul is talking about Israel's history.

It says, "...when He had by Himself purged our sins, sat down at the right hand of the Majesty on high," Paul is referencing some OT passages here as well. What do you think they might be? First of all, "He purged our sins"; secondly, He "sat down at the right hand of the Majesty on high". This passage refers to Psalm 110. But before we go to that one, it talks about God purging our sins. Can you think of anything in the OT that talks about our sins being purged by God? ...as a promise of the Messiah? (example: Passover) Isaiah 53. He was wounded for our transgressions. He was bruised for our iniquities. It goes on to talk about how He was led like a lamb to the slaughter. For **our** sins it says.

There is another verse as well. Let's look at Psalm 40 for just a moment. By the way, Psalm 22 talks about His suffering on the cross in great detail. But this particular Psalm, Psalm 40, Paul doesn't actually quote this, but I am sure he is referring to it. He does quote it later in Hebrews when he is making the same point, but he is elaborating on it more there. But I want to look at it now for a moment.

**Psalms 40:1 NKJV** - I waited patiently for the LORD; And He inclined to me, And heard my cry.

**Psalms 40:2 NKJV** - He also brought me up out of a horrible pit, Out of the miry clay, And set my feet upon a rock, And established my steps.

**Psalms 40:3 NKJV** - He has put a new song in my mouth; Praise to our God; Many will see it and fear, And will trust in the LORD.

**Psalms 40:4 NKJV** - Blessed is that man who makes the LORD his trust, And does not respect the proud, nor such as turn aside to lies.

**Psalms 40:5 NKJV** - Many, O LORD my God, are Your wonderful works Which You have done; And Your thoughts toward us Cannot be recounted to You in order; If I would declare and speak of them, They are more than can be numbered.

Now starting here in verse six, Paul uses this in reference to Christ and expounds on it even more.

**Psalms 40:6 NKJV** - Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require.

I pointed this out earlier, here it says, "My ears You have opened", but the LXX, which is what Paul is quoting from when he is writing the book of Hebrews, says, "a body You have prepared for Me."

**Psalms 40:6 LXX** - Sacrifice and offering You did not desire; but a body You have prepared for me; whole burnt offering and sacrifice for sin You did not require.

And it also indicates, later in Hebrews when it quotes this passage, that these are the words of Jesus. So this is prophetic. This is David actually putting words in Jesus' mouth.

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**Psalms 40:7 NKJV** - Then I said, “Behold, I come; In the scroll of the book it is written of me.

**Psalms 40:8 NKJV** - I delight to do Your will, O my God, And Your law is within my heart.”

That’s the complete quote later in Hebrews. Paul is clearly talking in verses 6-8 about Christ’s sacrifice. The fact that a body was prepared for Him; And that He then became the sacrifice. When it says, “sacrifice and offerings You did not desire”, he is talking about the animal sacrifices, that was not what God desired. Instead God prepared a body for Christ. Then Christ was sacrificed in that body. By the way, that is located in Hebrews chapter 10. We will look at that later when we get there.

Now let’s look at Psalm 110. Remember it said in Hebrews that after He had by Himself purged our sins, He then sat down at the right hand of the Majesty on High. Paul is drawing that from this Psalm, Psalm 110. By the way, this is the same Psalm that Jesus made a riddle out of for the scribes and Pharisees, if you remember.

**Psalms 110:1 NKJV** - The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.”

**Psalms 110:2 NKJV** - The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!

**Psalms 110:3 NKJV** - Your people shall be volunteers In the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth.

**Psalms 110:4 NKJV** - The LORD has sworn And will not relent, “You are a priest forever According to the order of Melchizedek.”

We’ll see that this is quoted later in chapter 8.

**Psalms 110:5 NKJV** - The Lord is at Your right hand; He shall execute kings in the day of His wrath.

**Psalms 110:6 NKJV** - He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.

**Psalms 110:7 NKJV** - He shall drink of the brook by the wayside; Therefore He shall lift up the head.

Now this is talking about Christ when He returns and established His kingdom on the earth. He will overthrow the nations. Until that time, what does it say He does? “Sit at My right hand, Till I make Your enemies Your footstool.” Now what this implies is that there is a time of waiting. A time where Christ must wait until the proper time when His enemies are to be defeated. That is going on still, even today. According to Acts 1, Jesus ascended into Heaven. And we see that He sat down at the right hand of the Father.

In Peter’s second sermon in Acts 3, he said that the heavens received Christ **until** the time of the restoration of all things, which God has spoken by the mouth of all the prophets since the world began.

**Acts 3:19 NKJV** - “Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

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**Acts 3:20 NKJV** - “and that He may send Jesus Christ, who was preached to you before,  
**Acts 3:21 NKJV** - “whom heaven must receive **until** the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

Peter doesn't quote it word for word but we can clearly see that he says what he says in his sermon because of what he knows from the scriptures, here in Psalm 110. Christ is seated at the right hand of the Father in a place of waiting. We also see, according to Psalm 110, that Christ also serves as a priest. It says in verse 4 that Christ is, “...a priest forever According to the order of Melchizedek.” We'll get into that in detail in chapter 8.

So Christ is functioning as a priest for us while He is seated in Heaven at the right hand of the Father, and while He is waiting for the day when His enemies will become His footstool... that is, they will become totally submissive to Him.

Verse 4...

**Hebrews 1:4 NKJV** - having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

Greek 1:4 τοσούτω κρείττων γενόμενος τῶν ἀγγέλων, ὅσω διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

ETGV 1:4 having become<sup>(14)</sup> so much superior to the [celestial] messengers since inheriting a much more excellent name<sup>(15)</sup> compared to them.

Notes:

(14) As indicated in chapter 2, the Son of God having come as Son of Man was necessarily made “lower than the messengers.” But, by finishing the work of redemption assigned to Him by His Father, He has been perfected as Man and appointed His rightful place as the new Adam far above the celestial messengers. This is demonstrated by His taking His seat at the Father's right hand, a sign that the inheritance of the nations is now assured to Him.

(15) His name is above all names and all must bow before Him including the angels of God (Ephesians 1:20-23; Philippians 2:5-11; 1 Peter 3:18-22).

Comments:

Look at this passage carefully. I want you to note in verse 3 it says, “who being” and in verse 4 it says, “having become”. Do you see that? ‘Being’ is describing a continuous state... ‘become’ describes reaching an objective. There is a difference. What that implies is that in verse 3 the things described about Christ about being the brightness of His glory and the express image of His person, upholding, or carrying, all things by the word of His power, is what Christ has been doing all throughout OT times. Then it says, “**having become** so much better than the angels”... he is talking about some event or time in history. What might that be? It was the incarnation of Christ... when He came in human flesh.

When was Christ promised the inheritance? Psalm 2, at the time of His incarnation... “The LORD has said to Me, ‘You are My Son, Today I have begotten You.’ Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.” When did Christ actually receive the promise of the inheritance? It was the day He was born. That is when He was

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‘put in the will’, so to speak. So when it says, “having become so much better than the angels”, it is talking about a transition from His prior roll in the OT to His new roll in the NT after He has taken on human flesh.

It says, “having become better than the angels,” does that mean that He wasn’t better than the angels before? No. He was the creator. The angels were created by Him. But when He took up a human body He became human, and humans are ‘lower than the angels’ (see Psalm 8:5). We’ll talk about this in Hebrews chapter 2 where Paul quotes the OT and tells us that men are lower than the angels.

So, because Christ was a human being, divine? Yes. The Creator? Yes. But becoming flesh, taking on the form of a human body, He took upon Himself a roll that was lower than the angels, but look what it says in verse 4, “having become so much better than the angels”, even by becoming human, which is lower than the angels, he still became better than the angels. Now how is that possible? It is possible because of the promise of the inheritance to the Son. Notice it says that **by inheritance** He obtained a more excellent name than they.

**Hebrews 1:4 NKJV** - having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

So Christ is the One who is heir to all that the Father has in the Creation. It belongs to Him.

Now, the rest of the chapter is quoted from the OT to support these first few points. Let’s look at them.

**Hebrews 1:5 NKJV** - For to which of the angels did He ever say: "You are My Son, Today I have begotten You"? And again: "I will be to Him a Father, And He shall be to Me a Son"?

Greek 1:5 τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν· ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

ETGV 1:5 For to which of the messengers has He ever said, “You are My Son, this day I have begotten You”?(16) And again, “I will be to Him a Father, and He will be to Me a Son”?(17)

Notes:

(16) After having indirectly referred to Psalm 2 twice already (vss. 2 and 4), Paul quoted from verse 7 directly.

(17) 1 Chronicles 17:10-14 Christ is the heir of the Davidic Covenant, the promised Son of David who will sit upon the Throne of David and reign over David’s kingdom forever, (see also: Isaiah 9:6-7; Luke 1:31-33).

In 1 Chronicles 17 everyone thinks He is talking about King Solomon. In a sense, this prophesy has a dual fulfillment, because Solomon was David’s son. He did set up Solomon’s throne; but look at what it says... now this is God speaking, it says in the next verse, “I will be His father and He will be My son.” But Paul quotes this here in Hebrews 1:5 and applies it to Christ. And in verse 14 (1 Chronicles 17:14) it says that His kingdom will be established forever, and is quoted in Luke 1:33 and also applied to Christ.

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“You are My Son, Today I have begotten You.” Where is that from? Psalm 2. Did the Father ever say that to an angel? Does God call the angels sons? No. The angels are NOT the sons of God. The Bible does refer to people as being the “sons of God”. Even though there are some crazy doctrines of men in today’s Christianity that say that. And in fact, Paul makes that point very clear in chapter 2, that angels cannot be the sons of God.

“I will be to Him a Father, And He shall be to Me a Son,” where does that come from? It’s actually in a couple of places. (2 Samuel 7:14, 1 Chronicles 17:13) But lets look at it in 1 Chronicles.

These are from the words of ‘Nathan the Prophet’ speaking to King David about his son who would be an eternal king.

**1 Chronicles 17:11 NKJV** - “And it shall be, when your days are fulfilled, when you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom.

**1 Chronicles 17:12 NKJV** - “He shall build Me a house, and I will establish his throne forever.

**1 Chronicles 17:13 NKJV** - “I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took it from him who was before you.

God is talking about when Saul was king and He took the throne away from him for his disobedience and gave it to David.

**1 Chronicles 17:14 NKJV** - “And I will establish him in My house and in My kingdom forever; and his throne shall be established forever.”

Let me see if I can explain this. This has a ‘two-fold’ fulfillment. King Solomon was a type of Christ. Not only do the sacrifices and festivals have symbolic meaning that point to Christ, but also in many cases, history itself, which God directed, He did it in such a way that it would point to Christ as an allegory. Now it really did happen. Solomon really was born. And Solomon really did build a temple. But God did the things He did and the way He did them so that it would be sort of a parallel to the Christ, Jesus. We find this all throughout the OT. And it is the case here. Paul, the writer of Hebrews, knows that. That is why he is quoting the passage as though it is referring to Christ. In one way it refers to Solomon, and in one way it refers to Jesus.

If you look at the promise carefully, it says that this king is going to live forever. Did Solomon live forever? In fact, Solomon didn’t end on too good of a note. There is a good chance that he will not be in the kingdom. The Bible never says that he repented of all his idolatry before he died. This was something that God hated and warned him about. He also caused the people of Israel to fall into idolatry by worshiping foreign gods. But anyway, Solomon did not live forever. Jesus will live forever. We find that in the prophecies of Isaiah... and many others throughout the Bible as well.

**Hebrews 1:6 NKJV** - But when He again brings the firstborn into the world, He says: “Let all the angels of God worship Him.”

Greek 1:6 όταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

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ETGV 1:6 Yet again, whenever He should bring the first-produced<sup>(18)</sup> into the world<sup>(19)</sup> He says, “And give worship to Him all the messengers of God.”<sup>(20)</sup>

### Notes:

(18) πρωτότοκον the Son is the “first-produced among many brothers” (Romans 8:29) thus necessarily begotten before all saints including Seth, Enoch, Noah, and Abraham (John 8:56-58), since He is the “first-produced of all creation” (Colossians 1:15) and “He is before everyone” (Colossians 1:17).

(19) τὴν οἰκουμένην refers to entrance into the inhabited world, when “the Word **became** flesh” (John 1:14). The same clause appears in Hebrews 10:5 “This is why, coming **into the world** He says: ‘Sacrifices and offerings You did not desire, but a body you fit to Me,’” showing that this clause refers to His first coming not His second coming.

(20) Paul no doubt had two passages in mind here. The first is Psalm 97:7 LXX which reads: “Let all that worship graven images be ashamed, who boast of their idols; worship him, all ye his angels.” Psalms 93-101 are Messianic in character so the application to the Son here is no stretch. The second reference is to Deuteronomy 32:43 of the Septuagint. The quote clause does not appear in the Hebrew text. “*Rejoice, you heavens, with Him, and let all the angels of God worship Him; rejoice you Gentiles, with His people, and let all the sons of God strengthen themselves in Him; for He shall avenge the blood of His sons, and He shall render vengeance, and recompense justice to His enemies, and He will repay them that hate Him; and the Lord shall purge the land of His people.*” In this Song of Moses the personal pronouns, Him, He, and His, all have as their antecedent the “Rock” mentioned in verses 4, 15, 18, 30, and 31. Paul wrote in 1 Corinthians 10:4 that this “Rock” which carried Israel in the wilderness was the Christ, Jesus. Here Paul interpreted the closing verse of the Song of Moses as a promise of the Father sending His Son into the world as a Man to provide the atonement. (That this applies to Christ’s first coming is also shown by Paul’s quote of this verse in Romans 15:8-10). Where the LXX reads “the Lord (Master) will purge the Land for His people,” the Hebrew text says “He will provide atonement for His land and His people.” This atonement occurred once for all on the cross.

### Comments:

**Hebrews 1:6 NKJV** - But when He again brings the firstborn into the world, He says: “Let all the angels of God worship Him.”

Now I want to go to this passage. This is from the song of Moses. Deuteronomy 32. And this is one of those places that I told you about where Paul quotes from the Septuagint... not the Hebrew text, which has been corrupted in some places. All the quotes from Hebrews are from the Septuagint.

**Deuteronomy 32:43 NKJV** - “Rejoice, O Gentiles, with His people; For He will avenge the blood of His servants, And render vengeance to His adversaries; He will provide atonement for His land and His people.”

### Compare:

**Deuteronomy 32:43 LXX** - Rejoice, you heavens, with Him, and let all the angels of God worship Him; rejoice you Gentiles, with His people, and let all the sons of God strengthen themselves in Him; for He shall avenge the blood of His sons, and He shall render

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vengeance, and recompense justice to His enemies, and will reward them that hate Him; and the Lord shall purge the land of His people.

I talked about this in the beginning of Hebrews, but I want to mention it again now that we are at the actual quotes in Hebrews where it becomes relevant. Somewhere along the line the Hebrew text was corrupted. But Paul quoted from the LXX; And remember, he was under the guidance of Jesus and the Holy Spirit. So we know the LXX text is correct here.

The clause that the Apostle Paul quotes, “let all the angels of God worship Him”, is from the OT, and remember what I told you in the beginning of this study, whenever Paul quotes little phrases or excerpts from the OT, he expects his readers to know the context of the passage. The Jews knew their OT scriptures very well.

This is coming from the song of Moses. This is the song that God gave to Moses and told him to teach it to the Children of Israel. (Isn't it funny that even when he quotes outside the Psalms he quotes the Psalms)... Song of Moses. In fact, if you look at the last verse of the previous chapter it says:

**Deuteronomy 31:30 NKJV** - Then Moses spoke in the hearing of all the assembly of Israel the words of this song until they were ended:

Here it is:

**Deuteronomy 32:1 NKJV** - “Give ear, O heavens, and I will speak; And hear, O earth, the words of my mouth.

**Deuteronomy 32:2 NKJV** - Let my teaching drop as the rain, My speech distill as the dew, As raindrops on the tender herb, And as showers on the grass.

**Deuteronomy 32:3 NKJV** - For I proclaim the name of the LORD: Ascribe greatness to our God.

You know, in the song of Moses (Deuteronomy 32), which Paul is going to reference here in just a moment, it talks repeatedly about our ‘Rock’... the One who delivered Israel. It refers to Christ as a ‘Rock’. I want you to note that as we go through the Song of Moses. And remember he is writing this at the end of the 40 years in the wilderness. The book of Deuteronomy was written at the very **end** of the 40 years in the wilderness and just before Moses died and Joshua took over and took the Children of Israel into the Promised Land.

Do you remember any episodes with the ‘rock’ in their journey? How that Moses got water out of the rock? And in the NT, 1 Corinthians 10, the Apostle Paul talks about that rock and that that rock was Christ. Now when Paul says, “that rock was Christ”, he is referring to this Song of Moses.

**1 Corinthians 10:1 NKJV** - Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,

**1 Corinthians 10:2 NKJV** - all were baptized into Moses in the cloud and in the sea,

**1 Corinthians 10:3 NKJV** - all ate the same spiritual food,

**1 Corinthians 10:4 NKJV** - and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and **that Rock was Christ.**

## TAWA

**1 Corinthians 10:5 NKJV** - But with most of them God was not well pleased, for their bodies were scattered in the wilderness.

The Rock was a metaphor for Christ. And the Song of Moses, when it talks about the Rock, (33:57-1b) it is talking about Christ. And the Jews knew the Song of Moses really well. They would sing it constantly. The children knew it. So when Paul mentions “the Rock” Jews automatically know the OT reference that Paul is talking about.

**Deuteronomy 32:4 NKJV** - He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; Righteous and upright is He.

**Deuteronomy 32:5 NKJV** - “They have corrupted themselves; They are not His children, Because of their blemish: A perverse and crooked generation.

He is talking about Israel here. It says, “they are NOT His children.” Why does God say that? He repeatedly calls them His children in the OT books. It is because this song is about God rejecting His nation because of their idolatry.

**Deuteronomy 32:6 NKJV** - Do you thus deal with the LORD, O foolish and unwise people? Is He not your Father, who bought you? Has He not made you and established you?

**Deuteronomy 32:7 NKJV** - “Remember the days of old, Consider the years of many generations. Ask your father, and he will show you; Your elders, and they will tell you:

**Deuteronomy 32:8 NKJV** - When the Most High divided their inheritance to the nations, When He separated the sons of Adam, He set the boundaries of the peoples According to the number of the children of Israel.

**Deuteronomy 32:9 NKJV** - For the Lord’s portion is His people; Jacob is the place of His inheritance.

**Deuteronomy 32:10 NKJV** - “He found him in a desert land And in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye.

This has everything to do with what we read about earlier and how God ‘carried’ them... remember that? He ‘upheld’ them by the word of His power.

**Deuteronomy 32:11 NKJV** - As an eagle stirs up its nest, Hovers over its young, Spreading out its wings, taking them up, Carrying them on its wings,

**Deuteronomy 32:12 NKJV** - So the LORD alone led him, And there was no foreign god with him.

**Deuteronomy 32:13 NKJV** - “He made him ride in the heights of the earth, That he might eat the produce of the fields; He made him draw honey from the rock, And oil from the flinty rock;

**Deuteronomy 32:14 NKJV** - Curds from the cattle, and milk of the flock, With fat of lambs; And rams of the breed of Bashan, and goats, With the choicest wheat; And you drank wine, the blood of the grapes.

**Deuteronomy 32:15 NKJV** - “But Jeshurun grew fat and kicked; You grew fat, you grew thick, You are obese! Then he forsook God who made him, And scornfully esteemed the Rock of his salvation.

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When it says, Jeshurun grew fat and kicked, it means that they kicked against the hand that fed them, so to speak. Here is the second time he mentioned ‘the Rock’. Jeshurun was the name that Moses coined for Israel. It means, ‘the one beloved’ or ‘the one having been loved’.

**Deuteronomy 32:16 NKJV** - They provoked Him to jealousy with foreign gods; With abominations they provoked Him to anger.

Solomon later did the same thing.

**Deuteronomy 32:17 NKJV** - They sacrificed to demons, not to God, To gods they did not know, To new gods, new arrivals That your fathers did not fear.

**Deuteronomy 32:18 NKJV** - Of the Rock who begot you, you are unmindful, And have forgotten the God who fathered you.

That is the 3<sup>rd</sup> time it says “the Rock”... of that Rock who begot you, you have forgotten the God who fathered you. Is that true of Israel today? Absolutely. Without a doubt. It is still true today. Why do you think Moses taught them this song? It is a prophecy. It is a prophecy, not just of what Israel did in the wilderness, but also how Israel has treated Christ.

**Deuteronomy 32:19 NKJV** - “And when the LORD saw it, He spurned them, Because of the provocation of His sons and His daughters.

**Deuteronomy 32:20 NKJV** - And He said: ‘I will hide My face from them, I will see what their end will be, For they are a perverse generation, Children in whom is no faith.

**Deuteronomy 32:21 NKJV** - They have provoked Me to jealousy by what is not God; They have moved Me to anger by their foolish idols. But I will provoke them to jealousy by those who are not a nation; I will move them to anger by a foolish nation.

The Apostle Paul quotes that verse in Romans 10:19 and applies it to Israel in his day. And the fact that God sent Christ and His Holy Spirit down to the Gentiles that he is now provoking Israel to jealousy. So that means this was a prophecy all the way up to Paul’s time and it is today as well.

The fact that Christians, Gentiles, did not have the promises of God, are coming to fellowship with God... the God of Israel, through the Messiah of Israel, while Israel goes on to reject their Rock. They do that to this very day. It is all prophesied here.

**Deuteronomy 32:22 NKJV** - For a fire is kindled by my anger, And shall burn to the lowest hell; It shall consume the earth with her increase, And set on fire the foundations of the mountains.

**Deuteronomy 32:23 NKJV** - ‘I will heap disasters on them; I will spend My arrows on them.

Just a note: That word “hell” in verse 32, is ἄδης in Greek. It means unseen. It is the place (state) of departed souls in pagan mythology. FYI

These verses, this is what God is going to do to Israel.

## TACWA

**Deuteronomy 32:24 NKJV** - They shall be wasted with hunger, Devoured by pestilence and bitter destruction; I will also send against them the teeth of beasts, With the poison of serpents of the dust.

**Deuteronomy 32:25 NKJV** - The sword shall destroy outside; There shall be terror within For the young man and virgin, The nursing child with the man of gray hairs.

**Deuteronomy 32:26 NKJV** - I would have said, "I will dash them in pieces, I will make the memory of them to cease from among men,"

**Deuteronomy 32:27 NKJV** - Had I not feared the wrath of the enemy, Lest their adversaries should misunderstand, Lest they should say, "Our hand is high; And it is not the LORD who has done all this."

**Deuteronomy 32:28 NKJV** - "For they are a nation void of counsel, Nor is there any understanding in them.

**Deuteronomy 32:29 NKJV** - Oh, that they were wise, that they understood this, That they would consider their latter end!

**Deuteronomy 32:30 NKJV** - How could one chase a thousand, And two put ten thousand to flight, Unless **their Rock** had sold them, And the LORD had surrendered them?

He is saying how they could have been mighty in battle if they had only put their trust in God. Isn't that exactly what the NT said that God has done to Israel until Christ returns? Jesus said, you will not see me again until you say blessed is he who comes in the name of the LORD.

**Luke 13:34 NKJV** - "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing!

**Luke 13:35 NKJV** - "See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the LORD!'"

God basically wrote them off for a while. God did not turn away from the Jews and now deal with the "church" as His people. That is also a false doctrine of modern day Dispensationalism. Ultimately God is going to restore them.

**Deuteronomy 32:31 NKJV** - For their rock is not like our Rock, Even our enemies themselves being judges.

**Deuteronomy 32:32 NKJV** - For their vine is of the vine of Sodom And of the fields of Gomorrah; Their grapes are grapes of gall, Their clusters are bitter.

By the way, John, in Revelation, refers to Israel and Jerusalem as Sodom and Egypt in the last days. That is, the final seven years, the second half of which is the Great Tribulation.

**Deuteronomy 32:33 NKJV** - Their wine is the poison of serpents, And the cruel venom of cobras.

**Deuteronomy 32:34 NKJV** - 'Is this not laid up in store with Me, Sealed up among My treasures?

**Deuteronomy 32:35 NKJV** - Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.'

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By the way, Paul quotes part of this verse and the next one in Hebrews 10:30. We will see more about this when we get to it as well.

**Deuteronomy 32:36 NKJV** - “For the LORD will judge His people And have compassion on His servants, When He sees that their power is gone, And there is no one remaining, bond or free.

**Deuteronomy 32:37 NKJV** - He will say: ‘Where are their gods, The rock in which they sought refuge?’

**Deuteronomy 32:38 NKJV** - Who ate the fat of their sacrifices, And drank the wine of their drink offering? Let them rise and help you, And be your refuge.

**Deuteronomy 32:39 NKJV** - ‘Now see that I, even I, am He, And there is no God besides Me; I kill and I make alive; I wound and I heal; Nor is there any who can deliver from My hand.

**Deuteronomy 32:40 NKJV** - For I raise My hand to heaven, And say, “As I live forever,

**Deuteronomy 32:41 NKJV** - If I whet My glittering sword, And My hand takes hold on judgment, I will render vengeance to My enemies, And repay those who hate Me.

**Deuteronomy 32:42 NKJV** - I will make My arrows drunk with blood, And My sword shall devour flesh, With the blood of the slain and the captives, From the heads of the leaders of the enemy.”“

All of this, God is going to pour out on Israel because of their rejection of their ‘Rock’, which is Jesus. But then it says this...

**Deuteronomy 32:43 LXX** Rejoice, you heavens, with Him, and let all the angels of God worship Him; rejoice you Gentiles, with His people, and let all the sons of God strengthen themselves in Him; for He shall avenge the blood of His sons, and He shall render vengeance, and recompense justice to His enemies, and will reward them that hate Him; and the Lord shall purge the land of His people.

Now, when it says, “let all the angels of God worship Him” it is talking about the ‘Rock’, who is Christ, Jesus, which the Apostle Paul pointed out. That is why Paul is quoting this passage in verse 6. Paul was talking about Christ being higher than the angels. Then he quotes this one little phrase, “let all the angels of God worship Him” but it comes from the Song of Moses. And that song is all about how Israel rejected their Rock. But ultimately, in the end the Rock is going to purge the land of His people.

And when Paul quotes this passage he brings to mind the whole Song of Moses to the Jewish Christians. So you see how that fits into the context of where he is going? If you see the passages where Paul quoted from, you will see clearly where the Apostle Paul is going with the book of Hebrews. And if you **thoroughly** understand the Book of Hebrews, you will understand the whole Bible.

In the rest of the chapter, Paul is going to contrast Christ with the angels. That is, in verse six Paul finishes the Song of Moses and quotes, “let all the angels of God worship Him.” We now know that the Song of Moses is about the Rock, which is Christ.

Then In verse 7 he starts out speaking of the angels.

## ΤΑΩΔΑ

**Hebrews 1:7 NKJV** - And of the angels He says: “Who makes His angels spirits And His ministers a flame of fire.”

Greek 1:7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·

ETGV 1:7 And indeed unto the messengers He says: “...the one making His messengers breaths, and His servants a blazing fire.” <sup>(21)</sup>

Notes:

(21) Psalm 104:4 The celestial messengers are mere “servants,” clearly inferior to the Son.

This Psalm talks about God as Creator. And then it talks about His angels being His ministers in the Creation. God is the Creator, the angels are God’s servants working within His creation. That’s what Psalm 104 deals with. He is basically showing that the angels are NOT divine.

Then in verse 8 Paul starts to quote Psalm 45. Turn to Psalm 45 and let’s read the first seven verses. I want you to see this in the Psalms:

**Psalms 45:1 NKJV** - My heart is overflowing with a good theme; I recite my composition concerning the King; My tongue is the pen of a ready writer.

What ‘King’ do you think David is talking about? Remember, when David wrote this Psalm, he was the King of Israel. Was he talking about himself? No. He was talking about Christ. But why was he talking about Christ?... think Psalm 2... David knew there would be a king set on the ‘Holy Hill of Zion’. And Christ is to be that King. And David, knowing that one of his descendants would sit on that throne, forever, he writes about that descendant 1,000 years before He was born.

Now these are the words about that king...

**Psalms 45:2 NKJV** - You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever.

**Psalms 45:3 NKJV** - Gird Your sword upon Your thigh, O Mighty One, With Your glory and Your majesty.

**Psalms 45:4 NKJV** - And in Your majesty ride prosperously because of truth, humility, and righteousness; And Your right hand shall teach You awesome things.

**Psalms 45:5 NKJV** - Your arrows are sharp in the heart of the King’s enemies; The peoples fall under You.

**Psalms 45:6 NKJV** - Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.

Don’t lose track, but turn back to Psalm 2 and compare these two Psalms.

**Psalms 2:6 NKJV** - “Yet I have set My King On My holy hill of Zion.”

**Psalms 2:7 NKJV** - “I will declare the decree: The LORD has said to Me, ‘You are My Son, Today I have begotten You.

**Psalms 2:8 NKJV** - Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.



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**Psalms 2:9 NKJV** - You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.”

**Psalms 2:10 NKJV** - Now therefore, be wise, O kings; Be instructed, you judges of the earth.

**Psalms 2:11 NKJV** - Serve the LORD with fear, And rejoice with trembling.

**Psalms 2:12 NKJV** - Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him.

This is David's son. He is the King. He has a kingdom. Christ will be that King.

Paul quotes the next two verses from Psalm 45 in Hebrews 1:8-9.

**Psalms 45:6 NKJV** - Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.

**Psalms 45:7 NKJV** - You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.

I want you to notice in verse 6 David calls Him God, but then he talks about God, Your God in verse 7. That is, God, the god of this God. Do you see that? He is clearly making a distinction. David is talking about multiple persons using the title 'God'. David does this repeatedly throughout the Psalms. A perfect example is Psalm 110... “the LORD said to my Lord,” He is implicitly talking about his son. That is the Son of God that is introduced in Psalm 2; the One who would be king. And we know this from the NT to be Jesus.

So, when David says, “Your throne, O God, is forever and ever,” who is he saying it to? Christ. He starts out saying this is my song about the king, then he starts out in verse 2, that is Psalm 45:2, saying, “You”, that is Christ, “You are fairer than the sons of men... he goes on... “Your throne, O God,” he is speaking to Christ.

Now if you look back in Hebrew 1:8 where we left off, Paul says, “But to the Son He says:” Do you see that? Paul is making note of the fact that David said this directly to Christ. And He wasn't even born yet... when David said this.

**Hebrews 1:8 NKJV** - But to the Son He says: “Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom.

Greek 1:8 πρὸς δὲ τὸν υἱόν· ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου.

ETGV 1:8 Yet unto the Son:<sup>(22)</sup> “Your throne, O God, is for the age of the age, and the scepter of Your Kingdom is the scepter of integrity.

Notes:

(22) πρὸς δὲ τὸν υἱόν “But unto the Son” The preposition πρὸς means “unto” not “about” or “of” as in the NIV, NASB, ESV. The following two Psalms were spoken unto the Son when they were composed.

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**Hebrews 1:9 NKJV** - You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.”

Greek 1:9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε, ὁ Θεός, ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρά τοὺς μετόχους σου·

ETGV 1:9 You loved justice and hated lawlessness. Therefore God, Your God,<sup>(23)</sup> anointed You with the jubilation oil in the presence of your fellow<sup>(24)</sup> [heirs].<sup>(25)</sup>

Notes:

(23) Jesus is called “God” and the Father is His “God” (cf. John 1:1; John 20:17).

(24) Jesus will be anointed King by the Father in the presence of His co-heirs, (Daniel 7:9-28; Romans 8:15-23).

(25) Psalm 45:6-7

**Hebrews 1:8 NKJV** - But to the Son He says: “Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom. –*Psalm 45:6*

**Hebrews 1:9 NKJV** - You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.” –*Psalm 45:7*

Why is Paul referring to this Psalm? What is his point? Think about what Paul is trying to accomplish in this chapter. He was talking about angels. Now he is saying that this Psalm is directed to the Son, and here is what it says... What is Paul trying to accomplish? He is showing that the Son, who is to be the King, what the Jews call the Messiah, is superior to the angels. And how is he doing that?

Well, one way is that, in Psalm 2, God had begotten the Son, angels are not begotten by God. They are created.

Verse 10... it starts out “And”. Paul is going to quote another scripture to support his point.

**Hebrews 1:10 NKJV** - And: “You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands.

**Hebrews 1:11 NKJV** - They will perish, but You remain; And they will all grow old like a garment;

**Hebrews 1:12 NKJV** - Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail.” -*LXX-Psalm 101:26-28; MT-Psalm 102:25-27*

Why would Paul quote this passage to show that the Son is superior to the angels? I want you to think? In verse 11, he says that the angels will perish, but Christ will remain. He is everlasting. That is the key. Remember, when the promise was first made to David, that one of his descendants would sit upon the throne, the promise was that He would reign **forever**. Now that is impossible for any normal human being. How can a normal human being, that is a descendant of David, be given the kingdom in Jerusalem and continue to reign forever? People get old and die. It says, “of His kingdom there would be no end.” That is prophesied in Isaiah as well (Isaiah 9:6-7). And when Jesus was born Gabriel said that to Mary (Luke 1:31-33).

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He has to be an eternal king. So the point the Apostle Paul is making by quoting this passage is, not only showing that He was the creator, which he had already established earlier, but showing that his years will not fail... which is the last line Paul quoted in verse 12.

Let's look at this Psalm for a minute. Psalm 102, starting in verse 11, David is talking about the fact that he is NOT eternal.

**Psalms 102:11 NKJV** - My days are like a shadow that lengthens, And I wither away like grass.

David is saying he is mortal. His life is short. He is saying he is going to die. When he talks about shadows lengthening he is talking about how when the sun sets in the evening, your shadow gets longer. He is saying at the end of the day, the way the sun sets, that is the way his life is. His life is winding down. He will wither away like grass.

**Psalms 102:12 NKJV** - But You, O LORD, shall endure forever, And the remembrance of Your name to all generations.

You have to put this in the context of the promise that God made to David. That when he dies, that is David, in fact, God told the Prophet Nathan, and Nathan told David, that David must die and be gathered to his fathers. Then he talked about the seed that would come after him. That Seed that God would cause to rule forever.

So in David's mind, when he is thinking of his own mortality, he was thinking of the promise that God gave to him about an eternal seed so that David's dynasty would go on forever.

**Psalms 102:13 NKJV** - You will arise and have mercy on Zion; For the time to favor her, Yes, the set time, has come.

**Psalms 102:14 NKJV** - For Your servants take pleasure in her stones, And show favor to her dust.

He is talking about the restoration of Zion, Jerusalem, which is tied throughout the Psalms to the coming of the Messiah that was promised from David's seed.

So, implicitly we can see from the context that David has in mind his promised descendant.

**Psalms 102:15 NKJV** - So the nations shall fear the name of the LORD, And all the kings of the earth Your glory.

**Psalms 102:16 NKJV** - For the LORD shall build up Zion; He shall appear in His glory.

This is clearly talking about the Son that is mentioned in Psalm 2. Isn't the Christ, Jesus, the One who is going to appear in His glory?

**Psalms 102:17 NKJV** - He shall regard the prayer of the destitute, And shall not despise their prayer.

**Psalms 102:18 NKJV** - This will be written for the generation to come, That a people yet to be created may praise the LORD.

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**Psalms 102:19 NKJV** - For He looked down from the height of His sanctuary; From heaven the LORD viewed the earth,

**Psalms 102:20 NKJV** - To hear the groaning of the prisoner, To release those appointed to death,

**Psalms 102:21 NKJV** - To declare the name of the LORD in Zion, And His praise in Jerusalem,

And it's the Messiah that does all of that.

**Psalms 102:22 NKJV** - When the peoples are gathered together, And the kingdoms, to serve the LORD.

**Psalms 102:23 NKJV** - He weakened my strength in the way; He shortened my days.

**Psalms 102:24 NKJV** - I said, "O my God, Do not take me away in the midst of my days; Your years are throughout all generations.

Remember David is looking towards his death and then he says, this is what is quoted in Hebrews...

**Psalms 102:25 NKJV** - Of old You laid the foundation of the earth, And the heavens are the work of Your hands.

**Psalms 102:26 NKJV** - They will perish, but You will endure; Yes, they will all grow old like a garment; Like a cloak You will change them, And they will be changed.

**Psalms 102:27 NKJV** - But You are the same, And Your years will have no end.

**Psalms 102:28 NKJV** - The children of Your servants will continue, And their descendants will be established before You."

Implicitly we can see that David is talking about his son, who is eternal, and therefore, divine from His preincarnate state.

**Hebrews 1:10 NKJV** - And: "You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands.

Greek 1:10 καί· σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·

ETGV 1:10 Also:<sup>(26)</sup> "You Master, in the beginning, established the land, and the skies are the work of Your hands."<sup>(27)</sup>

Notes:

(26) Meaning also unto the Son it was said.

(27) The land and skies are the work of the Son's hands, as in John 1:1-3 and Colossians 1:15-18. See also Hebrews 1:2.

**Hebrews 1:11 NKJV** - They will perish, but You remain; And they will all grow old like a garment;

Greek 1:11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

ETGV 1:11 They shall wear out,<sup>(28)</sup> yet You remain constant. And all [these] shall decay as a garment.

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Notes:

(28) The Greek word can mean to “destroy” or “ruin.” Yet, the verb is in the middle voice, which means the heavenly bodies will self-ruin rather than being disturbed by God directly.

**Hebrews 1:12 NKJV** - Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail."

Greek 1:12 καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, καὶ ἀλλαγῆσονται· σὺ δὲ ὁ αὐτὸς εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

ETGV 1:12 And like a cape [thrown about the body] you will spin<sup>(29)</sup> them, and they will be changed.<sup>(30)</sup> Yet, You are the same, and Your years will not fail."<sup>(31)</sup>

Notes:

(29) to whirl, as a sling over the head. This may refer to the rotations and orbits of the planets.

(30) The “change” refers to the restoration of all things (Acts 3:21), which is why the restored creation is called “new skies and new land” in Isaiah 65:17 and 66:22. The earth remains forever (Psalm 104:5).

(31) Psalm 102:25-27, see also: Isaiah 51:3-6 which uses the same language regarding the earth wearing out, yet clearly states that Jerusalem will be restored at that time. Here, Paul applies Psalm 102 to Jesus Christ. The present system will decay and cease, but Christ will remain forever. In this Psalm, David compared his short years of reigning in his kingdom to Christ’s reign, which will continue forever.

Let’s continue on to verses 13-14:

**Hebrews 1:13 NKJV** - But to which of the angels has He ever said: “Sit at My right hand, Till I make Your enemies Your footstool”? *LXX-Psalm 109:1; MT-Psalm 110:1*

**Hebrews 1:14 NKJV** - Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

In verse 14, when he says, “they” he is talking about the angels that he has been comparing Christ to. Can you think of anywhere in the OT where it talks about angels being ministers to believers? And remember, Paul has been quoting almost everything from the Psalms. Psalm 91.

**Psalms 91:1 NKJV** - He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty.

**Psalms 91:2 NKJV** - I will say of the LORD, “He is my refuge and my fortress; My God, in Him I will trust.”

**Psalms 91:3 NKJV** - Surely He shall deliver you from the snare of the fowler And from the perilous pestilence.

**Psalms 91:4 NKJV** - He shall cover you with His feathers, And under His wings you shall take refuge; His truth shall be your shield and buckler.

**Psalms 91:5 NKJV** - You shall not be afraid of the terror by night, Nor of the arrow that flies by day,

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**Psalms 91:6 NKJV** - Nor of the pestilence that walks in darkness, Nor of the destruction that lays waste at noonday.

**Psalms 91:7 NKJV** - A thousand may fall at your side, And ten thousand at your right hand; But it shall not come near you.

**Psalms 91:8 NKJV** - Only with your eyes shall you look, And see the reward of the wicked.

**Psalms 91:9 NKJV** - Because you have made the LORD, who is my refuge, Even the Most High, your dwelling place,

**Psalms 91:10 NKJV** - No evil shall befall you, Nor shall any plague come near your dwelling;

Now look at verse 11...

**Psalms 91:11 NKJV** - For He shall give His angels charge over you, To keep you in all your ways.

**Psalms 91:12 NKJV** - In their hands they shall bear you up, Lest you dash your foot against a stone.

The role of angels, Paul says in Hebrews, is to be ministering spirits sent forth to those who are **about** to inherit salvation. And “about to inherit salvation” is what it actually says in the Greek. Not “will inherit” as in some time in the future, but “about to inherit” as if this is what is going to happen just before or during the Second Coming.

**Hebrews 1:13 NKJV** - But to which of the angels has He ever said: "Sit at My right hand, Till I make Your enemies Your footstool"?

Greek 1:13 πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε· κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

ETGV 1:13 When has He ever said to any of the messengers, “Sit on my right side until I should place Your enemies under your feet”?(<sup>32</sup>)

Notes:

(32) Psalm 110:1

**Hebrews 1:14 NKJV** - Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Greek 1:14 οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

ETGV 1:14 Are they not all attendant breaths commissioned for those who are about(<sup>33</sup>) to inherit the deliverance?(<sup>34</sup>)

Notes:

(33) The Greek word “μέλλω (μέλλοντας)” refers to something that is impending, or about to take place (See also Hebrews 9:11 and 10:1). Michael and his messengers have been commissioned to assist believers through the Great Tribulation into the eschatological Kingdom of Christ, (Psalm 91:11; Daniel 10:21; Daniel 12:1;

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Revelation 12:6-7, 14). The story of Lot's escape from Sodom, assisted by the two celestial messengers (Genesis 19:1-26), sets the backdrop for Jesus' instructions to His disciples about the "days of the Son of Man," and their escape to places of safety during the Great Tribulation (cf. Matthew 24:15-29 and Luke 17:22-37). His ominous warning, "Remember Lot's wife" (Luke 17:32) makes this connection inescapable.

(See also Isaiah 26:20-27:1)

(34) "Deliverance" in Hebrews is always eschatological, referring to the deliverance from this evil age by the return of Christ, and the inheritance in His Kingdom, (cf. Hebrews 2:10 and Hebrews 9:28).

ΟΥΧΙ ΠΑΝΤΕΣ ΕΙΣΙΝ ΑΓΓΕΛΟΙ  
ΤΟΥΡΓΙΚΑ ΠΝΕΥΜΑΤΑ  
ΕΙΣ ΔΙΑΚΟΝΙΑΝ ΑΠΟΣΤΕΛ-  
ΛΟΜΕΝΑ ΔΙΑ ΤΟΥ ΣΜΕΛΛ-  
ΛΟΝΤΑ ΚΑΛΗΤΟΝ ΜΕΙΝ-  
ΩΤΗΡΙΑΝ

It is clear that part of the role of angels is to intervene on behalf of God's children. To spare them from calamity. Not that God will spare us from everything. But you know there are many times where something bad would have happened, had God not sent an angel to step in. And you might not even know it to thank Him.

**Psalms 103:20 NKJV** - Bless the LORD, you His angels, Who excel in strength, who do His word, Heeding the voice of His word.

**Psalms 103:21 NKJV** - Bless the LORD, all you His hosts, You ministers of His, who do His pleasure.

**Psalms 103:22 NKJV** - Bless the LORD, all His works, In all places of His dominion. Bless the LORD, O my soul!

and

**Matthew 18:10 NKJV** - "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven."

The implication is that God has given, to those who will become heirs of salvation, assigned angels to them to assist them through difficulties so that ultimately God's will will be done. Also remember that Michael actually does battle with Satan (Revelation 12:7). And Gabriel needed help from Michael in order to get a message to Daniel. (Daniel 10:13-20; 12:1). So angels are fighting on our behalf.

We shouldn't get too involved worrying about angels and things of that nature. That can lead down a dark path. They are invisible for a reason. In fact, the Bible condemns the worship of angels. Just know that they are there and serving God; and that they are serving God for your benefit.

So the role of the Son, in this chapter is compared to the role of angels. In chapter 1, Paul began to lay down some theological foundation. In chapter 2, He is going to give some

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practical exhortations, I guess you could say... practical instructions on how they need to react on some of the things they are learning.

### Q&A for Chapter 1:

#### **Expository Preaching**

- Tell what the Bible says
- Tell what the Bible means
- Talk about the context, ask questions
- Historical manner in which it was written

“I believe that the best way for Christians to be the way Christ wants them to be is for them to have a very thorough understanding of God’s word. I believe all the answers can be found in the Bible in one form or another; and that there is absolutely nothing in this life that the Bible doesn’t speak to either directly or implicitly. Therefore, having a good understanding of the Bible will prepare us for any situation life may throw our way.”

The Bible is the final authority. The church belongs to the Christ, Jesus. I simply try to be faithful in presenting it as it was intended to be understood by the people with whom it was first written.

1. Who was the book of Hebrews written to, primarily? Jewish Christians.
2. What was their circumstance? What was the setting? Persecution. Primarily by fellow Jews because they had become believers in Jesus as the Christ.
3. Why then, was the book written to them? What did the Apostle Paul hope to accomplish by writing to these Jewish Christians? To strengthen their faith so as to preserve through their difficult times. Hope.
4. What method did Paul use to accomplish his task? He pointed them to the past. He used the OT. He affirmed their hope through the OT scriptures. He told them to believe in God and be faithful based on His past record of fulfilled promises. And based on that, know that He will honor His future promises.

## Chapter 2

### **Do not Neglect the Son’s Teaching Reported by His Apostles**

**Hebrews 2:1 NKJV** - Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

Greek 2:1 Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παραρυῶμεν.

ETGV 2:Because of this, it is especially crucial for us to heed what we have heard so at such time<sup>(35)</sup> we might not slip away.



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Notes:

(35) μηποτε - “at such time,” referring to the scope of time defined by the context. In this case it refers to those who are “about to inherit the deliverance,” (Hebrews 1:14).

**Hebrews 2:2 NKJV** - For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,

Greek 2:2 εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,

ETGV 2:2 For if the word spoken through messengers<sup>(36)</sup> proved steadfast, and every violation received a just punishment,<sup>(37)</sup>

Notes:

(36) The Law was given to Moses in the company of celestial messengers (Deuteronomy 33:2 LXX; Acts 7:53)

(37) God's judgments upon Israel just as in the rebellion at Kadesh Barnea.

**Hebrews 2:3 NKJV** - how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

Greek 2:3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

ETGV 2:3 how will we escape neglecting a deliverance of such magnitude? Originally [it] was taken hold of to be proclaimed through the Master,<sup>(38)</sup> and was confirmed to us by those hearing Him,<sup>(39)</sup>

Notes:

(38) The eschatological “deliverance” was already known from the prophets, but “taken hold of” (fully expounded) by Jesus. He spoke more in His parables about the coming Kingdom than anything else, (Matthew 13 & Acts 1:3, 6).

(39) Paul spoke of the other Apostles in the third person because he was not present to witness Jesus' teaching during His public ministry, (1 Corinthians 15:8-9).

**Hebrews 2:4 NKJV** - God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Greek 2:4 συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι καὶ ποικίλαις δυνάμεσι καὶ Πνεύματος Ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν.

ETGV 2:4 God verifying [their testimony] with signs,<sup>(40)</sup> and with miracles, and with various mighty acts, and with distributions of holy Breath<sup>(41)</sup> according to His will.

Notes:

(40) Mark 16:15-20

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(41) The supernatural gifts were distributed by God Himself **through** the hands of the Apostles (Acts 8:14-19).

### The Creation is to be Ruled by Man in the Kingdom

**Hebrews 2:5 NKJV** - For He has not put the world to come, of which we speak, in subjection to angels.

Greek 2:5 Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

ETGV 2:5 For He did not subject the world to come, concerning which we are speaking,<sup>(42)</sup> to angels.

Notes:

(42) This statement makes it clear that the “deliverance” is the coming Kingdom of Messiah.

**Hebrews 2:6 NKJV** - But one testified in a certain place, saying: "What is man that You are mindful of him, Or the son of man that You take care of him?"

Greek 2:6 διεμαρτύρατο δὲ πού τις λέγων· τί ἐστὶν ἄνθρωπος ὅτι μνησθήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν;

ETGV 2:6 Yet somewhere one witnesses saying: “What is man, that You are mindful of him, or the son of man that You are visiting him?”

**Hebrews 2:7 NKJV** - You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands.

Greek 2:7 ἠλάττωσας αὐτὸν βραχύ τι παρ’ ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·

ETGV 2:7 You made him a little bit below the messengers, You crowned him with glory and honor, and You appointed him over the works of Your hands.<sup>(43)</sup>

Notes:

(43) Genesis 1:28

**Hebrews 2:8 NKJV** - You have put all things in subjection under his feet." For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him.

Greek 2:8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα·

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ETGV 2:8 You placed everything under his feet.”<sup>(44)</sup> For in subjecting everything to him, He left nothing outside [man’s] dominion. Yet now we do not yet see everything having been subjected to him.<sup>(45)</sup>

Notes:

(44) Psalm 8:4-6

(45) God’s command to Adam to take dominion over everything on the earth was thwarted when man sinned. It was therefore necessary to take care of the sin problem before man could assume his rightful place as ruler of the whole inhabited earth in the age to come.

### **The Son of God became Son of Man to Lead Many Sons to His Inheritance**

**Hebrews 2:9 NKJV** - But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

Greek 2:9 τὸν δὲ βραχύ τι παρ’ ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

ETGV 2:9 But we see Jesus, “crowned with glory and honor,” having been “made a little bit lower than the messengers”<sup>(46)</sup> for the suffering of death, so that by the grace of God He might partake of death for every man.

Notes:

(46) The clauses, “crowned with glory and honor” and “made a little bit lower than the messengers,” point to Christ’s full humanity. See vs. 7.

**Hebrews 2:10 NKJV** - For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

Greek 2:10 ἔπρεπε γὰρ αὐτῷ, δι’ ὃν τὰ πάντα καὶ δι’ οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

ETGV 2:10 For it was proper for Him, the Founder<sup>(47)</sup> of their deliverance, (for whom everything is<sup>(48)</sup> and through whom everything is<sup>(49)</sup>), to become perfected<sup>(50)</sup> through hardship, in leading many sons to glory.<sup>(51)</sup>

Notes:

(47) Hebrews 12:2

(48) Jesus is the heir of all the nations, and the ends of the earth (Psalm 2:6-9; Psalm 110; Hebrews 1:2,4)

(49) Jesus was the co-creator and guide of human history, (Hebrews 1:1-2; Hebrews 11:1-3).

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(50) The Word made flesh had to become perfected as Man through overcoming temptation. This is why He was tempted of the Slanderer and endured the trial in the garden of Gethsemane, (Hebrews 1:4; Hebrews 5:7-9).

(51) Christ is leading “many sons” to the glory of the inheritance which belongs to Him in the age to come.

### The Necessity for the Son of God to become a Man

**Hebrews 2:11 NKJV** - For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren,

Greek 2:11 ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες· δι’ ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,

ETGV 2:11 For both the consecrating one and those being consecrated are all out of one man.  
(52) For this reason He is not ashamed to call them ‘brothers,’<sup>(53)</sup>

Notes:

(52) The preposition “ἐξ” means “out of,” and the adjective “one” is in the masculine gender, referring to one man – Adam. Having shown that Jesus was fully human, (“a little bit lower than the messengers” and “crowned with glory and honor”), Paul spoke of the common humanity shared by Christ and His brothers.

(53) See Romans 8:29

**Hebrews 2:12 NKJV** - saying: "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You."

Greek 2:12 λέγων· ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε·

ETGV 2:12 saying: “I will proclaim Your name to My brothers, in the middle of the Assembly<sup>(54)</sup> I will sing hymns to You.”<sup>(55)</sup>

Notes:

(54) See Hebrews 12:23

(55) Psalm 22:22. After the psalmist described the sufferings of Christ in verses 1-21, He announced the glory to follow when all the redeemed are to be gathered to Christ in the “great assembly” in the Kingdom, (Hebrews 12:23).

**Hebrews 2:13 NKJV** - And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me."

Greek 2:13 καὶ πάλιν· ἐγὼ ἔσομαι πεποιθὼς ἐπ’ αὐτῷ· καὶ πάλιν· ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ Θεός·

ETGV 2:13 And again: “I will have confidence in Him.”<sup>(56)</sup> And again: “Look! I and the children God gave to Me.”<sup>(57)</sup>

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Notes:

(56) This is the closing line in Isaiah 8:16-17: “Bind up the testimony, Seal the law among my disciples [the brothers]. And I will wait on the LORD, Who hides His face from the house of Jacob; And I will hope in Him.”

(57) Isaiah 8:18

**Hebrews 2:14 NKJV** - Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

Greek 2:14 ἐπεὶ οὖν τὰ παῖδια κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι τὸν διάβολον,

ETGV 2:14 Then since the children have partaken of flesh and blood, He likewise partook of the same, so that through death He may vanquish the one having the domain of death,<sup>(58)</sup> who is the Slanderer,

Notes:

(58) The Slanderer was a murderer from the beginning (John 8:44), provoking Cain to kill his brother. He does not cause death directly, but indirectly since He deceives mankind which results in death.

**Hebrews 2:15 NKJV** - and release those who through fear of death were all their lifetime subject to bondage.

Greek 2:15 καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

ETGV 2:15 and to release those who were prone to always live in slavery to the fear of death,

**Hebrews 2:16 NKJV** - For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

Greek 2:16 οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

ETGV 2:16 (for doubtless it does not take hold<sup>(59)</sup> of the messengers,<sup>(60)</sup> but it does take hold of the seed of Abraham).<sup>(61)</sup>

Notes:

(59) The confusion among translations concerns the verb, “ἐπιλαμβάνεται,” which literally means “seize” or “take hold.” The NKJV; NIV; NASB et al rendering “give aid to” is highly unlikely because: (1) the verb is in the middle voice (implying seize to self); (2) the two nouns “messengers” and “seed” are not dative (implying “to”),

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but genitive (implying “of”). The KJV rendering, “took to himself the nature of” is also unlikely because the verb is a present indicative (present continuous action), not aorist indicative (past tense) as the KJV renders it. The verb requires a present and continuous seizing or taking hold of something. It is better to take “fear” as the antecedent for “it” (the subject of the verb), and correctly render the verb in the present tense. Being seized by fear of death is the sense, (see Luke 8:37 for a similar expression).

(60) God’s celestial messengers do not have fear of death, because they have not been cut off from the source of perpetual life, as has man (See: Luke 20:35-36).

(61) Paul’s point is that the celestial messengers do not live with the fear of death, because no sentence of death has been passed upon them. But humanity lives with the fear of death because all are condemned in Adam (Romans 5:12-19; 1 Corinthians 15:22).

**Hebrews 2:17 NKJV** - Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

Greek 2:17 ὅθεν ὄφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.

ETGV 2:17 For this cause He was obliged to become like His brothers in every way,<sup>(62)</sup> so that He could become a merciful and faithful High Priest in things toward God to atone for the sins of the people.

Notes:

(62) That in the incarnation Jesus became fully human, giving up His uniquely Divine attributes, was necessary so that He could fully experience the human condition, including being tempted to sin, and to experience death. Philippians 2:5-20 shows plainly that the Son “emptied Himself” of the “form of God” in order to become in the likeness of men. The Roman Catholic doctrine of “Hypostatic Union” (that Jesus continued to possess all of His divine attributes in the incarnation), is proven false. If Jesus was like us “in every way,” since we do not inherently possess uniquely divine attributes, neither did Jesus in His incarnation. Jesus repeatedly stated that He was unable to do anything from His own power (John 5:19, 30), but that the Father was doing the miracles through Him (John 14:10). See also John 3:2 and Acts 10:38. Thus the humanity of Christ was total, which necessarily excludes uniquely divine attributes.

**Hebrews 2:18 NKJV** - For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

Greek 2:18 ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

ETGV 2:18 For in what He suffered, having been tempted, He is able to help those being tempted.<sup>(63)</sup>

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Notes;

(63) Hebrews 4:15

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#### The Son Compared to Moses

**Hebrews 3:1 NKJV** - Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,

Greek 3:1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν,

ETGV 3:1 Therefore, holy brothers, sharers of the invitation of celestial dominion,<sup>(64)</sup> consider Jesus the Anointed one, the Emissary and High Priest of our confession,

Notes:

(64) The Kingdom of God

**Hebrews 3:2 NKJV** - who was faithful to Him who appointed Him, as Moses also was faithful in all His house.

Greek 3:2 πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς καὶ Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

ETGV 3:2 being faithful to the One who appointed Him as Moses also [was] in all His<sup>(65)</sup> house.

Notes:

(65) Moses was a servant over the Son's household (cf. note at v. 3)

**Hebrews 3:3 NKJV** - For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house.

Greek 3:3 πλείονος γὰρ δόξης οὗτος παρὰ Μωϋσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν.

ETGV 3:3 For this One has been deemed more worthy of glory than Moses by the same proportion a builder has greater value over the house [he builds].<sup>(66)</sup>

Notes:

(66) Christ Himself was the builder of Moses' household, and therefore His glory far surpasses Moses's glory. The Son of God delivered the Law to Moses as the "Messenger of the LORD." (See: Exodus 3:1ff, Exodus 23:20-23; Acts 7:30, 35, 38; 1 Corinthians 10:1-4, 9).

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**Hebrews 3:4 NKJV** - For every house is built by someone, but He who built all things is God.

Greek 3:4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ τὰ πάντα κατασκευάσας Θεός.

ETGV 3:4 For every house is built by someone, yet God has built everything.

### **We Must Remain Faithful to the Pristine Faith**

**Hebrews 3:5 NKJV** - And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward,

Greek 3:5 καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων,

ETGV 3:5 And Moses was indeed faithful in all His 67 household as a servant, as a witness of what would be spoken later.

**Hebrews 3:6 NKJV** - but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.

Greek 3:6 Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς, ἔάνπερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατὰσχῶμεν.

ETGV 3:6 But the Anointed one [was faithful] as a Son over His own house, of whose house we are **if** we clutch<sup>(68)</sup> the confidence and rejoicing of the confirmed hope<sup>(69)</sup> unto the consummation,<sup>(70)</sup>

Notes:

(68) To grip tightly

(69) The permanent land inheritance of the Abrahamic Covenant, taken hold of and proclaimed by Jesus Christ, and confirmed by the Apostles' testimony (Hebrews 2:3). It was further confirmed by supernatural signs of the Breath of God accompanying the Apostles (Hebrews 2:4). And also confirmed by God's oath to Abraham (Hebrews 6:13-20).

(70) The end of the age (Matthew 10:22; Matthew 24:6, 13, 14; 1 Corinthians 1:8; Revelation 2:26)

**Hebrews 3:7 NKJV** - Therefore, as the Holy Spirit says: "Today, if you will hear His voice,

Greek 3:7 Διό, καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον· σήμερον ἔάν τῆς φωνῆς αὐτοῦ ἀκούσητε,

ETGV 3:7 according to which<sup>(71)</sup> the holy Breath says: "This day, if you hear His voice,

Notes:

(71) Psalm 95 is a prophecy about the "consummation."



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**Hebrews 3:8 NKJV** - Do not harden your hearts as in the rebellion, In the day of trial in the wilderness,

Greek 3:8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

ETGV 3:8 you should not harden your hearts as in the provocation, as in the day of testing in the wilderness

**Hebrews 3:9 NKJV** - Where your fathers tested Me, tried Me, And saw My works forty years.

Greek 3:9 οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου

ETGV 3:9 where your fathers tried me, they tested Me and saw My works.

**Hebrews 3:10 NKJV** - Therefore I was angry with that generation, And said, 'They always go astray in their heart, And they have not known My ways.'

Greek 3:10 τεσσαράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ καὶ εἶπον· ἀεὶ πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου·

ETGV 3:10 Forty years I was disgusted with that generation. And I said, 'They are always straying in their heart and they do not know my ways,'

**Hebrews 3:11 NKJV** - So I swore in My wrath, 'They shall not enter My rest.'

Greek 3:11 ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

ETGV 3:11 as I swore in My anger whether they shall enter into My Rest.<sup>(72)</sup> ” <sup>(73)</sup>

### Notes:

(72) The word “Sabbath” in Hebrew means “rest.” The original “Sabbath day” on which God rested (Genesis 2:2-3) and the weekly Sabbath day the Jewish - Christian readers observed (Exodus 20:11) was symbolic of the ultimate eschatological “Rest” of Christ the Creator. God’s Rest is clearly defined in Isaiah 62 as the coming Kingdom, when Jerusalem will be restored. *“For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns... I have set watchmen on your walls, O Jerusalem; They shall never hold their peace day or night. You who make mention of the LORD, do not keep silent, and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth. ... Indeed the LORD has proclaimed To the end of the world: "Say to the daughter of Zion, 'Surely your salvation is coming; Behold, His reward is with Him, And His work before Him.'" And they shall call them The Holy People, The Redeemed of the LORD; And you shall be called Sought Out, a City Not*

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*Forsaken.*” This passage was referenced by Jesus in Revelation 22:12. See also Isaiah 40:10.

(73) at the “consummation,” when Psalm 95:7-11 will be proclaimed

**Hebrews 3:12 NKJV** - Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;

Greek 3:12 Βλέπετε, ἀδελφοί, μή ποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζώντος,

ETGV 3:12 Beware brothers, if at such time<sup>(74)</sup> a wicked heart of unbelief shall<sup>(75)</sup> be found in any of you, in apostatizing from the living God.

Notes:

(74) μήποτε - referring to the “consummation” to which “this day...” refers (see [Appendix D](#)).

(75) future tense, referring again to the consummation.

**Hebrews 3:13 NKJV** - but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin.

Greek 3:13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς ἁμαρτίας·

ETGV 3:13 But encourage one another each day until<sup>(76)</sup> that [day] which is called ‘This day,’ so that none from among you may be hardened by the seduction of sin.

Notes:

(76) Most translations incorrectly render this, “while it is called Today.” (See note on Hebrews 4:12).

**Hebrews 3:14 NKJV** - For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,

Greek 3:14 μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν,

ETGV 3:14 For we have become partakers of the Anointed<sup>(77)</sup> if we should clutch the original confirmed foundation<sup>(78)</sup> unto the consummation,<sup>(79)</sup>

Notes:

(77) sharers in the inheritance of the “Son” in Psalm 2.

(78) τῆς ὑποστάσεως - lit. “what stands beneath” (the thing that supports). The whole clause, “the original confirmed foundation” refers back to Hebrews 2:3-4, the original testimony of the Apostles to Jesus’ teaching, confirmed by the supernatural signs of the holy Breath.

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(79) We must maintain the pristine Faith handed down by the Apostles until the coming of Christ. (vs. 6)

**Hebrews 3:15 NKJV** - while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion."

Greek 3:15 ἐν τῷ λέγεσθαι· σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

ETGV 3:15 when it is to be proclaimed:<sup>(80)</sup> "This day, if you hear His voice, you should not harden your hearts as in the provocation."

Notes:

(80) The exhortation in Psalm 95, "This day..." is to be proclaimed at the consummation of the age.

**Hebrews 3:16 NKJV** - For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses?

Greek 3:16 τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;

ETGV 3:16 For some having heard, provoked [God], but not all who came out of Egypt by Moses.

**Hebrews 3:17 NKJV** - Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness?

Greek 3:17 τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;

ETGV 3:17 Yet with whom was He disgusted forty years? Was it not the ones sinning, whose corpses fell in the wilderness?

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

Greek 3:18 τίσι δὲ ὥμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν;

ETGV 3:18 And to whom did He swear would not enter His rest except those who were unconvinced?

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

Greek 3:19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

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ETGV 3:19 And we see that they were unable to enter because of disbelief.

### Chapter 4

#### Our Future 'Kadesh Barnea' at the end of the Sixth Millennium

**Hebrews 4:1 NKJV** - Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.

Greek 4:1 Φοβηθῶμεν οὖν μή ποτε, καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.

ETGV 4:1 We should fear then, if at such time<sup>(81)</sup> any of you might appear to have fallen short<sup>(82)</sup> of the remaining promise<sup>(83)</sup> to enter into His<sup>(84)</sup> Rest.

Notes:

(81) μή ποτε (μήποτε) - "if at such time" refers to the future 'Kadesh Barnea' when the believer's faith in God's promise of the inheritance (Rest) will be put to the test in the time of great tribulation. See [Appendix D](#).

(82) "have fallen short" - the verb is in the perfect tense (a past completed action with continuous results). The sense is that when the future trial of our faith comes, some might discover that they have already fallen short, unable to recover. Jesus' parable of the wise and foolish virgins illustrates the same point graphically (Matthew 25:1-13).

(83) The "remaining promise" is the future fulfillment of the promise of entering His rest implied in the quotation of Psalm 95. (Psalm 37 shows that David had the same understanding).

(84) "His" refers to the Creator, whom Paul has already identified as Christ (Hebrews 1:2; Hebrews 2:10).

**Hebrews 4:2 NKJV** - For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.

Greek 4:2 καὶ γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ κάκεινοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν.

ETGV 4:2 For we also have been told the good message as they were (but the message heard [by them] had no benefit, not having been mixed with faith in the hearers).<sup>(85)</sup>

Notes:

(85) The "good news" was preached to the Israelites at Kadesh Barnea by Joshua and Caleb, but they rejected it, (Numbers 13:30; 14:6-9). "And all the congregation said to stone them with stones." (Numbers 14:10).

**Hebrews 4:3 NKJV** - For we who have believed do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter My rest,' " although the works were finished from the foundation of the world.

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Greek 4:3 εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν· ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

ETGV 4:3 For we - the ones who believed - are entering<sup>(86)</sup> the Rest, (just as He said: “As I swore in My anger, whether they shall come into My Rest,”) <sup>(87)</sup> although the labors came about because of the casting down of the world. <sup>(88)</sup>

Notes:

(86) Paul was still speaking from the perspective of the future Kadesh Barnea (the time of testing just before Christ’s Kingdom arrives) which he introduced in verse 1 with the words, “at such time.” This is why he used the present tense “we... are entering,” and the aorist tense “the ones who believed,” just as in verse 1, he used the perfect tense “appear to have fallen short.” His verb tenses in verses 1-3 are from the perspective of the consummation of the age.

(87) Psalm 95:11 LXX

(88) The “casting down of the world” refers to the overthrow of God’s established order when Adam sinned. From that point, man must provide sustenance for his family “in toil” and “in the sweat of your face” (Genesis 3:17-19). In the Kingdom, we will have “rest” from the labors of the curse (cf. Romans 8:18-25).

**Hebrews 4:4 NKJV** - For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works";

Greek 4:4 εἶρηκε γὰρ που περὶ τῆς ἑβδόμης οὕτω· καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ·

ETGV 4:4 For He has declared somewhere concerning the seventh [day] thus: “And God ceased in the seventh day from all His works, ”<sup>(89)</sup>

Notes:

(89) Genesis 2:2

**Hebrews 4:5 NKJV** - and again in this place: “They shall not enter My rest.”

Greek 4:5 καὶ ἐν τούτῳ πάλι· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

ETGV 4:5 and thus again: “whether they shall come into My Rest. ”<sup>(90)</sup> , <sup>(91)</sup>

Notes:

(90) Psalm 95:11 LXX

(91) The future “Rest” (Messiah’s Kingdom inheritance) for believers is here called the “seventh day.” Paul said that God has spoken of the “seventh day” in both Genesis 2:2 and in the promised “Rest” of Psalm 95, which he has placed as our future hope. That the creation week is a prophecy of the end of the age is strongly implied by Isaiah also. “I am God, and there is none like Me, declaring the end at the beginning.”

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(Isaiah 46:9-10\*). Paul stated unmistakably that the Kingdom of the Messiah is the “Seventh Day.” Just as the weekly Sabbath is the seventh day of the week, a “Seventh Day” Kingdom necessitates six previous “days” also. There is no escaping the clear implication of six ages followed by the seventh Kingdom age. The only component of Ante Nicene Chiliasm that is not explicitly stated here is the length of each of the seven ages. Yet, this is implied in Psalm 90:4 & 2 Peter 3:8, and plainly stated in Revelation 20 as a millennium. The obvious conclusion is that man will toil under the curse for 6 millennia, and the believing ones will inherit the 7<sup>th</sup> millennium.

**Hebrews 4:6 NKJV** - Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience,

Greek 4:6 ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσήλθον δι’ ἀπειθειαν,

ETGV 4:6 Since then it remains for some to enter into it, and those to whom it was previously announced did not enter because of obstinance, He specifies another set day - “This day.”

**Hebrews 4:7 NKJV** - again He designates a certain day, saying in David, “Today,” after such a long time, as it has been said: “Today, if you will hear His voice, Do not harden your hearts.”

Greek 4:7 πάλιν τινὰ ὀρίζει ἡμέραν, σήμερον, ἐν Δαυΐδ λέγων, μετὰ τοσοῦτον χρόνον, καθὼς εἴρηται· σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

ETGV 4:7 After such a long time He says in [the Psalm of] David according as was previously proclaimed,<sup>(92)</sup> “This day if you hear His voice, you should not harden your hearts.”<sup>(93)</sup>

Notes:

(92) Joshua and Caleb (Numbers 14:6-9) and Moses (Deuteronomy 1:29) previously pleaded with the Israelites at Kadesh Barnea to trust God and go into the Land.

(93) Psalm 95:8 LXX

**Hebrews 4:8 NKJV** - For if Joshua had given them rest, then He would not afterward have spoken of another day.

Greek 4: εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.

ETGV 4:8 For if Joshua [had provided] them the Rest, He<sup>(94)</sup> would not have been speaking of another day after those.

Notes:

(94) God through David in Psalm 95

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**Hebrews 4:9 NKJV** - There remains therefore a rest for the people of God.

Greek 4:9 ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ.

ETGV 4:9 Consequently, the Sabbath-observance<sup>(95)</sup> awaits the people of God.

Notes:

(95) σαββατισμὸς, the keeping of the Sabbath. This noun occurs only here, but is derived from the verb ἑσαββάτισεν in Exodus 16:30 LXX which reads, “And the people kept Sabbath on the seventh day.” The same term is used twice of the Land observing its Sabbaths (the 7<sup>th</sup> year) consecutively during the exile (Lev. 26:35 LXX; 2 Chronicles 36:21 LXX). Here Paul called the Kingdom age (which is 1000 years - Revelation 20:4) the “Sabbath-observance” which is the “seventh day” (vss. 4-5).

**Hebrews 4:10 NKJV** - For he who has entered His rest has himself also ceased from his works as God did from His.

Greek 4:10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὡσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

ETGV 4:10 For the one entering into His Rest, he has also ceased from his own labors<sup>(96)</sup> just as God did from His.

Notes:

(96) When God’s people enter God’s 7<sup>th</sup> Day Sabbath Rest we will reach the end of our own labors, just like God did at the end of six literal 24-hour days.

**Hebrews 4:11 NKJV** - Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

Greek 4:11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

ETGV 4:11 Therefore, we should be diligent to enter into that Rest so that none fall into the same pattern of obstinance.

### The Son as High Priest at the Father’s Right Side

**Hebrews 4:12 NKJV** - For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

Greek 4:12 Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἄρμων τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

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ETGV 4:12 For Logos 97 of God 98 is alive and active, sharper beyond any double-edged knife, 99 penetrating until 100 the distribution 101 of both life and breath, of both joints and sinews, 102 and is the Judge of inner sentiments and thoughts of the heart. 103

### Notes:

(97) John 1:1, 14; 1 Peter 1:23; 1 John 2:14; Revelation 20:4

(98) “Logos of God” (ὁ λόγος τοῦ θεοῦ) is a name for Jesus, as proven by Revelation 19:13. He is portrayed here as having eyes and conscious perception, being “the one to whom we report,” who is keenly observing the assemblies (Revelation 2:2, 9, 13, 19; Revelation 3:2, 8, 15; Revelation 5:6).

(99) μάχαιραν δίστομον, A large two-edged knife used for skinning, dissecting, or processing animals for food. Such knives would expose every interior part of the dissected animal. This was in contrast to ῥομφαία, a much longer sword used by soldiers or guards.

(100) The Greek word ἄχρι is wrongly translated “to” or “unto” in most versions, with reference to distance or extent. However, without exception, ἄχρι always refers to duration of time in the New Testament, never to distance or extent. It should always be translated “until” (cf. Hebrews 3:13 and 6:11).

(101) The Greek word μερισμοῦ is wrongly translated “dividing asunder” (KJV) or “dividing/division” (NKJV, NASB, NIV). In Scripture, it always means “distribution” (deliver to each one his portion). The only other time it appears in the NT is Hebrews 2:4 where it refers to the distribution of spiritual gifts. In the Septuagint it always refers to the distribution of the Land inheritance to the various tribes of Israel.

(102) Here Paul used a very colorful description of the resurrection. The entire clause, “the distribution of both life and breath, of both joint and sinews,” is a direct reference to the resurrection so vividly described in the Valley of Dry Bones prophecy in Ezekiel 37:1-14.

(103) Jesus is clearly identified in Revelation 2:23 by the same language: “all the assemblies will know that I am the one searching the minds and hearts.”

**Hebrews 4:13 NKJV** - And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

Greek 4:13 καὶ οὐκ ἔστι κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

ETGV 4:13 And nothing created is imperceptible in His sight, but everything is naked and exposed to the eyes<sup>(104)</sup> of Him, the one unto whom we report.

### Notes:

(104) The Lamb seated at the Father’s side has “seven eyes,” which represents “the seven Breaths of God” (Revelation 5:6 and Revelation 1:4). These “seven breaths” are also portrayed as “the seven lamps” before the throne of God in Revelation 4:5, one for each of the “seven lampstands” which were the seven assemblies in Asia Minor (Revelation 1:20). Revelation reveals that “the Breath” of God is the direct link between Christ (the head) and the Body (the local assembly). Jesus said that “where two or three are gathered together in My Name, I am there in the midst of them”



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(Matthew 18:20). Yet His knowledge of our struggles is also due to His having experienced similar struggles (Hebrews 2:17-18; Hebrews 5:8-10).

**Hebrews 4:14 NKJV** - Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

Greek 4:14 Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

ETGV 4:14 Having then a great High Priest who has passed through the skies - Jesus the Son of God<sup>(105)</sup> - we should cling to the Profession.<sup>(106)</sup>

Notes:

(105) Paul linked together the “High Priest” and “Kingly” roles of the ‘Son’ in Psalm 2 and Psalm 110.

(106) “The Profession” refers to the “rock” on which Christianity is founded, that Jesus is the Christ (the anointed King to sit upon David’s throne), the Son of God. (cf. Psalm 2 LXX & Matthew 16:13-18)

**Hebrews 4:15 NKJV** - For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

Greek 4:15 οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ’ ὁμοιότητα χωρὶς ἁμαρτίας.

ETGV 4:15 For we do not have a High Priest who is unable to empathize with our weaknesses, but one who has been tempted in every way that we are, [yet] without sin.

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

Greek 4:16 προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον καὶ χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν.

ETGV 4:16 Therefore, we may come with boldness to the throne of grace,<sup>(107)</sup> so that we may receive mercy and grace for prompt assistance.

Notes:

(107) Where Christ is seated at the Father’s right hand awaiting His inheritance (Psalm 110:1 and Revelation 3:21).

## Chapter 5

### Qualifications of a High Priest

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**Hebrews 5:1 NKJV** - For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

Greek 5:1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

ETGV 5:1 For every high priest being taken from among men is appointed over men [in] the things of God, so that he may offer both gifts and sacrifices for sins,

**Hebrews 5:2 NKJV** - He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.

Greek 5:2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικεῖται ἀσθένειαν·

ETGV 5:2 being able to be compassionate to the ignorant and straying ones, since he also is enclosed with frailty.

**Hebrews 5:3 NKJV** - Because of this he is required as for the people, so also for himself, to offer sacrifices for sins.

Greek 5:3 καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν.

ETGV 5:3 This is why he is obliged to offer [sacrifices] for sins accordingly for the people, and for himself.

**Hebrews 5:4 NKJV** - And no man takes this honor to himself, but he who is called by God, just as Aaron was.

Greek 5:4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ Ἀαρών.

ETGV 5:4 And no one takes this honor for himself, but [only] the one being called by God, just as Aaron [was].

### The Son is Qualified to be High Priest

**Hebrews 5:5 NKJV** - So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You."

Greek 5:5 οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν· υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·

ETGV 5:5 Thus the Anointed one also did not glorify Himself to become High Priest. Instead, the one having said to Him: "You are My Son, this day I have begotten You,"<sup>(108)</sup>

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Notes:

(108) Psalm 2:7

**Hebrews 5:6 NKJV** - As He also says in another place: "You are a priest forever According to the order of Melchizedek";

Greek 5:6 καθὼς καὶ ἐν ἑτέρῳ λέγει· σὺ, ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ.

ETGV 5:6 also accordingly in another [Psalm] says: "You are priest for the age<sup>(109)</sup> according to the Melchizedek arrangement."<sup>(110)</sup>

Notes:

(109) "εἰς τὸν αἰῶνα" This can be rendered, "for the age" or "unto the age." It means throughout this present age (until the next). Paul quoted Psalm 110:4 from the LXX here and in Hebrews 7:17 and 21, which uses the singular "for the age" (not forever as in most English translations). Each time Paul referred to the duration of the priesthood of Christ in Hebrews he repeated the same clause, "for the age," (Hebrews 6:20; 7:24; 7:28). However, when speaking of Christ's role as King, Paul quoted the LXX in Hebrews 1:8, "for the age of the age," referring to the Millennial Sabbath Rest.

(110) Psalm 110:4

**Hebrews 5:7 NKJV** - who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

Greek 5:7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῦων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

ETGV 5:7 Who in the days of His flesh,<sup>(111)</sup> offering both requests and pleadings to the one able to save Him from death with strong outcries and tears, was heard out of fear.

Notes:

(111) "In the days of His flesh" (as Son of Man) implies a time when He was not in the flesh. The concept that the Son of God "became flesh" at a point in time was introduced in Hebrews 2:9-18, "having been 'made a little bit lower than the messengers' for the suffering of death, so that by the grace of God He might partake of death for every man.... Then since the children have partaken of flesh and blood, He likewise partook of the same... For this cause He was obliged to become like His brothers in every way." His preexistence is expounded further in chapter 7 as Paul shows that Melchizedek was in fact the Son of God.

**Hebrews 5:8 NKJV** - though He was a Son, yet He learned obedience by the things which He suffered.

Greek 5:8 καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν,

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ETGV 5:8 And even being the Son, He learned obedience from the things He suffered.<sup>(112)</sup>

Notes:

(112) The suffering referred to here was Jesus' anguish in the Garden of Gethsemane (Luke 22:44).

**Hebrews 5:9 NKJV** - And having been perfected, He became the author of eternal salvation to all who obey Him,

Greek 5:9 καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου,

ETGV 5:9 And having become perfected, He became the source of perpetual deliverance to all those who are obeying Him,

**Hebrews 5:10 NKJV** - called by God as High Priest "according to the order of Melchizedek,"

Greek 5:10 προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

ETGV 5:10 having been called by God, 'Chief Priest' "according to the Melchizedek arrangement."<sup>(113)</sup>

Notes:

(113) Psalm 110:4

### A Rebuke of Their Slothfulness

**Hebrews 5:11 NKJV** - of whom we have much to say, and hard to explain, since you have become dull of hearing.

Greek 5:11 Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμηνευτός λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς.

ETGV 5:11 The message about him is abundant and difficult for us to expound, 114 since you have become lazy in hearing.

**Hebrews 5:12 NKJV** - For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.

Greek 5:12 καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρειάν ἔχετε τοῦ διδάσκειν ὑμᾶς τινα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, καὶ γεγόνατε χρειάν ἔχοντες γάλακτος καὶ οὐ στερεᾶς τροφῆς.

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ETGV 5:12 For by this time you ought to be teachers, yet you are in need of being taught again yourselves what are the original principles of the pronouncements of God. And you have become dependent on milk and not solid food.<sup>(115)</sup>

**Hebrews 5:13 NKJV** - For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.

Greek 5:13 πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης· νήπιος γὰρ ἐστὶ·

ETGV 5:13 For everyone [still] partaking of milk is inexperienced in the word of justice, for he is a baby.

**Hebrews 5:14 NKJV** - But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.

Greek 5:14 τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

ETGV 5:14 Yet, solid food is for the mature, those who have conditioned their senses through practice, having discernment toward what is just and what is worthless.

## Chapter 6

**Hebrews 6:1 NKJV** - Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God,

Greek 1 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν,

ETGV 1 Therefore, having left the word (discussion) of the beginnings of the Anointed, we should be carried on<sup>(116)</sup> to maturity, not tearing down<sup>(117)</sup> again the foundation of repentance from dead works, of belief on God,

Notes:

(116) The passive voice implies the effort of others (spiritual leaders) as the cause of believers reaching completion (Hebrews 13:7, 17), with God's permission (v. 3).

(117) The Greek noun “καταβάλη” and the verb form “καταβάλλω” literally mean to “throw down.” Here it refers to tearing down the previously laid foundation in order to examine every detail and build it back differently from what the Apostles had already established.

**Hebrews 6:2 NKJV** - of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

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Greek 6:2 βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου.

ETGV 6:2 of the teaching about immersions,<sup>(118)</sup> or the placing of hands,<sup>(119)</sup> or the resurrection of the dead, and permanent<sup>(120)</sup> condemnation.

Notes:

(118) Teaching about “baptisms” (plural) refers to the distinction between John’s baptism and Christian baptism. Both accompanied repentance and were for the remission of sins (cf. Luke 3:3; Acts 2:38; Acts 22:16). However, John’s baptism did not convey the holy Breath, but Christian baptism does (cf. Mark 1:4-8; Acts 19:1-6; 1 Corinthians 12:12-13)

(119) The bestowing of spiritual gifts by the 12 Apostles (Acts 8:14-20; Acts 19:6; Romans 1:10-11; 2 Timothy 1:6)

(120) This term is often translated, “everlasting.” Yet the sense is not that the action is ongoing forever, but that the result is permanent. (See Jude 1:7 where the same term is used of the fire that destroyed Sodom).

**Hebrews 6:3 NKJV** - And this we will do if God permits.

Greek 6:3 καὶ τοῦτο ποιήσομεν, ἂνπερ ἐπιτρέπη ὁ Θεός.

ETGV 6:3 And we will do this if God should permit.<sup>(121)</sup>

Notes:

(121) The book of Hebrews is “solid food” for the mature believer, preparing him to be a capable “teacher” of the things of Christ.

### **The Fearful Permanence of Apostasy\*<sup>(122)</sup>**

\* **Apostasy** G646 (ἀποστασία) - Feminine of the same as G647; defection from truth (properly the state), (“apostasy”): - falling away, forsake.

**NT** - Acts 21:21; 2 Thessalonians 2:3 **LXX** - Jeremiah 28:16; Jeremiah 29:32;

(122) Clearly, this passage was intended to strike fear into the hearts of the brethren who might be tempted to abandon Christ, (as also in Hebrews 2:3; 4:1; 10:27; 12:15-17). Yet, Hebrews also seeks to provide confidence and boldness for those pressing on in their faith (Hebrews 4:14; and 10:19-23).

**Hebrews 6:4 NKJV** - For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,

Greek 6:4 Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γεννηθέντας Πνεύματος Ἁγίου

ETGV 6:4 For those having been illuminated<sup>(123)</sup> once, and having partaken of the gift<sup>(124)</sup> of the heavenly dominion,<sup>(125)</sup> having become fellow-sharers of the holy Breath,<sup>(126)</sup>

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Notes:

(123) Paul also used the term 'illuminated' as a metaphor for being reconciled to God in Hebrews 10:32. The earliest Christians referred to baptism as 'illumination'. "Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated... And this washing is called 'illumination,' because they who learn these things are illuminated in their understandings," (Justin, First Apology, LXI). The ancient Aramaic New Testament (Pishitta) reads: "But this is impossible for those who have once been baptized and have tasted of the gift from heaven and have received the Holy Spirit," (Lamsa Translation).

(124) The remission of sins (Acts 2:38-39)

(125) See [Appendix C](#) - **The meaning of "Heavenly" in Ephesians and Hebrews**

(126) See: 1 Corinthians 12:12-13

**Hebrews 6:5 NKJV** - and have tasted the good word of God and the powers of the age to come,

Greek 6:5 καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος,

ETGV 6:5 and having partaken of the good proclamation of God<sup>(127)</sup> and the powerful abilities<sup>(128)</sup> of the impending age,<sup>(129)</sup>

Notes:

(127) The Gospel of the Kingdom

(128) Spiritual gifts

(129) Supernatural spiritual gifts are viewed as precursors and prototypes of the powers given to believers in the Kingdom. Jesus said essentially the same thing when He sent out His disciples to heal the sick and raise the dead, proclaiming, "The Kingdom of God has come near to you," (Luke 10:9).

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

Greek 6:6 καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας.

ETGV 6:6 and yet fall away,<sup>(130)</sup> are unable to be restored again<sup>(131)</sup> to repentance, crucifying again for themselves the Son of God,<sup>(132)</sup> making a mockery.

Notes:

(130) Matthew 24:9-13; 2 Thessalonians 2:3-12

(131) "Restored again" to repentance **requires** a previous repentance.

(132) Hebrews 10:29 also describes the apostate in similar terms.

**Hebrews 6:7 NKJV** - For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God;

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Greek 6:7 γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ·

ETGV 6:7 For land which absorbs the frequent showers upon it, providing crops adequate for those by whom it is being farmed, receives blessing from God.

**Hebrews 6:8 NKJV** - but if it bears thorns and briars, it is rejected and near to being cursed, whose end is to be burned.

Greek 6:8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

ETGV 6:8 Yet, [if] producing thorns and briars, it is castaway and soon devoted to destruction, whose destiny is burning.<sup>(133)</sup>

Notes:

(133) John 15:1-6; Hebrews 10:26-27. The warning of the permanence of apostasy here seems to be within the context of the Great Tribulation. The end time “Kadesh Barnea,” introduced in chapters 3-4, is the focal point of the whole book, and is the future event for which Paul sought to prepare his readers. Therefore, the “fire” is the destruction of the wicked on the Day of the Master (Isaiah 66:15-18, 24; Malachi 4:1-3). It is therefore conceivable that the permanence of this apostasy, with no room for repentance, is due to the finality of one’s spiritual state during the Great Tribulation when “repentance” is impossible (Revelation 22:11), after having taken the mark of the Beast (Revelation 14:6-11). Notice the similarity between this passage and the Wheat and Tares parable in Matthew 13, which also concerns the end of the age.

**Hebrews 6:9 NKJV** - But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.

Greek 6:9 Πεπεύσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν.

ETGV 6:9 Yet, we have assumed<sup>(134)</sup> the better concerning you, beloved, as still possessing these things<sup>(135)</sup> of the deliverance,<sup>(136)</sup> even though we speak like this.

Notes:

(134) A persuasion or supposition, not a fact (see also: Philippians 1:6)

(135) The things listed in verses 4-6

(136) As always in Hebrews, the “deliverance” is eschatological, dealing with “the impending age” (vs. 5).

**Hebrews 6:10 NKJV** - For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister.

Greek 6:10 οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.



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ETGV 10 For God is not unjust to forget your work and labor of love which you have shown towards His name, having served the saints and continuing to serve.

**Hebrews 6:11 NKJV** - And we desire that each one of you show the same diligence to the full assurance of hope until the end,

Greek 6:11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους,

ETGV 11 Yet we are longing for every one of you to demonstrate diligence towards the assurance of the hope until the consummation,<sup>(137)</sup>

Notes:

(137) See Hebrews 3:6, 14

**Hebrews 6:12 NKJV** - that you do not become sluggish, but imitate those who through faith and patience inherit the promises.

Greek 6:12 ἵνα μὴ νωθοὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.

ETGV 12 so that you may not become lazy, but imitators of those who through faith and endurance inherit the promises.<sup>(138)</sup>

Notes:

(138) The Abrahamic Covenant promises are for Christians (Romans 4:13-16; Galatians 3:16, 26-29; Ephesians 2:11-13)

### **The Anchor of Our Soul is the Abrahamic Promise**

**Hebrews 6:13 NKJV** - For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself,

Greek 6:13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεός, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὁμόσαι, ὤμοσε καθ' ἑαυτοῦ,

ETGV 6:13 For God, in promising Abraham,<sup>(139)</sup> since He had no one greater to swear by, swore by Himself<sup>(140)</sup>

Notes:

(139) Genesis 22:15-18 is an oath confirming the earlier promises in Genesis 13:14-17 & Genesis 17:4-8. These promises include the permanent inheritance of the land, from the Nile to the Euphrates rivers, as an everlasting possession for Abraham and his "Seed." In Galatians 3:16, Paul explained that the term "Seed" in all these promises is singular, and refers to Christ. (Unfortunately, many English translations have "descendants" {plural} in these passages in Genesis. But, they are always singular in

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both the Hebrew and the LXX). Then in Galatians 3:26-29, Paul wrote that all who are baptized into Christ are the children of Abraham and heirs of the promises of the Abrahamic Covenant. Here in Hebrews 6:13-20, Paul held up the hope of the permanent Land possession as our “anchor of the life,” the thing that will assure our perseverance if we always keep this hope before us (see also: Hebrews 11:10, 13, 39-40). Consequently, all theological systems which deny the future Land promise to Christians remove the “anchor of the life” as the incentive to press on to the inheritance. Instead, they substitute the Gnostic hope, ascending to the “seven heavens.”

(140) Genesis 22:16

**Hebrews 6:14 NKJV** - saying, “Surely blessing I will bless you, and multiplying I will multiply you.”

Greek 6:14 λέγων· εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε·

ETGV 6:14 saying, “Surely, in blessing I will bless you, and in multiplying I will multiply you.”<sup>(141)</sup>

Notes:

(141) Genesis 22:17-18

**Hebrews 6:15 NKJV** - And so, after he had patiently endured, he obtained the promise.

Greek 6:15 καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας.

ETGV 6:15 And thus, through endurance,<sup>(142)</sup> he obtained the promise.

Notes:

(142) The faith of Abraham was more than just mental assent. As is explained in chapter 11, Abraham’s “faith” was completed by his action (leaving his homeland & offering His son), and perseverance in hard times (living in the Promised Land in a tent as an alien, awaiting the fulfillment of the land promise).

**Hebrews 6:16 NKJV** - For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute.

Greek 6:16 ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος·

ETGV 6:16 For indeed, men swear by something greater, and an oath for confirmation settles all disputes for them.

**Hebrews 6:17 NKJV** - Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath,

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Greek 6:17 ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκῳ,

ETGV 6:17 In this way God, being intent on showing to the inheritors of the promise<sup>(143)</sup> the irrevocability of His purpose, confirmed with an oath,<sup>(144)</sup>

Notes:

(143) Christians are the inheritors of the promise to Abraham. (See Romans 4:13-16; Galatians 3:16, 26-29; Ephesians 2:11-13)

(144) The oath also included the permanent land inheritance (cf. Genesis 22:16-17; 26:3-5; 50:24; Psalm 105:8-11; Luke 1:68-75)

**Hebrews 6:18 NKJV** - that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.

Greek 6:18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·

ETGV 6:18 so that by two irrevocable actions,<sup>(145)</sup> which God is unable to falsify, we – the fleeing ones<sup>(146)</sup> – might have powerful incentive to cling to the hope laying before us,<sup>(147)</sup>

Notes:

(145) The two irrevocable actions were the original promise confirmed by God's igniting Abraham's sacrifice (Genesis 15:7-21) and the oath God swore to Him when He offered his son, Isaac (Genesis 22:1-19).

(146) This is a direct reference to Jesus' instructions for His followers to flee from both the destruction of Jerusalem (AD70) and the Great Tribulation events, (Matthew 24:15-28; Luke 17:22-37; Luke 21:7-36; Revelation 12:3, 13-17).

(147) The oath God swore to Abraham, confirming His promise to give him a multitude of descendants and the permanent inheritance of the Land, was given for the benefit of "the fleeing ones." The hope of the Land inheritance is our destiny as co-heirs with the Son. This is also the "remaining promise" implied in Psalm 95, (quoted in Heb. 4:1), which is the "Rest" of the "seventh day" (Hebrews 4:4) and the "Sabbatical" (Hebrews 4:9). David also spoke extensively of this hope in Psalm 37, and Jesus quoted it in Matthew 5:5. See [Appendix A](#) for the opinion of the early Christians.

**Hebrews 6:19 NKJV** - This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,

Greek 6:19 ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσμοατος,

ETGV 6:19 which we have as an anchor of the life, both secure and confirmed,<sup>(148)</sup> entering into the chamber behind the veil,<sup>(149)</sup>

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Notes:

(148) This hope was confirmed by the power of the holy Breath in the Apostolic ministry (Hebrews 2:2-4).

(149) The “Holy of Holies” in heaven, explained further in Hebrews, chapter 9.

**Hebrews 6:20 NKJV** - where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

Greek 6:20 ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

ETGV 6:20 where Jesus the prototype<sup>(150)</sup> over us has entered, having become High Priest for the age according to the Melchizedek arrangement.

Notes:

(150) This Greek word, πρόδρομος (G4274), appears only here in the NT. It appears twice in the LXX (Numbers 13:20 & Isaiah 28:4). In both it refers to early-sprouting fruit.

## Chapter 7

### A Closer Look at Melchizedek

**Hebrews 7:1 NKJV** - For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,

Greek 7:1 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,

ETGV 7:1 For this ‘Melchizedek,’ king of Salem,<sup>(151)</sup> priest of God the Highest, who met Abraham returning from the slaughter of the kings, and blessed him,

Notes:

(151) Salem means “peace.” “City of peace” is “Jeru-salem.” Melchizedek was called King of Jerusalem before the city even existed. Both titles are prophetic and Messianic.

**Hebrews 7:2 NKJV** - to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace,"

Greek 7:2 ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισε Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶ βασιλεὺς εἰρήνης,

ETGV 7:2 to whom also Abraham apportioned a tenth of everything,<sup>(152)</sup> is indeed primarily translated “King of Justice.”<sup>(153)</sup> After that [he is called] “King of Salem,”<sup>(154)</sup> which means ‘King of Peace.’

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Notes:

(152) Genesis 14:18-20

(153) A title of the Messiah (Isaiah 11:1-5)

(154) Josephus writes that Melchizedek was king of “Salem,” the city which was later changed to “Jerusalem” (Jos. Antiq. Bk. I, ch. x, ii).

**Hebrews 7:3 NKJV** - without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

Greek 7:3 ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

ETGV 7:3 [He is] without father, without mother, without genealogy, having neither beginning of days, nor end of life, yet having been portrayed as the Son of God,<sup>(155)</sup> He remains a priest<sup>(156)</sup> unto the materialization.<sup>(157)</sup>

Notes:

(155) Moses portrayed Melchizedek as the Son of God in Genesis 14:18-20.

(156) Melchizedek remains a priest. Note the present tense.

(157) “εἰς τὸ διηνεκές” literally means “unto the carry through.” The word “διηνεκές” (carry-through) only appears 4 times in the New Testament, all occurring in Hebrews (Hebrews 7:3, 10:1, 10:10; 10:14), always in the clause, “εἰς τὸ διηνεκές” (unto the carry through), and always in the context of explaining Psalm 110 (which includes the promise of the present Melchizedek priesthood as Christ’s temporary role until His coming Kingdom, when His enemies are placed under His feet. This clause (unto the materialization) always refers to the fulfillment of the Father’s promises to His Son in that Psalm, His enemies being placed beneath His feet, and His receiving the nations and the ends of the land as His inheritance (Psalm 110:2-3, 5-7 & Psalm 2:6-9). This meaning is clearly defined in Heb. 10:12-13. Paul wrote that Christ is seated at the Father’s right hand, having received the Melchizedek Priesthood “unto the materialization (εἰς τὸ διηνεκές) the remainder being received when His enemies should be placed under His feet.” It is clear therefore, that this term refers specifically to the beginning of the Sabbath Rest, when the promises to the Son of His inheritance are to be fulfilled. The “priesthood” of Melchizedek is said to extend to this point (7:3), and so is the priesthood of Christ said to continue “εἰς τὸ διηνεκές” (10:12). This essentially means that Christ and Melchizedek are the same person, and His priestly function ends when His reigning over His enemies begins. This is why Jewish believers are now being prepared for the role of priests for the nations in the coming age (Hebrews 9:14; 1 Peter 2:5), in fulfillment of Exodus 19:4-6.

**Hebrews 7:4 NKJV** - Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils.

Greek 7:4 Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.

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ETGV 7:4 Now you see the magnificence of this one, to whom the patriarch Abraham gave a tenth of the booty.

**Hebrews 7:5 NKJV** - And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;

Greek 7:5 καὶ οἱ μὲν ἐκ τῶν υἰῶν Λευῖ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστι τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ·

ETGV 7:5 And indeed, those of the sons of Levi who obtain the sacred office have instructions to receive tenths from the people according to the Law, from their own brothers who also come from the groin of Abraham.

**Hebrews 7:6 NKJV** - but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises.

Greek 7:6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε·

ETGV 7:6 Yet, [it was] someone apart from their genealogy to whom Abraham [gave] the tenth, who [then] blessed the one having the promises.

**Hebrews 7:7 NKJV** - Now beyond all contradiction the lesser is blessed by the better.

Greek 7:7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἕλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

ETGV 7:7 It is indisputable that the one who blesses is superior to the one who is blessed.

**Hebrews 7:8 NKJV** - Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives.

Greek 7:8 καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῆ.

ETGV 7:8 And here<sup>(158)</sup> dying men receive tenths. But there<sup>(159)</sup> [it] is confirmed that He is alive!<sup>(160)</sup>

Notes:

(158) The Law instructed the Levites to receive the tenth from their brothers (Deuteronomy 14:22-29), and this was continuing at the Temple when Paul wrote Hebrews.

(159) In Genesis 14:18-20

(160) Melchizedek was still alive when Paul wrote Hebrews. Melchizedek was a preincarnate appearance of Christ Himself, still being alive to this day. We are assured then, that Abraham met Christ face to face and paid Him the tenth. Christ, the King of

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Salem (Jerusalem), Priest of God the Highest, actually had the “communion” meal with Abraham (Genesis 14:18). Tithing directly to Christ therefore has precedent in Scripture, and establishes a pattern for all who are “Abraham’s seed and heirs according to the promise” (Galatians 3:29), who “walk in the footsteps of the faith of our father Abraham” (Romans 4:12).

**Hebrews 7:9 NKJV** - Even Levi, who receives tithes, paid tithes through Abraham, so to speak,

Greek 7:9 καὶ ὡς ἔπος εἰπεῖν, δι’ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται·

ETGV 7:9 And, Levi, who receives the tenths, has given the tenth through Abraham,

**Hebrews 7:10 NKJV** - for he was still in the loins of his father when Melchizedek met him.

Greek 7:10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.

ETGV 7:10 because he was still in the patriarch’s groin when Melchizedek met him!

**Hebrews 7:11 NKJV** - Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?

Greek 7:11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν· ὁ λαὸς γὰρ ἐπ’ αὐτῇ νενομοθέτητο· τίς ἔτι χρεῖα κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;

ETGV 7:11 If indeed, then, completion was through the Levitical priesthood, (for the people had been bound under law by it), why still the need for another priest to arise according to the Melchizedek arrangement, and not said to be according to the Aaron arrangement?

### **The Priesthood Superseded means the Law was Superseded**

**Hebrews 7:12 NKJV** - For the priesthood being changed, of necessity there is also a change of the law.

Greek 7:12 μετατιθεμένης γὰρ τῆς ἱερωσύνης ἕξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.

ETGV 7:12 For the priesthood being transferred also requires that the Law be superseded.

**Hebrews 7:13 NKJV** - For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.

Greek 7:13 ἐφ’ ὃν γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν, ἀφ’ ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ·

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ETGV 7:13 For the one about whom these things are said was a member of a different tribe from which no one has attended the altar.

**Hebrews 7:14 NKJV** - For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.

Greek 7:14 πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωϋσῆς ἐλάλησε.

ETGV 7:14 For it is obvious that our Master came forth from Judah, about which tribe Moses said nothing about the priesthood.

**Hebrews 7:15 NKJV** - And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest

Greek 7:15 Καὶ περισσότερον ἔτι κατάδηλόν ἐστι, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος,

ETGV 7:15 It is also abundantly obvious that if a different Priest stands up “according to the Melchizedek arrangement,”

**Hebrews 7:16 NKJV** - who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.

Greek 7:16 ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου·

ETGV 7:16 who has not come according to the Law of a fleshly precept, 161 but according to power of a durable life,<sup>(162)</sup>

Notes;

162 From Psalm 110:4, Paul inferred that the Melchizedek Priest needed no successors based on the clause, “unto the age” (for the whole age until the age to come).

**Hebrews 7:17 NKJV** - For He testifies: "You are a priest forever According to the order of Melchizedek."

Greek 7:17 μαρτυρεῖ γὰρ ὅτι δὴ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

ETGV 7:17 (for he attests, “You are a priest unto the age according to the Melchizedek arrangement”),

**Hebrews 7:18 NKJV** - For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,

Greek 7:18 ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές·



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ETGV 7:18 there is therefore indeed a setting aside<sup>(163)</sup> of the previous ordinance because of its weakness and unprofitability.

Notes:

(163) This is not the abolishment of the Law of Moses (cf. Matthew 5:17-18), but the setting aside of its jurisdiction over those who embrace the New Covenant, the Law of Christ (Galatians 6:2) and His Melchizedek priesthood. The Law of Moses also contains the curses. Paul stated that unbelieving Israel remains under the curse of the Law, which was the guardian to bring Israel to Christ (Galatians 3:10-13,23-25). Paul then indicated that once “faith” comes “we are no longer under a guardian” (v. 25).

**Hebrews 7:19 NKJV** - for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.

Greek 7:19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγή δὲ κρείττονος ἐλπίδος, δι’ ἧς ἐγγίζομεν τῷ Θεῷ.

ETGV 7:19 For the Law brings no one to completion. But the introduction of a better hope does, through which we are approaching God.

### **The Superiority of the Melchizedek Priesthood**

**Hebrews 7:20 NKJV** - And inasmuch as He was not made priest without an oath

Greek 7:20 Καὶ καθ’ ὅσον οὐ χωρὶς ὀρκωμοσίας· οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,

ETGV 7:20 And indeed it was not apart from swearing an oath.

**Hebrews 7:21 NKJV** - (for they have become priests without an oath, but He with an oath by Him who said to Him: "The LORD has sworn And will not relent, 'You are a priest forever According to the order of Melchizedek'"),

Greek 7:21 ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν· ὤμοσε Κύριος, καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ·

ETGV 7:21 For indeed the priests have become [so] apart from the swearing of an oath. Yet this one [has become Priest] through the swearing of the oath to Him, “The Master swore an oath, and will not reverse it, ‘You are Priest unto the age, according to the Melchizedek arrangement’.”

**Hebrews 7:22 NKJV** - by so much more Jesus has become a surety of a better covenant.

Greek 7:22 κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.

ETGV 7:22 Accordingly, Jesus has become the guarantor of a much better covenant.

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**Hebrews 7:23 NKJV** - Also there were many priests, because they were prevented by death from continuing.

Greek 7:23 Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·

ETGV 7:23 And there are many who have become priests, because death prevents them from continuing.

**Hebrews 7:24 NKJV** - But He, because He continues forever, has an unchangeable priesthood.

Greek 7:24 ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·

ETGV 7:24 Yet this one, because He is to continue “unto the age,” has an untransferable priesthood.

**Hebrews 7:25 NKJV** - Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

Greek 7:25 ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι’ αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

ETGV 7:25 From which [priestly office] He is able to complete the deliverance of those approaching God through Him, continually living to intercede over them.

**Hebrews 7:26 NKJV** - For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

Greek 7:26 Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος,

ETGV 7:26 For this kind of High Priest has been appropriate for us, blameless, innocent, pure, having been separate from sinners, having become superior to the heavenly beings.<sup>(164)</sup>

Notes:

(164) Becoming superior to the celestial messengers (Hebrews 1:3-4; Philippians 2:5-10)

**Hebrews 7:27 NKJV** - who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

Greek 7:27 ὃς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.

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ETGV 7:27 He has no daily necessity, (like the chief priests who first offer sacrifices for their own sin, and only afterward for the people). But He did this in totality, offering up Himself.

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

Greek 7:28 ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

ETGV 7:28 For the Law appoints as high priests men with imperfections. Yet, after the Law, the word of the sworn oath [appoints] the Son “unto the age,” having been perfected.<sup>(165)</sup>

Notes:

(165) Hebrews 2:10; Hebrews 5:9

## Chapter 8

### The Son's High Priestly Function in Heaven

**Hebrews 8:1 NKJV** - Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,

Greek 8:1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,

ETGV 8:1 Now this is the primary thing being said: We have this kind of High Priest who is seated at the right side of the throne of the Majesty in the skies,

**Hebrews 8:2 NKJV** - a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

Greek 8:2 τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος.

ETGV 8:2 an officer of the holy things and of the true Tabernacle which the Master set up, not man.

**Hebrews 8:3 NKJV** - For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer.

Greek 8:3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκη.

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ETGV 8:3 For every high priest is appointed to offer both gifts and sacrifices. Thus it was necessity for this one also to have something to offer.

### The Better 'New' Covenant

**Hebrews 8:4 NKJV** - For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;

Greek 8:4 εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα,

ETGV 8:4 For if indeed He was on earth, He would not be a priest, of the priests who offer sacrifices according to the Law.

**Hebrews 8:5 NKJV** - who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."

Greek 8:5 οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν· ὅρα γὰρ φησι, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δευθέντα σοι ἐν τῷ ὄρει·

ETGV 8:5 Those [priests] perform service of the heavenly dominion<sup>(166)</sup> using symbol and similitude, according to what Moses was told when [he was] about to make the Tabernacle: "For see," He says, "you should do everything according to the model, the one shown to you in the mountain."

Notes:

(166) God's dominion over Israel, including His rites performed by the priests, See [Appendix C](#)

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

Greek 8:6 νυνὶ δὲ διαφορωτέρας τέτυχε λειτουργίας, ὅσω καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

ETGV 8:6 Yet now He has taken up a more excellent service, being administrator of a better covenant founded on better promises.<sup>(167)</sup>

Notes:

(167) The New Covenant was inaugurated by Jesus Christ (Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; 2 Corinthians 3:6).

**Hebrews 8:7 NKJV** - For if that first covenant had been faultless, then no place would have been sought for a second.

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Greek 8:7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.

ETGV 8:7 For if the former [covenant] was unassailable, He never would have been seeking room for a second.

**Hebrews 8:8 NKJV** - Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah;

Greek 8:8 μεμφόμενος γὰρ αὐτοῖς λέγει· ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν,

ETGV 8:8 For blaming them, He says, "'Look! Days are coming,' says the Master, 'and I will complete a new covenant with the house of Israel and with the house of Judah,

**Hebrews 8:9 NKJV** - "not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD.

Greek 8:9 οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος.

ETGV 8:9 not corresponding to the covenant which I made with their fathers in the day I took them by the hand to lead them out of the land of Egypt, since they did not remain in My covenant, and I ignored them,<sup>(168)</sup> says the Master,"

Notes:

(168) The LXX has "I ignored them," while the Hebrew has "I was a husband to them."

**Hebrews 8:10 NKJV** - "For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.

Greek 8:10 ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος· διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.

ETGV 8:10 since this is the covenant I will be covenanting with the house of Israel after these days,' the Master says, 'ingraining My laws<sup>(169)</sup> into their thinking, and I will engrave them on their hearts.<sup>(170)</sup> And I shall be God for them, and they shall be for Me a people.

Notes:

(169) The LXX has "laws" (plural), while the Hebrew has "law" (singular).

(170) See: Psalm 40:8; Ezekiel 11:19; 2 Corinthians 3:2-3

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**Hebrews 8:11 NKJV** - "None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.

Greek 8:11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων· γινῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν·

ETGV 8:11 And by no means should each [have to] instruct his neighbor or each his brother, saying "Get acquainted with the Master!" For all of them will have come to know me, from the least of them to the greatest of them<sup>(171)</sup>

Notes;

(171) The complete fulfillment of the New Covenant of Jeremiah's prophecy will only occur when national repentance takes place (Romans 11:15-32).

**Hebrews 8:12 NKJV** - "For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."

Greek 8:12 ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

ETGV 8:12 since I will be merciful to their wrongdoings, and their sins and their unlawful deeds I should by no means continue recalling."<sup>(172)</sup>

Notes:

(172) Jeremiah 31:31-34 quoted by Paul from the LXX

**Hebrews 8:13 NKJV** - In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

Greek 8:13 ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

ETGV 8:13 In the declaring "new"<sup>(173)</sup> He has made the former old.<sup>(174)</sup> And what is being made old and growing old<sup>(175)</sup> is about to become desolate.<sup>(176)</sup>

Notes:

(173) By referring to the coming "New Covenant" through Jeremiah, God declared the Mosaic Covenant to become "old" or obsolete in Jeremiah's day. It did not become "old" when the New Covenant arrived. Note that the Mosaic Covenant was still in force upon Israel even after Christ came, which is why Israel is under the curse of the Law predicted in Deut. 28-30, which included the destruction of Jerusalem and a second exile until the end times.

(174) Jeremiah 31:31-34 indicates the removal of the Old Covenant only for those who embrace the New, as does Paul in Romans 3:19-22 and Galatians 3:10-11,23-25.

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(175) Notice that becoming old and obsolete was a process over a long period of time, not a single event when Christ brought the New Covenant. It will not become entirely obsolete for Israel until the Kingdom arrives (Matthew 5:17-18)

(176) 1 Kings 9:6-9; 2 Kings 23:27; 2 Chronicles 7:19-22; Jeremiah 7:11-15 God promised to cast His own Temple out of His sight, and make His land “desolate.” He did this when Nebuchadnezzar destroyed Jerusalem, and He did it again in AD 70 when the Romans destroyed Jerusalem. This placed unbelieving Israel under the ultimate curse of the Mosaic Covenant, exile from the land (Deut. 29:25-28). Yet restoration is still promised (Deuteronomy 30:1-6; Zechariah 13:1; Romans 11:25-32). The Greek word here ἀφανισμὸς (translated “desolate”) is used only here in the New Testament, but it was used at least 33 times (LXX) in reference to the “desolation” of Jerusalem and the Temple during the Babylonian Exile, mostly in Jeremiah and Ezekiel. The Jewish readers of Hebrews were well aware of what this meant, a second destruction of Jerusalem and the Temple just as Isaiah, Daniel, and Jesus predicted (Isaiah 28-29; Daniel 9:26; Matthew 23:34-24:2).

### Chapter 9

#### The Old Sanctuary and Priestly Service was an Allegory

**Hebrews 9:1 NKJV** - Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.

Greek 9:1 Εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας τό τε ἅγιον κοσμικόν.

ETGV 9:1 Indeed then, the former [covenant] had ordinances of divine service, and also the earthly sanctuary.

**Hebrews 9:2 NKJV** - For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;

Greek 9:2 σκηνὴ γὰρ κατασκευάσθη ἡ πρώτη, ἐν ᾗ ἦ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἣτις λέγεται Ἅγια.

ETGV 9:2 For the front tabernacle was constructed, called ‘the holy place,’ containing the lamp-stand<sup>(177)</sup> and the table for displaying the loaves.

Notes:

(177) The seven-branch menorah

**Hebrews 9:3 NKJV** - and behind the second veil, the part of the tabernacle which is called the Holiest of All,

Greek 9:3 μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων,

ETGV 9:3 Yet after the second veil was a [rear] tabernacle called ‘the holy of holies,’

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**Hebrews 9:4 NKJV** - which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;

Greek 9:4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἣ ἡ στάμνος χρυσοῦ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης,

ETGV 9:4 having the golden censer, and the completely gold-plated ark of the covenant, in which was the golden pot containing manna, the rod of Aaron that budded, and the [stone] tablets of the covenant.

**Hebrews 9:5 NKJV** - and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Greek 9:5 ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος.

ETGV 9:5 Above it were glorious cherubim overshadowing the place of atonement, (about which no particular comment is to be made now).

**Hebrews 9:6 NKJV** - Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.

Greek 9:6 Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσαιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,

ETGV 9:6 And these things having been constructed like this, indeed the priests constantly<sup>(178)</sup> [enter] into the front tabernacle performing the divine service.

Notes:

(178) The priests entered this room daily throughout the year.

**Hebrews 9:7 NKJV** - But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance;

Greek 9:7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,

ETGV 9:7 But only the high priest went into the second tabernacle, once a year,<sup>(179)</sup> never without blood, which he offered for himself and the peoples' ignorant failures.<sup>(180)</sup>

Notes:

(179) On Yom Kippur, the Day of Atonement.

(180) The Greek word means to fail due to ignorance, misunderstanding, or inattentiveness.



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**Hebrews 9:8 NKJV** - the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

Greek 9:8 τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ Ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν·

ETGV 9:8 Concerning this the holy Breath illustrates that the path of the holy things was not yet to have been made visible<sup>(181)</sup> with the front tabernacle still having standing.<sup>(182)</sup>

Notes:

(181) The entrance of the high priest into the holy of holies (rear tabernacle) on Yom Kippur was obstructed from the people's view because of the front tabernacle.

(182) The front tabernacle, called 'the holy place,' was temporary.

**Hebrews 9:9 NKJV** - It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience;

Greek 9:9 ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,

ETGV 9:9 This was an allegory until the impending time. According to this both offerings and sacrifices are offered, yet being unable to complete according to conscience the one offering divine service,

**Hebrews 9:10 NKJV** - concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

Greek 9:10 μόνον ἐπὶ βρώμασι καὶ πόμασι καὶ διαφόροις βαπτισμοῖς καὶ δικαιώματα σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα.

ETGV 9:10 [concerned] only with foods and drinks and various washing [rituals], and ordinances of the flesh being laid upon [us] until the time of thorough straightening.

**Hebrews 9:11 NKJV** - But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Greek 9:11 Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς, οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,

ETGV 9:11 But the Anointed, High Priest of the impending good things,<sup>(183)</sup> having arrived through the greater and more complete tabernacle not hand-built, (that is not of this creation),

Notes;

(183) The "impending good things" refers to the things of the Kingdom.

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**Hebrews 9:12 NKJV** - Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Greek 9:12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος.

ETGV 9:12 not even by the blood of goats and bulls,<sup>(184)</sup> but by His own blood He went once into the holy of holies, securing permanent redemption.

Notes:

(184) The goats and bulls were offered once a year on Yom Kippur (Leviticus 16).

**Hebrews 9:13 NKJV** - For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

Greek 9:13 εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

ETGV 9:13 For if the blood of goats and bulls and ashes of a heifer, sprinkling those having been polluted, consecrates for purification of the flesh,

**Hebrews 9:14 NKJV** - how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

Greek 9:14 πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ καθαριεὶ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ ζῶντι;

ETGV 9:14 how much greater the blood of the Anointed, who offered Himself flawless to God through the age-enduring Breath,<sup>(185)</sup> will<sup>(186)</sup> cleanse your conscience from dead acts<sup>(187)</sup> unto what is to be<sup>(188)</sup> divine service to the living God!

Notes:

(185) Many ancient manuscripts have “holy Breath” instead of “age-enduring Breath.” Christ’s entire human experience was empowered by the holy Breath, including His conception (Luke 1:35), His baptism (Luke 3:21-22), His temptation in the wilderness (Luke 4:1-2), His ministry and preaching (Isaiah 11:2; Luke 4:16-20), and His miracles (Acts 10:38). The Breath of God may be called “age-enduring” here because of accompanying the Son continuously, “without measure” (John 3:34) throughout His earthly life, through which God raised Him from the dead to age-enduring life (Romans 8:11).

(186) Paul placed the completion of their cleansing in the future, making them fit for a priestly function in Christ’s Kingdom. This is the “completion” to which Paul instructed his Jewish readers to press on, (Hebrews 6:1). The Law was inadequate to accomplish it (Heb. 7:19; Hebrews 10:1). The “completion” of believers’ deliverance is at the appearing of Christ’s Kingdom (Hebrews 12:23). Jesus Himself experienced

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the completion as “the Supreme leader of their deliverance” (Hebrews 2:10). His achieving “completion” made Jesus Himself fit to function in the Melchizedek High Priestly role, (Hebrews 5:5-10; Hebrews 7:28). And it is the same process (which includes perseverance through suffering) that will make the adopted sons of God fit to carry out the function of the Melchizedek priesthood under Christ the King in the coming Kingdom. The “Melchizedek arrangement” is not only one priest, but will become many in the Kingdom. “Blessed and holy is the one having a part in the first resurrection. Over these the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” (Revelation 20:6)

(187) The dead acts of service according to the Law of Moses, which became obsolete (Hebrews 8:13)

(188) Paul here describes a future ‘priesthood’ in the coming Kingdom for believers whose deliverance has been completed. The future Millennial Priesthood is also referenced by Peter. “And you also, as living stones, are a spiritual house being constructed, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.” (1 Peter 2:5). At the end of the age, the 24 elders proclaim: “You are worthy to take the scroll, and to open its seals, because You were slain, and have redeemed some to God with Your blood from every tribe, and language, and people, and nation, and have made them to be kings and priests to our God. And they shall reign on the land,” (Revelation 5:9-10\*). The prophets also agree, (Isaiah 56:1-8; Isaiah 60:1-7; Jeremiah 33:14-22 Ezekiel 44:15-16; Zechariah 14:21).

**Hebrews 9:15 NKJV** - And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

Greek 9:15 Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως, θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

ETGV 9:15 And through this He is the Mediator of the New Covenant, thereby from death, [Himself] having become [the means] for release from the transgressions covered by the former covenant,<sup>(189)</sup> those having been called may receive the promise of the permanent inheritance.<sup>(190)</sup>

Notes:

(189) Christ’s atonement cleansed all of the Old Testament saints by means of the New Covenant being retroactively extended to them also.

(190) The permanent inheritance is the Land promise of the Abrahamic Covenant. God promised the Land to Abraham and his ‘Seed’ (who is Christ – Gal. 3:16) “unto an age-enduring inheritance” (Genesis 17:8 LXX\*). Cf. Psalm 37; Matthew 5:5; Romans 4:13-16.

**Hebrews 9:16 NKJV** - For where there is a testament, there must also of necessity be the death of the testator.

Greek 9:16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·

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ETGV 9:16 For whenever a covenant [was made], it was necessary to carry out the death of the covenant victim.

**Hebrews 9:17 NKJV** - For a testament is in force after men are dead, since it has no power at all while the testator lives.

Greek 9:17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῆ ὁ διαθέμενος.

ETGV 9:17 For a covenant is ratified upon dead victims,<sup>(191)</sup> since it has no force at such time the covenant victim remains alive,

Notes:

(191) The slaying of an animal victim was always used to confirm the covenants. (See Genesis 15).

**Hebrews 9:18 NKJV** - Therefore not even the first covenant was dedicated without blood.

Greek 9:18 Ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται·

ETGV 9:18 which is why the former covenant was not inaugurated without blood.

**Hebrews 9:19 NKJV** - For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

Greek 9:19 λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισε,

ETGV 9:19 For every instruction under Moses having been spoken to all the people according to the Law, [and] having taken the blood of bulls and goats with water, scarlet wool, and hyssop, he sprinkled both the scroll itself and all the people

**Hebrews 9:20 NKJV** - saying, "This is the blood of the covenant which God has commanded you."

Greek 9:20 λέγων· τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός·

ETGV 9:20 saying: "This is the blood of the covenant God enjoins towards you."<sup>(192)</sup>

Notes:

(192) Exodus 24:8

**Hebrews 9:21 NKJV** - Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.

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Greek 9:21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισε.

ETGV 9:21 And the tabernacle also, and all the instruments of the administration, he likewise sprinkled with blood.

**Hebrews 9:22 NKJV** - And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

Greek 9:22 καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

ETGV 9:22 And virtually everything is cleansed with blood according to the Law. And without bloodshed there is no deliverance.

**Hebrews 9:23 NKJV** - Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

Greek 9:23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.

ETGV 9:23 It was indeed necessary then for the examples of things in the skies to be cleansed by these, yet the heavenly dominions<sup>(193)</sup> with better sacrifices than these.

### Notes:

(193) The “heavenly dominions” that are sprinkled and cleansed by the blood of Christ include believers on earth, as Hebrews 10:22 shows. It is not merely the heavenly Temple that is cleansed, but all that is under the domain of heaven, including everything on earth that is in submission to Christ. See [Appendix C](#).

**Hebrews 9:24 NKJV** - For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;

Greek 9:24 οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν·

ETGV 9:24 For the Anointed one did not enter the holy of holies made by [human] hands, [which] represents the true [holy of holies], but into heaven itself, now to appear in the presence of God for us,

**Hebrews 9:25 NKJV** - not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another;

Greek 9:25 οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ·

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ETGV 9:25 not so that He may offer Himself repeatedly, like the high priest enters the holy of holies once a year with the blood of others,

**Hebrews 9:26 NKJV** - He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

Greek 9:26 ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

ETGV 9:26 (since that would have required Him to suffer repeatedly since the casting down of the world<sup>(194)</sup>). Yet now, once, at the completion of the ages,<sup>(195)</sup> He has been made apparent<sup>(196)</sup> for the canceling of sin by the sacrifice of Himself.

### Notes:

(194) This expression refers to the curse put upon creation due to Adam's sin.

(195) In chapter 4, Paul spoke of the Kingdom of Christ (Millennium) as the "seventh day" and "Sabbath," implying six previous "days" or millennial ages. In Hebrews 1:2 and 11:3 he spoke of Christ's having organized the "ages" (plural). Paul was not indicating that Jesus Christ was crucified at the extreme end of all ages, because that would conflict with his other statements about Christ's second coming and the Kingdom age being future. Rather, he placed Jesus' crucifixion at a point in time when one millennial age ended and another began. In fact, Jesus' ministry and death was at the close of the first four millennial ages.

(196) πεφανέρωται - to make apparent that which has been concealed in the past. Notice that this statement is in juxtaposition to the clause "suffer repeatedly since the casting down of the world." He was concealed after Adam sinned, since previously He spoke to Adam face to face. (Genesis 3:8-19; 1 Peter 1:20).

**Hebrews 9:27 NKJV** - And as it is appointed for men to die once, but after this the judgment,

Greek 9:27 καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,

ETGV 9:27 And accordingly as much as it is reserved to man once to die and judgment afterward,

**Hebrews 9:28 NKJV** - so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Greek 9:28 οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

ETGV 9:28 likewise the Anointed one also having been offered once, to carry the sins of the many, shall be seen a second [time] by those awaiting Him separated from sin<sup>(197)</sup> for the deliverance.<sup>(198)</sup>

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Notes:

(197) 2 Corinthians 11:2; Colossians 1:21-23; Hebrews 12:14; Revelation 7:13-17; Revelation 19:7-9

(198) Deliverance here is eschatological, as in Hebrews 1:14 and Hebrews 2:3-5

### Chapter 10

#### The Law is Unable to Bring Israel to the Inheritance

**Hebrews 10:1 NKJV** - For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

Greek 10:1 Σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς, οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι·

ETGV 10:1 For the Law, having a similitude of the impending good things,<sup>(199)</sup> but not the exact representation of the procedure, those same sacrifices which they are offering accordingly each year<sup>(200)</sup> are not able to complete the worshipers unto the materialization.<sup>(201)</sup>

Notes:

(199) The festivals of the Law pointed to the ordinances of the coming Kingdom. See: Colossians 2:16-17.

(200) The repeated sacrifices of the Mosaic Law referenced in Hebrews refers to Yom Kippur (the Day of Atonement), where the blood of a bull and a goat are sprinkled on the Ark of the Covenant by the high priest, (Leviticus 16). This procedure will not be done anymore in Christ's Kingdom according to Jeremiah 3:16-17. However, Passover and the Feast of Tabernacles will be observed yearly, (Ezekiel 45:18-25 and Zechariah 14:16-21)

(201) The clause, “εἰς τὸ διηνεκὲς” (unto the materialization) is referencing Psalm 110:1-4 LXX\*, “The Master said to my Master, ‘Sit on my right side until I should place Your enemies under your feet.’ The Master shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!... The Master swore an oath, and will not reverse it, ‘You are Priest unto the age, according to the order of Melchizedek’.”

This Psalm is about the delay in Christ's reign upon the earth with a rod of iron, during which time He waits at the Father's right hand and fulfills the role of Priest according to the order of Melchizedek. The “materialization” is when His priestly role ends and the promises of His Kingly role materialize (Psalm 2:6-9; Psalm 110).

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

Greek 10:2 ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρομένους·

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ETGV 10:2 Otherwise, would they not have ceased offering, because no one offering divine service, having been once cleansed, would still have conscience of sins?

**Hebrews 10:3 NKJV** - But in those sacrifices there is a reminder of sins every year.

Greek 10:3 ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν·

ETGV 10:3 But in them is a reminder of sins, according to each year.<sup>(202)</sup>

Notes:

(202) Each year on the Day of Atonement

### **The Son's Physical Body as the Only Effective Offering for Sin**

**Hebrews 10:4 NKJV** - For it is not possible that the blood of bulls and goats could take away sins.

Greek 10:4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

ETGV 10:4 For the blood of bulls and goats is unable to remove sins.

**Hebrews 10:5 NKJV** - Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me.

Greek 10:5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει· θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

ETGV 10:5 This is why, coming into the world<sup>(203)</sup> He says: "Sacrifices and offerings You did not desire, but a body you fit to Me.

Notes:

(203) cf. Hebrews 1:6

[Hebrews 10:5-7 is a quote from the OT Psalms... LXX-Psalm 39:7-9; MT-Psalm 40:6-8]

**Hebrews 10:6 NKJV** - In burnt offerings and sacrifices for sin You had no pleasure.

Greek 10:6 ὀλοκαντώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας·

ETGV 10:6 In burnt offerings and [offerings] for sin, You have no pleasure.

**Hebrews 10:7 NKJV** - Then I said, 'Behold, I have come; In the volume of the book it is written of Me; To do Your will, O God.'

Greek 10:7 τότε εἶπον· ἰδοὺ ἤκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου.



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ETGV 10:7 Then I said, ‘Look! I come! In the volume of the scroll it has been written about Me, the one to do Your will, O God!’”(204)

Notes:

(204) Psalm 40:6-8 LXX. The Hebrew text of this Psalm has been corrupted, substituting “You have opened my ears” in place of “but a body You have prepared for Me,” as in the Septuagint. [Hebrews 10:5-7 is a quote from the OT Psalms... LXX-Psalm 39:7-9; MT-Psalm 40:6-8]

**Hebrews 10:8 NKJV** - Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),

Greek 10:8 ἀνώτερον λέγων ὅτι Θυσίαν καὶ προσφορὰν καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἴτινες κατὰ τὸν νόμον προσφέρονται,

ETGV 10:8 At first saying, “Sacrifices and offerings” and “In burnt offerings and [offerings] for sin,” “You did not desire” and “You have no pleasure,” (which are offered according to the Law),

**Hebrews 10:9 NKJV** - then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second.

Greek 10:9 τότε εἶρηκεν· ἰδοὺ ἦκω τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ.

ETGV 10:9 He then has said, “Look! I come, ... the one to do Your will, O God!” He [thus] removes the first<sup>(205)</sup> so that the second may stand,<sup>(206)</sup>

Notes:

(205) The entire Levitical priesthood and worship of God offered according to the Law

(206) The New Covenant (Hebrews 8:5-13)

**Hebrews 10:10 NKJV** - By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

Greek 10:10 ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ.

ETGV 10:10 by which “will” we are having been set apart through the offering of the “body” of Jesus the Anointed once.

**Hebrews 10:11 NKJV** - And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.

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Greek 10:11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας·

ETGV 10:11 And indeed every high priest has repeatedly stood, according to the Day,<sup>(207)</sup> officiating and offering the same sacrifices many times, which are unable to remove<sup>(208)</sup> sins.

Notes:

(207) According to the instructions regarding the Day of Atonement (Leviticus 16)

(208) The Greek word means to remove from all around - from one's presence.

**Hebrews 10:12 NKJV** - But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

Greek 10:12 αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ,

ETGV 10:12 Yet He, offering one sacrifice over sins, seated Himself at the right side of God unto the materialization,<sup>(209)</sup>

Notes:

(209) “εἰς τὸ διηνεκὲς” unto the materialization of the remaining promises in Psalm 110 dealing with His reign as King.

**Hebrews 10:13 NKJV** - from that time waiting till His enemies are made His footstool.

Greek 10:13 τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

ETGV 10:13 the remainder being received when His enemies should be placed under His feet.<sup>(210)</sup>

Notes:

(210) The remainder of the promises in Psalm 110:2-7, and in Psalm 2:6-9

**Hebrews 10:14 NKJV** - For by one offering He has perfected forever those who are being sanctified.

Greek 10:14 μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.

ETGV 10:14 For by one offering He has perfected unto the materialization the ones being set apart.

**Hebrews 10:15 NKJV** - But the Holy Spirit also witnesses to us; for after He had said before,

Greek 10:15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ Ἅγιον· μετὰ γὰρ τὸ προειρηκέναι,

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ETGV 10:15 But the holy Breath also testifies to us. For after [what was] to have been proclaimed,

**Hebrews 10:16 NKJV** - "This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,"

Greek 10:16 αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος· διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,

ETGV 10:16 "This is the covenant I will be covenanting with the house of Israel after these days,' the Master says, 'ingraining My laws into their thinking, and I will engrave them on their hearts..."

**Hebrews 10:17 NKJV** - then He adds, "Their sins and their lawless deeds I will remember no more."

Greek 10:17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

ETGV 10:17 and their sins and their unlawful deeds I should by no means continue recalling,"<sup>(211)</sup>

Notes:

(211) Again quoting Jeremiah 31:31-34 LXX, as in Hebrews 8:8-12

**Hebrews 10:18 NKJV** - Now where there is remission of these, there is no longer an offering for sin.

Greek 10:18 ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

ETGV 10:18 the holy Breath is also testifying to us - wherever there is remission from these, there is no longer offering over sin.

**Hebrews 10:19 NKJV** - Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,

Greek 10:19 Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

ETGV 10:19 Therefore brothers, retaining boldness in the blood of Jesus unto the entrance of the holy of holies

**Hebrews 10:20 NKJV** - by a new and living way which He consecrated for us, through the veil, that is, His flesh,

Greek 10:20 ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἔστι τῆς σαρκὸς αὐτοῦ,

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ETGV 10:20 which He inaugurated for us, a recently slain and living way through the veil, (that is, of His flesh),<sup>(212)</sup>

Notes:

(212) Paul was apparently drawing a parallel between Christ's broken body and the veil of the Temple that was torn from top to bottom at His crucifixion, signifying that access to God was through His death.

**Hebrews 10:21 NKJV** - and having a High Priest over the house of God,

Greek 10:21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ,

ETGV 10:21 and [having] a High Priest over the house of God,

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

Greek 10:22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἔρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ·

ETGV 10:22 we may approach with a true heart, in complete confidence of faith, our hearts having been sprinkled<sup>(213)</sup> from a wicked conscience, and the body having been bathed<sup>(214)</sup> in pure water.<sup>(215)</sup>

Notes:

(213) Exodus 24:8; Hebrews 9:19

(214) Similar expressions referring to baptism as being bathed are found in the following passages: 1 Corinthians 6:11; Ephesians 5:26; Titus 3:5.

(215) Exodus 29:4; Leviticus 8:6

### The Real Danger of the Coming Apostasy

**Hebrews 10:23 NKJV** - Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

Greek 10:23 κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· πιστὸς γὰρ ὁ ἐπαγγειλάμενος·

ETGV 10:23 We should clutch the profession<sup>(216)</sup> of the Hope<sup>(217)</sup> un-relaxed,<sup>(218)</sup> for the one who promised<sup>(219)</sup> is faithful.

Notes:

(216) The “profession” is made at baptism, the acknowledgment that Jesus is the “Anointed” King to sit upon the Throne of David, Psalm 2 & 110.

(217) The “hope” is that we will share in His inheritance (Psalm 2:12; Psalm 110:3).

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(218) The Greek word for “recline” or “lean” (against something) with the negative particle prefixed.

(219) Psalm 2:6-9; Psalm 110:1

**Hebrews 10:24 NKJV** - And let us consider one another in order to stir up love and good works,

Greek 10:24 καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,

ETGV 10:24 And we should watch out for one another to stimulate love<sup>(220)</sup> and virtuous deeds,

Notes:

(220) “Love” needs to be encouraged, or it will “grow cold” in the last days (Matthew 24:9-13).

**Hebrews 10:25 NKJV** - not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

Greek 10:25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον, ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

ETGV 10:25 not according to the habit of some – abandoning<sup>(221)</sup> the entire gathering together<sup>(222)</sup> of ourselves – but encouraging [one another] and more urgently as you observe ‘the Day’<sup>(223)</sup> nearing.

Notes:

(221) That is abandoning the pursuit of the Hope (v. 23)

(222) τὴν ἐπισυναγωγὴν the gathering of the entirety of the elect at the resurrection and return of Jesus (2 Thessalonians 2:1, cf. Matthew 24:29-31, Hebrews 12:22-23)

(223) The Day of the Lord (2 Thessalonians 2:1-3)

**Hebrews 10:26 NKJV** - For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

Greek 10:26 Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία,

ETGV 10:26 For our<sup>(224)</sup> determined continuance in sin,<sup>(225)</sup> after acquiring the full knowledge<sup>(226)</sup> of the truth, leaves no more sacrifice for sins,

Notes:

(224) ἡμῶν (of us) The first-person plural pronoun includes the writer as well as the readers, as having acquired “the full knowledge of the truth.” It is therefore clear that Paul was referring to believers who fall away from the truth of the Gospel.

(225) The sin is apostasy, the total abandonment of the narrow path and pursuit of the inheritance.

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(226) ἐπίγνωσιν - full discernment, acknowledgement (Strong's #1922)

**Hebrews 10:27 NKJV** - but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

Greek 10:27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

ETGV 10:27 but a fearful expectation of judgment and the raging of "fire" that is about to "devour the hostile ones."<sup>(227)</sup>

Notes:

(227) Quoting from Isaiah 26:11 of the Septuagint (LXX), the judgment of fire on the Day of the Master (cf. Malachi 4:1-3 & notes at Hebrews 6:4-8).

**Hebrews 10:28 NKJV** - Anyone who has rejected Moses' law dies without mercy *on the testimony* of two or three witnesses.

Greek 10:28 ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει

ETGV 10:28 Anyone casting off the Law of Moses dies without pity over two or three witnesses.

**Hebrews 10:29 NKJV** - Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

Greek 10:29 πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας;

ETGV 10:29 How much worse do you suppose will someone be deemed deserving of punishment who has trampled the Son of God and has regarded the blood of the covenant in which he was set apart<sup>(228)</sup> like an unclean thing, and has outraged the Breath of grace?

Notes:

(228) There can be no question that the person described here was once a Christian, since he was previously set apart (sanctified) by the blood of the New Covenant. See also Hebrews 6:4-8.

**Hebrews 10:30 NKJV** - For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The LORD will judge His people."

Greek 10:30 οἶδαμεν γὰρ τὸν εἰπόντα· ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω λέγει Κύριος· καὶ πάλιν· Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.

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ETGV 10:30 For we have observed<sup>(229)</sup> the one who said, “Vengeance is Mine, I will repay, says the Master,” and again, “the Master shall judge His people.”<sup>(230)</sup>

Notes:

(229) Paul points them to the consistent pattern in the Old Testament of how God has dealt with His covenant people who turn away from Him.

(230) Deuteronomy 32:35-36, from the Song of Moses, which describes Israel’s forsaking the Master (their “Rock” - who is Christ {1 Corinthians 10:4}), and His subsequently rejecting them.

**Hebrews 10:31 NKJV** - It is a fearful thing to fall into the hands of the living God.

Greek 10:31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

ETGV 10:31 It is a fearful thing to fall into the hands of the living God.<sup>(231)</sup>

Notes:

(231) This entire section is placed within the setting of the Great Tribulation. This can be seen in the quotation of Isaiah 26 in verse 27, and the eschatological framework of the closing verse in the Song of Moses quoted in verse 30, when God will “purge the Land for His people” (Deuteronomy 32:43 LXX). Also, the verses following (36-39) mention the Great Tribulation and the coming of the Antichrist. Therefore, as in chapter 6, it seems likely that the apostasy mentioned here is the same apostasy Jesus warned about in the last days (Matthew 24:9-13), and Paul wrote would accompany the arrival of the Man of Sin (2 Thessalonians 2:3-12). This final apostasy will not permit repentance (Revelation 22:11). Taking the mark of the Beast seals one’s fate, (Revelation 14:9-12). This final apostasy is also mentioned in verse 38, quoting Habakkuk’s prophecy of the final apostasy.

### **Encouragement to Persevere in the Coming Great Tribulation**

**Hebrews 10:32 NKJV** - But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings:

Greek 10:32 Αναμνησθεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων,

ETGV 10:32 Now recollect the former days in which, having been illuminated,<sup>(232)</sup> you endured a great struggle of hardship,

Notes:

(232) The earliest Christians referred to baptism as ‘illumination’. “Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated... And this washing is called ‘illumination,’ because they who learn these things are illuminated in their understandings,” (Justin, First Apology, LXI). The ancient Aramaic New Testament (Pishitta) reads: “But this is impossible for those who have once been baptized and have tasted of the gift from

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heaven and have received the Holy Spirit,” (Lamsa Translation). (Same note at Hebrews 6:4)

**Hebrews 10:33 NKJV** - partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated;

Greek 10:33 τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες.

ETGV 10:33 indeed being defamed, and a spectacle in persecution, and having become sharers with those who endured this.

**Hebrews 10:34 NKJV** - for you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven.

Greek 10:34 καὶ γὰρ τοῖς δεσμίοις μου συνεπαθήσατε καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρεῖττονα ὑπαρξιν ἐν οὐρανοῖς καὶ μένουσαν.

ETGV 10:34 For you sympathized with my shackles,<sup>(233)</sup> and you accepted with joy the confiscation of your possessions, knowing within yourselves to have a better and permanent possession in the skies.<sup>(234)</sup>, <sup>(235)</sup>

Notes:

(233) This refers to Paul’s imprisonment at Caesarea, (cf. Acts 21:8-15 and Acts 24:23-27)

(234) Christ is in heaven seated at the Father’s side (Psalm 110:1). The inheritance belongs to Him (Psalm 2:6-9). And He will bring His reward with Him when He returns, administering the inheritance to the faithful. (Isaiah 40:10-11; Isaiah 62:11-12; Revelation 22:12).

(235) The Apostle Paul brings to mind the faithfulness of believers in the early years of Christianity as a model for how believers must persevere in the time of tribulation. Holding earthly things loosely, not being concerned with the loss of material possessions, but rather placing our hope in the impending inheritance that will arrive at Christ’s appearance, is critical to our survival. Jesus warned, “Remember Lot’s wife,” (Luke 17:32).

**Hebrews 10:35 NKJV** - Therefore do not cast away your confidence, which has great reward.

Greek 10:35 Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἣτις ἔχει μισθαποδοσίαν μεγάλην.

ETGV 10:35 Therefore you should not throw away your confidence,<sup>(236)</sup> which has enormous compensation.

Notes:



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(236) The “confidence” flows from Christ’s sacrifice, and having our hearts sprinkled with His blood and our bodies washed in baptism, (vss. 19-21).

**Hebrews 10:36 NKJV** - For you have need of endurance, so that after you have done the will of God, you may receive the promise:

Greek 10:36 ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες κομίσηθε τὴν ἐπαγγελίαν.

ETGV 10:36 For you have need of endurance, so that upon doing the will of God, you should obtain the promise.<sup>(237)</sup>

Notes:

(237) The “promise” is the permanent land inheritance promised to Abraham and his “Seed” (who is Christ - Galatians 3:16, 18 quoting Genesis 17:8 LXX). Cf. Hebrews 6:13-20; Hebrews 9:15; Hebrews 11:8, 13, 39-40

**Hebrews 10:37 NKJV** - "For yet a little while, And He who is coming will come and will not tarry.

Greek 10:37 ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ.

ETGV 10:37 For there remains “a little season.”(238) The “coming one will arrive, and will not stay long.”(239)

Notes:

(238) The Greek clause, “μικρὸν ὅσον ὅσον“ (a little season) is a direct quote from Isaiah 26:20 LXX, the only other place it occurs in Scripture. “Go, my people, enter into your closets, shut your door, hide yourself for a little season, (μικρὸν ὅσον ὅσον) until the anger of the Lord has passed away. For behold, the Lord is bringing wrath from His holy place on those that dwell upon the earth; the earth also shall disclose her blood, and shall not cover her slain.” (Isaiah 26:20-21 LXX). This prophecy concerns faithful Christians going into the place(s) of hiding for divine preservation during the great tribulation. (See Revelation 12).

(239) This does not refer to the second coming of Christ, but the coming of the Antichrist. It is a quotation of Habakkuk 2:2-3 LXX. The “coming one” in this context refers back to Habakkuk 1:5-11 LXX, a prophecy of the Antichrist and the abomination of desolation. Habakkuk was instructed to write down the vision for the benefit of believers in the last days so that they may “flee” at the proper time. The “coming one” is also described in Daniel 9:26-27, along with the abomination of desolation in the midst of the 70th week. The “fleeing” to the place(s) of safety occurs at that time, (Matthew 24:15-28; Luke 17:22-37; Revelation 12:6, and 14-17).

**Hebrews 10:38 NKJV** - Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him."

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Greek 10:38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

ETGV 10:38 Yet, “the just shall live<sup>(240)</sup> from<sup>(241)</sup> faith,” and, “If he should ever withdraw, my life is not well-pleased in him.”<sup>(242)</sup>

Notes:

(240) “Shall live” is future tense, referring to the resurrection (see: Isaiah 26:19; Ezekiel 37:5-6,14; John 11:25; Romans 6:8; 2 Corinthians 13:4; Revelation 20:4).

(241) The preposition ἐκ literally means “out from,” thus indicating the origin or source by its object, “faith.” That is, “faith” is the source which then results in life through the resurrection.

(242) These two quotes follow immediately after the mention of the coming of Antichrist in Habakkuk 2:3-4 LXX. “The just shall live by faith” refers specifically to how believers will survive the great tribulation and achieve the resurrection of the just. The words, “If he should ever withdraw, my life is not pleased with him,” (the Hebrew reads differently) refers to those who fall away in the apostasy, (Matthew 24:9-14; 2 Thessalonians 2:3).

**Hebrews 10:39 NKJV** - But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

Greek 10:39 ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

ETGV 10:39 Now we are not of the “withdrawal” unto damnation,<sup>(243)</sup> but of “faith” unto acquisition of soul.<sup>(244)</sup> <sup>(245)</sup>

Notes:

(243) The great apostasy which accompanies the revelation of Antichrist, (Matthew 24:9-14; 2 Thessalonians 2:3; 1 Timothy 4:1-2; 2 Timothy 4:3-4)

(244) ψυχῆς (soul) this often-misunderstood term refers to a whole living person.

(245) This clause explains what “the just shall live by faith” means. The word “just” refers to those who have been “justified.” In Galatians 3:11, Paul again quotes Habakkuk 2:4 LXX “the just shall live from faith” to prove that the Law cannot save. “But that no one is justified by the law in the sight of God is evident, for ‘the just shall live from faith’.” That is, the resurrection (shall live) is not obtained through the Law, but from faith. The “acquisition of the life” refers to the resurrection of the body described in Ezekiel 37:1-14.

## Chapter 11

### All Justified from the same Faith & share the same Hope & Promises

**Hebrews 11:1 NKJV** - Now faith is the substance of things hoped for, the evidence of things not seen.

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Greek 11:1 Ἔστι δὲ πίστις ἐπιζομένων ὑπόστασις πραγμάτων ἔλεγχος οὐ βλεπομένων.

ETGV 11:1 Now faith is the supporting structure<sup>(246)</sup> of anticipation, the persuasion of unseen ventures,

Notes:

(246) ὑπόστασις – what stands beneath.

**Hebrews 11:2 NKJV** - For by it the elders obtained a good testimony.

Greek 11:2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

ETGV 11:2 for in this the elders were documented.

**Hebrews 11:3 NKJV** - By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

Greek 11:3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.

ETGV 11:3 In faith<sup>(247)</sup> we recognize that the ages<sup>(248)</sup> have been organized by the declaration of God, resulting in what is being observed not having transpired from what is apparent.<sup>(249)</sup>

Notes:

(247) All of these “by faith” statements in this chapter are referencing the quote from Habakkuk, as in Hebrews 10:38, “the just shall live by faith.”

(248) See Hebrews 1:2. The creation account in Genesis is bound together with God’s ultimate purpose of redemption carried out through six days (ages). The solar system is a clock, counting down to the seventh-day Rest, (Hebrews 4:1-10).

(249) This verse deals with far more than just the creation of the material cosmos, but with God’s invisible hand directing the course of human history throughout the Millennial Week (Hebrews 4:1-11). This agrees with the “unseen ventures” in verse 1 and sets the tone for what follows, a sequential recounting of God’s interaction in human affairs to fulfill the land promise to Abraham and his Seed.

**Hebrews 11:4 NKJV** - 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.

Greek 11:4 Πίστει πλείονα θυσίαν Ἄβελ παρά Κάϊν προσήνεγκεν τῷ Θεῷ, δι’ ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ, καὶ δι’ αὐτῆς ἀποθανὼν ἔτι λαλεῖται.

ETGV 11:4 In faith Abel offered to God a greater sacrifice than Cain, through which he was documented to be just when God testified over his offerings.<sup>(250)</sup> Through this, having died, he still speaks.<sup>(251)</sup>

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Notes:

(250) Genesis 4:4

(251) Abel's still speaking is a reference to his righteous blood crying out from the ground to God for vengeance (Genesis 4:10). Abel is considered the father of all of the martyrs of all ages, for whom God will reward and enact His vengeance upon their murderers (Luke 11:48-51; 1 John 3:12; Revelation 6:9-11).

**Hebrews 11:5 NKJV** - 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.

Greek 11:5 Πίστει Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός. πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐαρεστηκέναι τῷ Θεῷ.

ETGV 11:5 In faith Enoch was transported<sup>(252)</sup> to avoid seeing death,<sup>(253)</sup> and was not located<sup>(254)</sup> because God transported him. For before his transporting he was documented to have fully pleased God.<sup>(255)</sup>

Notes:

(252) That is, relocated (cf. 1 Acts 8:39). Enoch's destination is not stated anywhere in Scripture. Some have suggested the Garden of Eden, where he may have continued to live out his remaining years in peace and walking with God. In any case, he did not ascend to heaven, since Jesus is the only one to have done so (John 3:13).

(253) Enoch was transported to spare his life. This does not mean he never died. Verse 13 says, "these all died according to faith." Josephus indicates that Seth's descendants remained separate from the rest of the population and continued to be righteous through the seventh generation (Enoch's), but that the next generation turned away from God and became wicked and violent (Josephus, Antiquities of the Jews, Bk. I, ch. 2-3). This may explain why Enoch's life may have been in danger.

(254) The imperfect tense of the verb suggests that a search for Enoch took place over a period of time, implying that those searching for him believed he was somewhere still on the earth.

(255) Genesis 5:22

**Hebrews 11:6 NKJV** - 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.

Greek 11:6 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ ὅτι ἐστὶ καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

ETGV 11:6 (And without faith it is impossible to fully please [God], for the one approaching God must believe that He exists and [that He] is becoming the benefactor of those who search for Him<sup>(256)</sup>).

Notes:

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(256) Deuteronomy 4:2-30; 1 Chronicles 28:9; Jeremiah 29:13-14

**Hebrews 11:7 NKJV** - 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.

Greek 11:7 Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

ETGV 11:7 In faith Noah, being apprised about what was as yet unseen,<sup>(257)</sup> being reverent,<sup>(258)</sup> constructed an ark for the saving of his household. Through this he condemned the world and became an heir<sup>(259)</sup> of the justice according to the Faith.<sup>(260)</sup>

Notes:

(257) Genesis 2:5-6 It had never rained before.

(258) Having the fear of the Lord which generates reverence and respect.

(259) Cf. Romans 4:13

(260) κατὰ πίστιν “in accord with the Faith.” This clause appears only three times in the New Testament, always referring to the body of doctrine which Paul calls “the Faith of God’s chosen ones,” and “the common Faith” (Titus 1:1, 1:4). This shows that all of the people of faith listed in Hebrews 11 shared in “the common Faith,” which has been consistent from Abel to the very last faithful Christian. The same idea is found interwoven throughout this chapter by the fact that all of these people “died according to the Faith” (v. 13) and that all of them were looking forward to the fulfillment of the same “promises” (v. 39) which are rooted in the permanent inheritance of the Land.

**Hebrews 11:8 NKJV** - 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.

Greek 11:8 Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

ETGV 11:8 In faith Abraham, having been called, obeyed,<sup>(261)</sup> migrating to the place which he was expecting to receive as the inheritance.<sup>(262)</sup> And he left not knowing where he was going.<sup>(263)</sup>

Notes:

(261) Acts 7:2-5

(262) Genesis 13:14-18; 17:8

(263) Genesis 12:1

**Hebrews 11:9 NKJV** - 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;

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Greek 11:9 Πίστει παρώκησεν εἰς τὴν ἥν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·

ETGV 11:9 In faith he lodged in the Land of promise as a foreigner, living in tents with Isaac and Jacob, the co-heirs of the same promise.<sup>(264)</sup>

Notes:

(264) Genesis 26:1-5; Genesis 28:13-14; Genesis 35:9-12 (See [Appendix B](#))

**Hebrews 11:10 NKJV** - for he waited for the city which has foundations, whose builder and maker is God.

Greek 11:10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός.

ETGV 11:10 For he was waiting for the city having foundations,<sup>(265)</sup> whose designer and fashioner is God.<sup>(266)</sup>

Notes:

(265) Isaiah 54:11-12; Revelation 21:14,19. Restored Jerusalem is the “New Jerusalem” in Revelation. See vs. 16

(266) Abraham had knowledge of ‘Jerusalem’ from the King of that city, Melchizedek - Christ (Hebrews 7:1-3). The “blessing” Melchizedek pronounced over Abraham no doubt spoke of Jerusalem, reconstructed by God. This is the present city of Jerusalem after its restoration indicated in Isaiah 54. Paul directly quoted Isaiah 54 in Galatians 4:27, calling this restored Jerusalem, “higher Jerusalem” and “the mother of us all.” In Hebrews 12:22-24, Paul called Jerusalem, “Mount Zion, the city of the living God, the heavenly Jerusalem,” then immediately quoted from Isaiah 66:10-13 (LXX\*), “Rejoice, O Jerusalem, and all you that love her hold in her a general assembly: rejoice greatly with her, all that now mourn over her: that you may suck, and be satisfied with the breast of her consolation; that you may milk out, and delight yourselves with the influx of her glory. For thus says the Master, Behold, I turn toward them as a river of peace, and as a torrent bringing upon them in a flood the glory of the Gentiles: their children shall be borne upon the shoulders, and comforted on the knees. As if his mother should comfort one, so will I also comfort you; and you shall be comforted in Jerusalem.” It is clear, therefore, that the city which Abraham waited for was not some celestial city in heaven or on some other planet, but the city of Jerusalem restored, as Isaiah 54 proves by referring to her history of violence and shame (Isaiah 54:4,11). The word “heavenly” is an adjective describing quality, not a location.

**Hebrews 11:11 NKJV** - By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised.

Greek 11:11 Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον.

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ETGV 11:11 In faith Sarah herself received power for the overthrowing of a seed,<sup>(267)</sup> and with the appointed season of age, gave birth, since she deemed faithful the one promising,<sup>(268)</sup>

Notes:

(267) The expression “the overthrowing of a seed” refers to the displacement of Ishmael from the Abrahamic Covenant by the supernatural birth of Isaac as the “seed of promise” (Genesis 17:18-21). That Ishmael was “overthrown” or “cast down” as the heir of promise by Sarah’s birthing Isaac is also shown by the fact that God referred to Isaac as Abraham’s “only-begotten son” (cf. vs. 17 and Genesis 22:2).

(268) Sarah’s inclusion ought to encourage those whose faith may at times falter, since at first she laughed at God’s promise (Genesis 18:1-15).

**Hebrews 11:12 NKJV** - 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.

Greek 11:12 διὸ καὶ ἀφ’ ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.

ETGV 11:12 though which also, even this of having become dead,<sup>(269)</sup> were begotten from one [man] according as the constellations of heaven in multitude and like sand beside the seashore, innumerable.<sup>(270)</sup>

Notes:

(269) Sarah’s womb was “dead” (Romans 4:19).

(270) Sarah is the mother of all Christians (Romans 9:6-10; Galatians 3:16, 26-29; Galatians 4:31)

**Hebrews 11:13 NKJV** - These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.

Greek 11:13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοὶ εἶσι ἐπὶ τῆς γῆς.

ETGV 11:13 These all died according to the Faith,<sup>(271)</sup> not having received the promises, but observing them far ahead,<sup>(272)</sup> and being persuaded and embracing [them], also acknowledged that they were aliens and foreigners in the Land.<sup>(273)</sup>

Notes:

(271) κατὰ πίστιν “in accord with the Faith” (see note on v. 7 (Note # 260)).

(272) This statement proves that the future inheritance for believers is the fulfillment of the Abrahamic Land promise. Compare vss. 39-40.

(273) The “promise” and “inheritance” so often repeated in Hebrews is here clearly defined as the Land God promised to Abraham as an age-enduring inheritance, which he did not receive during his lifetime (Acts 7:2-5), but he will inherit it at the

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resurrection of the just along with all of his “seed,” both Jew and Gentile. (cf. Hebrews 6:13-19; Hebrews 11:39-40)

**Hebrews 11:14 NKJV** - For those who say such things declare plainly that they seek a homeland.

Greek 11:14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι.

ETGV 11:14 For those saying such things demonstrate that they are yearning for the fatherland.<sup>(274) (275)</sup>

Notes:

(274) πατρίδα lit. “father-land.” This term appears only once in the Law of Moses (Leviticus 25:10), where it refers to returning to the land-inheritance of one’s fathers on the Year of Jubilee.

(275) This was in contrast to their present state, living all their lives in the very Land God promised to them as an age-enduring inheritance, as though they had no ownership rights. The “fatherland” they yearned for was the very land in which they lived as aliens.

**Hebrews 11:15 NKJV** - And truly if they had called to mind that country from which they had come out, they would have had opportunity to return.

Greek 11:15 καὶ εἰ μὲν ἐκείνης ἐμνημόνευον, ἀφ’ ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι·

ETGV 11:15 And indeed, if they were meditating on [the land] they left behind, they had every opportunity to go back.<sup>(276)</sup>

Notes:

(276) The Patriarchs are our example, not to meditate on the material things of this world we are leaving behind, but to be “yearning” for the fatherland God promised to Abraham and His seed.

**Hebrews 11:16 NKJV** - 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.

Greek 11:16 νῦν δὲ κρείττονος ὀρέγονται, τοῦτ’ ἔστιν, ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἠτοίμασε γὰρ αὐτοῖς πόλιν.

ETGV 11:16 But now they crave the better [homeland], that is, of heavenly dominion.<sup>(277)</sup> Because of this, God is not ashamed of them, to be called their God,<sup>(278)</sup> for He has prepared a city for them.<sup>(279)</sup>

Notes:

(277) ἐπουρανίου lit. “of heavenly covering.” The land God promised the patriarchs where they lived as foreigners and aliens was covered by the dominion of the Canaanites and other nations (Acts 7:2-5). The patriarchs longed for the fulfillment of



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God's promise, when this land would be their permanent inheritance covered by the dominion of heaven.

(278) Abraham, Isaac, and Jacob are figuratively portrayed as still being alive because of their having died in faith (vs. 13). This is why God repeatedly refers to Himself as "The God of Abraham, Isaac, and Jacob" as though they were still alive (Matthew 22:31-32). Paul explains how God reckoned Abraham's faith, "in the presence of Him whom he believed - God, who gives life to the dead and calls those things which do not exist as though they did, who, contrary to hope, in hope believed..." (Romans 4:17-18).

(279) Jerusalem (Zion) restored by God, as described in Isaiah 54: 11 "Afflicted and outcast, you have not been comforted; behold, I will prepare carbuncle for your stones, and sapphire for your foundations; 12 and I will make your buttresses jasper, and your gates crystal, and your border precious stones. 13 And I will cause all your sons to be taught of God, and your children to be in great peace. 14 And you shall be built in righteousness; abstain from injustice, and you shall not fear; and trembling shall not come near to you. 15 Behold, strangers shall come to you by Me, and shall sojourn with you, and shall run to you for refuge." (Isaiah 54:11-15 LXX) See also Isaiah 66:10-24 and Hebrews 11:10.

**Hebrews 11:17 NKJV** - By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

Greek 11:17 Πίστει προσενήνοχεν Ἀβραάμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,

ETGV 11:17 In faith Abraham, being tested, has offered Isaac. And the one who welcomed the promises was sacrificing the only-begotten,

**Hebrews 11:18 NKJV** - of whom it was said, "In Isaac your seed shall be called,"

Greek 11:18 πρὸς ὃν ἐλαλήθη ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,

ETGV 11:18 about whom it was said, "In Isaac your seed shall be called,"<sup>(280)</sup>

Notes:

(280) Genesis 21:12; Romans 9:7

**Hebrews 11:19 NKJV** - concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

Greek 11:19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

ETGV 11:19 considering that God was also able to raise the dead, from where, in allegory, he did recover him.

**Hebrews 11:20 NKJV** - By faith Isaac blessed Jacob and Esau concerning things to come.

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Greek 11:20 Πίστει περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.

ETGV 11:20 In faith Isaac blessed Jacob and Esau concerning the impending [promises].<sup>(281)</sup>

Notes:

(281) The term rendered “impending” (as a present participle) in Hebrews has in view what is yet to be fulfilled from the writer’s perspective (unless otherwise qualified). In Genesis 28:1-4, Isaac blessed Jacob, passing on the blessings of the Abrahamic Covenant, including the Land promise, but denied Esau. Thus, this passage puts the fulfillment of the Land inheritance in the future from the writer’s perspective. (cf. Hebrews 1:14; Hebrews 2:5; Hebrews 6:5; Hebrews 9:11; Hebrews 10:1; Hebrews 10:37; Hebrews 13:14).

**Hebrews 11:21 NKJV** - By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

Greek 11:21 Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

ETGV 11:21 In faith Jacob, when dying, blessed each of the sons of Joseph, and bowed over the end of his cane.<sup>(282)</sup>

Notes:

(282) Genesis 49:1, 10, 18 - a “last days” prophecy

**Hebrews 11:22 NKJV** - By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

Greek 11:22 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

ETGV 11:22 In faith Joseph, when dying, remembered [the prophecy] about the exodus of the sons of Israel,<sup>(283)</sup> and gave instructions concerning his bones.

Notes:

(283) Genesis 15:13-16 LXX

**Hebrews 11:23 NKJV** - 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.

Greek 11:23 Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον, καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

ETGV 11:23 In faith Moses, being born, was hidden by his fathers for three months because they saw that the boy was handsome and they were not afraid of the decree of the king.

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**Hebrews 11:24 NKJV** - By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter,

Greek 11:24 Πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,

ETGV 11:24 In faith Moses, becoming great, disavowed the title “son of Pharaoh’s daughter,”

**Hebrews 11:25 NKJV** - choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin,

Greek 11:25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν,

ETGV 11:25 preferring to be mistreated with the people of God, rather than to have the temporary enjoyment of sin.

**Hebrews 11:26 NKJV** - esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

Greek 11:26 μείζονα πλοῦτον ἠγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.

ETGV 11:26 He considered the disparagement of the Anointed one<sup>(284)</sup> to be greater riches than the wealth in Egypt, because he was forward looking unto the reward.

Notes:

(284) Moses had knowledge of the Christ, having prophesied about Him. (Deuteronomy 18:15-19; John 5:46; Acts 3:22-23)

**Hebrews 11:27 NKJV** - By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.

Greek 11:27 Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε

ETGV 11:27 In faith he left Egypt, not fearing the anger of the king. For he persevered as though seeing the Invisible One.<sup>(285)</sup>

Notes:

(285) John 1:18; John 5:37; John 6:46; Col. 1:15; 1 Timothy 1:17; 1 Timothy 6:16; 1 John 4:12, 20

**Hebrews 11:28 NKJV** - By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

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Greek 11:28 Πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγη αὐτῶν.

ETGV 11:28 In faith he has appointed the Passover and the application of blood [to the doorposts], so that the executing of the first-produced<sup>(286)</sup> [sons] would not affect them.

Notes:

(286) Numbers 3:13; Hebrews 12:23

**Hebrews 11:29 NKJV** - By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned.

Greek 11:29 Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς, ἧς πείραν λαβόντες οἱ Αἰγύπτιοι, κατεπόθησαν.

ETGV 11:29 In faith they walked through the Red Sea, as though dry land. The Egyptians, attempting the same, were swallowed up.

**Hebrews 11:30 NKJV** - By faith the walls of Jericho fell down after they were encircled for seven days.

Greek 11:30 Πίστει τὰ τεῖχη Ἱεριχῶ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

ETGV 11:30 In faith the walls of Jericho fell, being circumnavigated for seven days.

**Hebrews 11:31 NKJV** - By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

Greek 11:31 Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπόλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

ETGV 11:31 In faith Rahab the prostitute did not perish with the unconvinced, receiving the spies with peace.

**Hebrews 11:32 NKJV** - 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:

Greek 11:32 Καὶ τί ἔτι λέγω; ἐπιλείπει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψών καὶ Ἰεφθάε, Δαυΐδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,

ETGV 11:32 And what more should I say? For time will fail me retelling about Gideon, Barak, Samson, Jephthah, David, and Samuel and the prophets,

**Hebrews 11:33 NKJV** - who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

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Greek 11:33 οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,

ETGV 11:33 who in faith overthrew kingdoms, delivered justice, received promises, sealed the mouths of lions,

**Hebrews 11:34 NKJV** - 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.

Greek 11:34 ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων.

ETGV 11:34 quenched the power of fire, escaped gashes of the sword, were made strong from weakness, became invincible in battle, laying waste to the enemies' camps.

**Hebrews 11:35 NKJV** - Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection.

Greek 11:35 ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

ETGV 11:35 Women received their dead through resurrection. Yet others refused relief when beaten so that they might achieve the better resurrection.

**Hebrews 11:36 NKJV** - Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.

Greek 11:36 ἕτεροι δὲ ἐμπαυγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·

ETGV 11:36 Still others received a trial of ridicule and whipping, moreover shackles and imprisonment.

**Hebrews 11:37 NKJV** - They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented;

Greek 11:37 ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

ETGV 11:37 They were stoned, dismembered, scrutinized, [and] murdered with the sword. They roamed in sheepskins and goatskins, being destitute, enduring tribulation, being mistreated.

**Hebrews 11:38 NKJV** - of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.

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Greek 11:38 ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.

ETGV 11:38 The world has not been worthy of these – living in remote and desolate places, in the mountains, in the caves, and in the crevices of the Land.<sup>(287)</sup>

Notes:

(287) The faithful remnant of Israel has lived just like Abraham, as a foreigner in the Promised Land.

**Hebrews 11:39 NKJV** - And all these, having obtained a good testimony through faith, did not receive the promise,

Greek 11:39 Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,

ETGV 11:39 Yet all these, having been documented through faith, did not attain the promise,

**Hebrews 11:40 NKJV** - God having provided something better for us, that they should not be made perfect apart from us.

Greek 11:40 τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

ETGV 11:40 God having provided in advance that better thing<sup>(288)</sup> for us, so that they would not be made complete without us.<sup>(289)</sup>

Notes:

(288) cf. Verse 16. The same permanent homeland and city for which Abraham craved is to be our inheritance also.

(289) Notice that the righteous, from Abel to us, have the same Faith, Hope, and destiny (cf. Psalm 37).

## Chapter 12

### Perseverance to the end “by Faith”

**Hebrews 12:1 NKJV** - Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,

Greek 12:1 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι’ ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,

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ETGV 12:1 Certainly, we also, having such a massive cloud of witnesses surrounding us,<sup>(290)</sup> tossing aside every excess load and plaguing sin, should run with endurance the grueling course<sup>(291)</sup> lying ahead of us,<sup>(292)</sup>

Notes:

(290) The witnesses are the people of faith in the previous chapter. That they are “surrounding” us (περικεῖμενον) refers to the graves of the righteous scattered around the Promised Land and their testimony recorded in the Scriptures which was easily accessible in the synagogues. (cf. Hebrews 11:4; Romans 15:1-4; 1 Corinthians 10:1-12).

(291) The Greek word ἀγῶνα is the source of our English word, “agony.” It refers to intense tribulation and persecution (Philippians 1:29-30; 1 Thessalonians 2:2). While no doubt referring to all persecution, it especially refers to the prophesied great tribulation mentioned in Hebrews 10:37-39.

(292) Again, “the grueling course lying ahead of us” points to a specific prophesied period of great tribulation where endurance is necessary to safely navigate it.

**Hebrews 12:2 NKJV** - looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Greek 12:2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν.

ETGV 12:2 looking unto the Founder and Finisher of the Faith<sup>(293)</sup> – Jesus. Who, instead of [choosing] the calm delight lying ahead of Him,<sup>(294)</sup> [He] endured the cross, ignoring the disgrace, and is now seated on the right of the throne of God.

Notes;

(293) Jesus is both the “Founder” as well as the “Finisher” of “the Faith” to which all those listed in the previous chapter belong. This indicates not only His interaction even before Abel (Hebrews 11:4; 1 Peter 1:20), but also His shepherding “the Faith” since the very beginning, not only after His incarnation. Many translations omit the definite article and substitute the pronoun “our” which seems to limit the scope to merely the New Testament, effectively destroying this important connection to the common Faith practiced by all the righteous since Abel.

(294) Philippians 2:5-8; 2 Corinthians 8:9

**Hebrews 12:3 NKJV** - For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

Greek 12:3 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

ETGV 12:3 For consider the one having endured such heckling by sinners, so that you may not be exhausted, despairing in your lives.

### Suffering is a Necessary Discipline

**Hebrews 12:4 NKJV** - You have not yet resisted to bloodshed, striving against sin.

Greek 12:4 Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.

ETGV 12:4 You have not yet withstood unto blood, contending against sin.

**Hebrews 12:5 NKJV** - And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him;

Greek 12:5 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται· υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.

ETGV 12:5 And you have been oblivious to the summons which addresses you as sons, "My son, do not loathe of the discipline of the Master, nor despair when being rebuked by Him.

**Hebrews 12:6 NKJV** - For whom the LORD loves He chastens, And scourges every son whom He receives."

Greek 12:6 ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

ETGV 12:6 For whom the Master loves He disciplines, and He whips every son whom He receives close."<sup>(295)</sup>

Notes:

(295) Proverbs 3:11-12

**Hebrews 12:7 NKJV** - If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?

Greek 12:7 εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γὰρ ἐστὶν υἱὸς ὃν οὐ παιδεύει πατήρ;

ETGV 12:7 If you endure discipline, God is bringing it to you as 'sons.' For what son does a father not discipline?

**Hebrews 12:8 NKJV** - But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.

Greek 12:8 εἰ δὲ χωρὶς ἐστε παιδείας, ἧς μέτοχοι γεγονάσι πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί.

ETGV 12:8 Yet, if you are apart from discipline, of which all [sons] have become sharers, then you are illegitimate, and not sons.



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**Hebrews 12:9 NKJV** - Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?

Greek 12:9 εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας ἔχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολλῶ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;

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**Hebrews 12:10 NKJV** - For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.

Greek 12:10 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

ETGV 12:9 Furthermore, we have had authoritarian fathers of our flesh and we respected [them]. Shall we not much rather submit to the Father of the winds<sup>(296)</sup> and live?<sup>(297)</sup>

Notes:

(296) The Father of the four winds refers to the Valley of Dry Bones prophecy of Ezekiel. “And he said to me, Prophecy to the wind, prophesy, son of man, and say to the wind, Thus saith the Master; Come from the four winds, and breathe upon these dead men, and let them live. So I prophesied as he commanded me, and the breath entered into them, and they lived, and stood upon their feet, a very great congregation” (Ezekiel 37:9-10).

(297) This is a reference to the resurrection. (See notes on Hebrews 4:12).

**Hebrews 12:11 NKJV** - Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Greek 12:11 πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι’ αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

ETGV 12:11 Now all discipline, for the present, does not seem to be pleasant, but agonizing. Yet it produces the tranquil fruit of justice in those who have been trained by it.

### **Discipline can bring Reform or Apostasy**

**Hebrews 12:12 NKJV** - Therefore strengthen the hands which hang down, and the feeble knees,

Greek 12:12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,

ETGV 12:12 Therefore, “Straighten the hands which have become limp, and the knees which have become weak.”<sup>(298)</sup>

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Notes:

(298) Paul quoted Isaiah as an exhortation to endurance in light of Christ's Kingdom which is about to appear. "Strengthen the weak hands, And make firm the feeble knees. Say to those who are fearful-hearted, 'Be strong, do not fear! Behold, your God will come with vengeance, With the recompense of God; He will come and save you.' ... And the ransomed of the LORD shall return, And come to Zion with singing, With everlasting joy on their heads. They shall obtain joy and gladness, And sorrow and sighing shall flee away." (Isaiah 35:3-4,10 NKJV)

**Hebrews 12:13 NKJV** - and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed.

Greek 12:13 καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπή, ἰαθῆ δὲ μᾶλλον.

ETGV 12:13 Make level paths for your feet, so that the faltering may not turn aside, but rather be recovered.

**Hebrews 12:14 NKJV** - Pursue peace with all people, and holiness, without which no one will see the Lord:

Greek 12:14 Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον,

ETGV 12:14 Pursue peace with everyone, and purity, without which no one will see the Master.

**Hebrews 12:15 NKJV** - looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled;

Greek 12:15 ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ, μὴ τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῆ καὶ διὰ ταύτης μιανθῶσι πολλοί,

ETGV 12:15 Watch over [each other], that no one exhausts the grace of God, that no growing "root of bitterness"<sup>(299)</sup> may encroach (and many may be contaminated by this),

Notes:

(299) Here Paul quoted a severe warning about the dire consequences of apostasy. "So that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, ... and that there may not be among you a root bearing bitterness or wormwood; and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace, even though I follow the dictates of my heart' ... The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, ... and the LORD would blot out his name from under heaven," (Deuteronomy 29:18-20 NKJV)

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This is a severe warning for those who think they can abuse God's grace and still have an inheritance in Christ's Kingdom.

**Hebrews 12:16 NKJV** - lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright.

Greek 12:16 μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδεδετο τὰ πρωτοτόκια αὐτοῦ.

ETGV 12:16 that no one is a fornicator or a vile person like Esau who gave away his birthright for one meal.

**Hebrews 12:17 NKJV** - For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.

Greek 12:17 ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομησαὶ τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὔρε, καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.

ETGV 12:17 For you have seen that afterward, desiring to inherit the blessing, he was rejected, for he found no room for repentance, even seeking it with tears!<sup>(300)</sup>

Notes:

(300) Genesis 27:34-38

### **Our common Hope, the Universal Assembly in Restored Jerusalem**

**Hebrews 12:18 NKJV** - For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,

Greek 12:18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ σκότῳ καὶ θυέλλῃ

ETGV 12:18 For you have not approached toward the mountain<sup>(301)</sup> that could be touched, which has been burnt<sup>(302)</sup> with fire, toward the blackness and gloominess and storm,

Notes:

(301) Mount Sinai, Exodus 19

(302) The perfect tense implies that the results of this burning of Mt Sinai could still be seen in Paul's day.

**Hebrews 12:19 NKJV** - and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore.

Greek 12:19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·

## ΤΑΩΔ

ETGV 12:19 and the blaring of a trumpet, and the commanding voice, (which when hearing, they recoiled, [asking] that no more be spoken to them,

**Hebrews 12:20 NKJV** - (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow."

Greek 12:20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· κὰν θηρίον θίγη τοῦ ὄρους, λιθοβοληθήσεται·

ETGV 12:20 because they were unable to endure the admonishing). Even if an animal would touch the mountain, it must be stoned or shot with an arrow.

**Hebrews 12:21 NKJV** - And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.")

Greek 12:21 καί, οὕτω φοβερόν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν· ἔκφοβός εἰμι καὶ ἔντρομος·

ETGV 12:21 And the spectacle was so frightening that Moses said, "I am terrified and shaking."<sup>(303)</sup>

Notes:

(303) Paul used the frightening scene on Mount Sinai to represent the whole Mosaic system, which demanded service to God out of fear, the system that had been done away with by the coming of the New Covenant (Hebrews 8).

**Hebrews 12:22 NKJV** - But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,

Greek 12:22 ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει Θεοῦ ζώντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει

ETGV 12:22 But you have approached toward Mount Zion, the city of the living God,<sup>(304)</sup> Jerusalem of heavenly dominion,<sup>(305)</sup> and tens of thousands of messengers,<sup>(306)</sup>

Notes:

(304) Mt Zion, the city of God, is always Jerusalem (Psalm 48)

(305) Isaiah 65:17-25; 66:10-18, restored Jerusalem under heavenly dominion, see [Appendix C](#)

(306) These messengers are the 144,000 Jews of Revelation 7 whom God will deliver from harm in the Great Tribulation by means of the seal of God in their foreheads. They are described in the same passage from which all these other terms were drawn - Isaiah 65-66. "And I will leave upon them a seal, and I will send the ones who have been delivered ... unto those who have not heard my name, nor seen my glory; and they will proclaim my glory among the nations." (Isaiah 66:19-20 LXX)

## ΤΑΩΔΑ

**Hebrews 12:23 NKJV** - to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect,

Greek 12:23 καὶ ἐκκλησία πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων,

ETGV 12:23 toward the universal congregation<sup>(307)</sup> and assembly<sup>(308)</sup> of first-produced ones<sup>(309)</sup> having been preregistered in the skies,<sup>(310)</sup> and toward God the Judge of all, and toward the breaths<sup>(311)</sup> of the just ones who have been perfected,

Notes:

(307) πανηγύρει (from the *Textus Receptus*) - this word only appears twice in the Bible, here and in Isaiah 66:10 LXX. By quoting this unique term, Paul intended to import the whole context into the minds of the reader. “Rejoice, O Jerusalem! And all who love her, hold in her the universal assembly. Rejoice greatly with her, all who mourn over her: that you may nurse and be satisfied with the breast of her consoling; that you may be weaned, and delight yourselves with the influx of her glory. For the Master says this: ‘Behold, I turn toward them as a river of peace, and as a torrent bringing upon them in a flood the glory of the Gentiles. Their children shall be carried on their shoulders, and comforted on their knees. Like a mother comforts, so I will also comfort you. And you shall be comforted in Jerusalem’.” (Isaiah 66:10-13 LXX\*).

(308) Psalm 22:22 and Hebrews 2:12 refers to the great “assembly” at Jesus’ return (cf. Hebrews 10:25).

(309) The Son of God was “first-produced of all creation” (Col. 1:15), whom God sent into the world once (and will again {Hebrews 1:6}), being “obliged to become like His brothers in every way” (Hebrews 2:17), so that He might become “the first-produced among many brothers” (Romans 8:29). God killed all the “first-produced” in the land of Egypt, but spared all of the “first-produced” of the sons of Israel who remained inside the house marked with the blood of the lamb (Hebrews 11:28). Therefore, all of the “first-produced ones” of Israel, both man and clean beast, God claimed as His own (Numbers 3:13). The “first-produced ones” here refers to all who have been joined to “the only-begotten Son of God” (John 3:18), the “first-produced of all creation” (Colossians 1:15). These are now the “first-produced ones” who are the co-heirs with Christ of His inheritance (Psalm 2), the restored creation, (Romans 8:17-25).

(310) In the Book of Life (Luke 10:20)

(311) See notes on Hebrews 4:12 and 12:9.

**Hebrews 12:24 NKJV** - to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.

Greek 12:24 καὶ διαθήκης νέας μεσίτη Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρείττον λαλοῦντι παρὰ τὸν Ἄβελ.

ETGV 12:24 and toward Jesus, the administrator of the New Covenant and the blood of sprinkling that says better things than Abel.<sup>(312)</sup>

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Notes:

(312) Abel only looked forward, through the symbolism of the animal sacrifices, to the remission of his sins necessary for securing the permanent inheritance and immortality. (See: Hebrews 11:4). Yet, the blood of the New Covenant is retroactively applied to all of the people of faith including Abel (Hebrews 9:15).

### A Final Warning of the Coming Great Tribulation

**Hebrews 12:25 NKJV** - See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven,

Greek 12:25 Βλέπετε μὴ παραιτήσηθε τὸν λαλοῦντα, εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματίζοντα, πολλῶ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι·

ETGV 12:25 Beware. (**Βλέπετε**) You should not reject the one speaking. For if they did not escape, refusing the one speaking on land,<sup>(313)</sup> much more we [will not escape - that is] those who turn away from the one [speaking] from the skies.<sup>(314)</sup>

Notes:

(313) The voice speaking from Mount Sinai

(314) Matthew 3:17; Matthew 17:5; John 12:27-30

**Hebrews 12:26 NKJV** - whose voice then shook the earth; but now He has promised, saying, "Yet once more I shake not only the earth, but also heaven."

Greek 12:26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε, νῦν δὲ ἐπήγγελται λέγων· ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν·

ETGV 12:26 Whose voice then shook the ground. But now He has promised, saying: "Yet once more I am shaking, not only the ground, but also the heaven."<sup>(315)</sup>

Notes:

(315) It is unfortunate that virtually all commentators completely ignore the contexts of the Old Testament prophecies quoted in Hebrews. A survey of the popular commentaries demonstrates a heavy amillennial and/or dispensational bias imposed on Hebrews, and this passage is no exception. Most refer to this "shaking" as the complete destruction of this material creation, followed by an abode in heaven. Yet, the prophecy quoted here speaks of the restoration of the Temple in Jerusalem, which was under construction when this prophecy was given. (Haggai 2:6-9).

**Hebrews 12:27 NKJV** - Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

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Greek 12:27 τὸ δὲ ἔτι ἅπαξ δηλοῖ τῶν σαλευομένων μετὰθεσιν ὡς πεπονημένων, ἵνα μείνη τὰ μὴ σαλευόμενα.

ETGV 12:27 Yet this [statement], “Yet once more...,” reveals the replacing<sup>(316)</sup> of what is being shaken<sup>(317)</sup> (as those which have been constructed<sup>(318)</sup> ) so that the unshakable thing should remain.<sup>(319)</sup>

Notes:

(316) The transferring of a thing or state (cf. Hebrews 7:12 and 11:5)

(317) “What is being shaken” refers to the Temples and Levitical Priesthood of the Mosaic Covenant.

(318) This is a reference to the various Temples constructed for use by the Levitical priesthood – the Tabernacle, Solomon’s Temple, and the Second Temple. The clause, “those which have been constructed,” is masculine in gender (in contrast to “created things” which would be neuter in gender) - Haggai 1:14 LXX.

(319) The new Temple in Jerusalem will be grander than Solomon’s Temple (Haggai 2:6-9). Jesus alluded to this Temple also, quoting Isaiah 56:7 in Mark 11:17. This is also “My Father’s House” in John 14:1-3, containing the many chambers for the priests in Christ’s Kingdom (cf. 1 Kings 6:5,10; 1 Chronicles 9:24-34; 1 Chronicles 28:11-13; Ezekiel 40:44-46; Ezekiel 41:5-11; Ezekiel 44:15-19; Ezekiel 45:1-5).

### The Glorious Kingdom Inheritance

**Hebrews 12:28 NKJV** - Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear.

Greek 12:28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι’ ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας·

ETGV 12:28 Through this<sup>(320)</sup> unshakable Kingdom which we are receiving,<sup>(321)</sup> we may possess grace through which we may offer divine service<sup>(322)</sup> pleasing to God with reverence and fear.

Notes:

(320) The word “this” must refer back to Haggai’s prophecy of the greater Kingdom and Temple.

(321) The Greek language frequently uses the present tense for the future when stressing the certainty of an anticipated event, such as the second coming of Christ in Revelation 3:11; Revelation 22:7, 12, 20. (See Wallace, GGBB, p. 536)

(322) In the Kingdom, the Priesthood will consist of Christians (Colossians 2:16-17; 1 Peter 2:4-5; Revelation 20:6)

**Hebrews 12:29 NKJV** - For our God is a consuming fire.

Greek 12:29 καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκων.

## ΤΑΩΔ

ETGV 12:29 For our God is a consuming fire.<sup>(323)</sup>

Notes:

(323) Deuteronomy 4:24

### Chapter 13

#### Final Exhortations

**Hebrews 13:1 NKJV** - Let brotherly love continue.

Greek 13:1 Ἡ φιλαδελφία μενέτω.

ETGV 13:1 Retain brotherly love.

**Hebrews 13:2 NKJV** - Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.

Greek 13:2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

ETGV 13:2 Do not forget hospitality, for by this some have lodged messengers<sup>(324)</sup> without realizing it.

Notes:

(324) Hebrews 1:14 indicated that celestial messengers were commissioned to assist believers on the threshold of the inheritance (Great Tribulation). Lodging celestial messengers without realizing will become more common in the last days.

**Hebrews 13:3 NKJV** - Remember the prisoners as if chained with them; those who are mistreated; since you yourselves are in the body also.

Greek 13:3 μιμησθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχομένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

ETGV 13:3 Remember those who are bound as being bound with them; of those abused, as also being [abused] in body.

**Hebrews 13:4 NKJV** - Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.

Greek 13:4 Τίμιος ὁ γάμος ἐν πᾶσι καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός.

ETGV 13:4 Marriage is honorable in every way and the bed is pure, but God will judge fornicators and adulterers.<sup>(325)</sup>



## ΤΑΩΔΑ

Notes:

(325) Revelation 2:18-29

**Hebrews 13:5 NKJV** - Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."

Greek 13:5 Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἶρηκεν· οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω·

ETGV 13:5 Your manner [should] not be fondness for silver,<sup>(326)</sup> [but] being content with what you have. For He has said, "I will certainly not ignore you or abandon you."<sup>(327)</sup>

Notes:

(326) Exodus 16:16-20; James 5:1-6

(327) Joshua 1:5 LXX: "I will certainly not ignore you or abandon you." It is significant that this quotation immediately follows the forbidding of greed because it was the greed of Achan which caused God's presence to leave Israel. God explained to Joshua, "Israel has sinned, ... Neither will I be with you anymore, unless you destroy the accursed from among you" (Joshua 7:11-12). It is apparent that the original promise was conditional. (See Deuteronomy 28). We should not expect Paul or his readers to understand it as unconditional here. God will never initiate a separation. However, if we depart from Him He will depart from us, (1 Chronicles 28:9; 2 Chronicles 15:2; Ezra 8:22; 2 Timothy 2:12-13).

**Hebrews 13:6 NKJV** - So we may boldly say: "The LORD is my helper; I will not fear. What can man do to me?"

Greek 13:6 ὥστε θαρροῦντας ἡμᾶς λέγειν· Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

ETGV 13:6 Therefore, we have the courage to say, "The Master is my helper, and I will not fear! What can anyone do to me?"<sup>(328)</sup>

Notes:

(328) Psalm 118:6 LXX

**Hebrews 13:7 NKJV** - Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct.

Greek 13:7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν.

ETGV 13:7 Be mindful of your leaders, those who speak the word of God to you, carefully watching the end result of their behavior. Imitate their faith.

**Hebrews 13:8 NKJV** - Jesus Christ is the same yesterday, today, and forever.

## ΤΑΩΔ

Greek 13:8 Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.

ETGV 13:8 Jesus Christ, yesterday and today, [is] the same one also unto the ages.

**Hebrews 13:9 NKJV** - Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.

Greek 13:9 διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες.

ETGV 13:9 Do not be carried aside by various and foreign teachings. For it is best to stabilize the heart with grace, not with kosher foods, by which those observing were not benefitted.

### Temporary Priestly Service While We Await the Permanent City

**Hebrews 13:10 NKJV** - We have an altar from which those who serve the tabernacle have no right to eat.

Greek 13:10 ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

ETGV 13:10 We have an altar from which those serving the tabernacle have no right to eat.

**Hebrews 13:11 NKJV** - For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

Greek 13:11 ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.

ETGV 13:11 For blood of animals is carried by the high priest into the holy of holies for sins, and their bodies are burned “outside the camp.”<sup>(329)</sup>

Notes:

(329) Exodus 29:14

**Hebrews 13:12 NKJV** - Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

Greek 13:12 διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε.

ETGV 13:12 Through this [allegory] Jesus also suffered outside the gate so that He may cleanse the people with His own blood.

## ΤΑΩΔΑ

**Hebrews 13:13 NKJV** - Therefore let us go forth to Him, outside the camp, bearing His reproach.

Greek 13:13 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμόν αὐτοῦ φέροντες·

ETGV 13:13 Now then, we should go out toward Him “outside the camp”<sup>(330)</sup> carrying His ridicule.

Notes:

(330) The “Tent of Meeting” was set up by Moses “outside the camp.” And “everyone who sought the LORD went out to the tabernacle of meeting which was outside the camp.” There the Messenger of the LORD descended in the pillar of cloud to meet with Moses “face to face, as a man speaks to his friend” (Exodus 33:11, cf. John 1:18). The earliest Christians understood this to be the Son of God (Justin, Dialogue with Trypho, ch. xxxviii).

**Hebrews 13:14 NKJV** - For here we have no continuing city, but we seek the one to come.

Greek 13:14 οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν. ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

ETGV 13:14 For we do not possess a permanent city now, but we yearn for the impending one.<sup>(331)</sup>

Notes:

(331) Hebrews 11:14,16,40 (cf. Isaiah 54 and Galatians 4:21-28; Isaiah 62 and Revelation 21:2, 9-10)

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

Greek 13:15 δι’ αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ Θεῷ, τοῦτ’ ἔστι καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

ETGV 13:15 Even so, through Him we may continually offer the sacrifice of praise to God which is the fruit of our lips, acknowledging His name.

**Hebrews 13:16 NKJV** - But do not forget to do good and to share, for with such sacrifices God is well pleased.

Greek 13:16 τῆς δὲ εὐποΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

ETGV 13:16 And do not forget benevolence and contributions, for with these sacrifices God is well pleased.

## ΤΑΩΔ

**Hebrews 13:17 NKJV** - Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

Greek 13:17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες. ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

ETGV 13:17 Heed your leaders, and submit to them. For they stay alert, watching over your lives as someone who must give an accounting, so that they may do this with joy and not with sighing, for that has no advantage for you.

### Personal Remarks

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

Greek 13:18 Προσεύχεσθε περὶ ἡμῶν· πεποίθαμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι.

ETGV 13:18 Pray for us! For we have been confident of a good conscience, being willingly well behaved in everything.

**Hebrews 13:19 NKJV** - But I especially urge you to do this, that I may be restored to you the sooner.

Greek 13:19 περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

ETGV 13:19 Yet, I am asking you to do this more earnestly so that I may be restored to you quickly.

**Hebrews 13:20 NKJV** - Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Greek 13:20 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν,

ETGV 13:20 Now may the God of peace, the one who raised our Master Jesus from the dead, the great Shepherd of the sheep, in the blood of the permanent covenant,

**Hebrews 13:21 NKJV** - make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Greek 13:21 καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

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ETGV 13:21 may He equip you to do His will in every good work, working in you what is well pleasing in His sight through Jesus Christ, to Whom be the glory unto the ages of the ages, Amen!

**Hebrews 13:22 NKJV** - And I appeal to you, brethren, bear with the word of exhortation, for I have written to you in few words.

Greek 13:22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

ETGV 13:22 I urge you, brothers, tolerate this briefly written message of admonition.

**Hebrews 13:23 NKJV** - Know that our brother Timothy has been set free, with whom I shall see you if he comes shortly.

Greek 13:23 Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς.

ETGV 13:23 You know that brother Timothy has been released, with whom (if he comes soon) I will see you.

**Hebrews 13:24 NKJV** - Greet all those who rule over you, and all the saints. Those from Italy greet you.

Greek 13:24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

ETGV 13:24 Greet all your leaders and all the saints. Those of Italy greet you.

**Hebrews 13:25 NKJV** - Grace be with you all. Amen.

Greek 13:25 Ἐχάρις μετὰ πάντων ὑμῶν· ἀμήν.

ETGV 13:25 Grace be with all of you,<sup>(332)</sup> Amen!<sup>(333)</sup>

Notes:

(332) Paul's signature statement in all of his letters written in his own handwriting (2 Thessalonians 3:17-18)

(333) Some manuscripts add: "Written to the Hebrews from Italy through Timothy."

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Appendix A

**Early Christian Remarks on the Millennial Week & Millennial Sabbath**

**Papias**, disciple of John (Late 1<sup>st</sup> Century)

“Taking occasion from Papias of Hierapolis, the illustrious, a disciple of the apostle who leaned on the bosom of Christ, and Clemens, and Pantaenus... of the Alexandrians, and the wise Ammonius, the ancient and first expositors [of Scripture], who agreed with each other, who understood the work of the six days as referring to Christ and the whole Church.” – (Fragments of Papias, IX)

**Barnabas** (Late 1<sup>st</sup> Century)

“The Sabbath is mentioned at the beginning of the creation [thus]: ‘And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it.’ Attend, my children, to the meaning of this expression, ‘He finished in six days.’ This implies that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testified, saying, ‘Behold, to-day will be as a thousand years.’ Therefore, my children, in six days, that is, in six thousand years, all things will be finished. ‘And He rested on the seventh day.’ This means: when His Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day.” – (Epistle of Barnabas, XV)

**Justin** (Early 2<sup>nd</sup> Century) [Comments by Anastasius]

“And the fact that it was not said of the seventh day equally with the other days, ‘And there was evening, and there was morning,’ is a distinct indication of the consummation which is to take place in it before it is finished, as the fathers declare, especially St. Clement, and Irenaeus, and Justin the martyr and philosopher.” – (Justin, Frag. xv)

**Irenaeus**, disciple of Polycarp, disciple of John: (2<sup>nd</sup> Century)

“But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that ‘many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob’.” – (Irenaeus, Bk. V, ch. Xxx)

“[He gives this] as a summing up of the whole of that apostasy which has taken place during six thousand years. "For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: ‘Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.’ This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year. ... the whole apostasy of six thousand years, and unrighteousness, and wickedness, and false prophecy,

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and deception; for which things' sake a cataclysm of fire shall also come [upon the earth]." – (Against Heresies V, ch. Xxviii)

"These are [to take place] in the times of the kingdom, that is, upon the seventh day, which has been sanctified, in which God rested from all the works which He created, which is the true Sabbath of the righteous, which they shall not be engaged in any earthly occupation; but shall have a table at hand prepared for them by God, supplying them with all sorts of dishes." – (Against Heresies, Bk. V, ch. Xxxiii)

**Commodianus:** (Mid 3<sup>rd</sup> Century)

"Adam was the first who fell, and that he might shun the precepts of God, Belial was his tempter by the lust of the palm tree. And he conferred on us also what he did, whether of good or of evil, as being the chief of all that was born from him; and thence we die by his means, as he himself, receding from the divine, became an outcast from the Word. We shall be immortal when six thousand years are accomplished." – (Christian Discipline, xxxv)

"This has pleased Christ, that the dead should rise again, yea, with their bodies; and those, too, whom in this world the fire has burned [martyrs], when six thousand years are completed,..." – (Christian Discipline, LXXX)

**Cyprian:** (Mid 3<sup>rd</sup> Century) [On Antichrist and the last days]

"It is an ancient adversary and an old enemy with whom we wage our battle: six thousand years are now nearly completed since the devil first attacked man. All kinds of temptation, and arts, and snares for his overthrow, he has learned by the very practice of long years. If he finds Christ's soldier unprepared, if unskilled, if not careful and watching with his whole heart; he circumvents him if ignorant, he deceives him incautious, he cheats him inexperienced. But if a man, keeping the Lord's precepts, and bravely adhering to Christ, stands against him, he must needs be conquered, because Christ, whom that man confesses, is unconquered." – (Treatise xi)

**Methodius:** (Late 3<sup>rd</sup> Century)

"For since in six days God made the heaven and the earth, and finished the whole world, and rested on the seventh day from all His works which He had made, and blessed the seventh day and sanctified it, ... which signifies that, when this world shall be concluded in the seventh thousand years, when God shall have completed the world, He shall rejoice in us." – (Discourse IX, ch. 1)

"For I also, taking my journey, and going forth from the Egypt of this life,... celebrate with Christ the millennium of rest, which is called the seventh day, even the true Sabbath." – (Discourse IX, ch. 5)

"'For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night.' For when a thousand years are reckoned as one day in the sight of God, and from the creation of the world to His rest is six days, so also to our time, six days are defined, as those say who are clever arithmeticians. Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the judgment will come on the seventh day, that is in the seventh thousand years." – (Extracts From The Work on Things Created. IX)

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**Lactantius:** (AD. Late 3<sup>rd</sup> Century)

“Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place, and the condition of human affairs be remodeled for the better ... Therefore, since all the works of God were completed in six days, the world must continue in its present state through six ages, that is, six thousand years. ... And again, since God, having finished His works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years; and there must be tranquility and rest from the labors which the world now has long endured. ... For six thousand years have not yet been completed, and when this number shall be made up, then at length all evil will be taken away, that justice alone may reign.” – (The Epitome of the Divine Institutes, Chapter 70)

## Appendix B

### The Early Church & the Abrahamic Covenant

The following quotation from Irenaeus clearly demonstrates that our interpretation of Hebrews is precisely what the earliest Christians, with direct links to the Apostles, believed.

“Thus, then, the promise of God, which He gave to Abraham, remains steadfast. For thus He said: ‘Lift up thine eyes, and look from this place where now thou art, towards the north and south, and east and west. For all the earth which thou seest, I will give to thee and to thy seed, even forever.’ And again He says, ‘Arise, and go through the length and breadth of the land, since I will give it unto thee;’ and [yet] he did not receive an inheritance in it, not even a footstep, but was always a stranger and a pilgrim therein. And upon the death of Sarah his wife, when the Hittites were willing to bestow upon him a place where he might bury her, he declined it as a gift, but bought the burying-place (giving for it four hundred talents of silver) from Ephron the son of Zohar the Hittite. Thus did he await patiently the promise of God, and was unwilling to appear to receive from men, what God had promised to give him, when He said again to him as follows: ‘I will give this land to thy seed, from the river of Egypt even unto the great river Euphrates.’ If, then, God promised him the inheritance of the land, yet he did not receive it during all the time of his sojourn there, it must be, that together with his seed, that is, those who fear God and believe in Him, he shall receive it at the resurrection of the just. For his seed is the Church, which receives the adoption to God through the Lord, as John the Baptist said: ‘For God is able from the stones to raise up children to Abraham.’ Thus also the apostle says in the Epistle to the Galatians: ‘But ye, brethren, as Isaac was, are the children of the promise.’ And again, in the same Epistle, he plainly declares that they who have believed in Christ do receive Christ, the promise to Abraham thus saying, ‘The promises were spoken to Abraham, and to his seed. Now He does not say, And of seeds, as if [He spake] of many, but as of one, And to thy seed, which is Christ.’ And again, confirming his former words, he says, ‘Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith are the children of Abraham. But the Scripture, fore-seeing that God would justify the heathen through faith, declared to Abraham beforehand, That in thee shall all nations be blessed. So then they which are of faith shall be blessed with faithful Abraham.’ Thus, then,



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they who are of faith shall be blessed with faithful Abraham, and these are the children of Abraham. Now God made promise of the land to Abraham and his seed; yet neither Abraham nor his seed, that is, those who are justified by faith, do now receive any inheritance in it; but they shall receive it at the resurrection of the just. For God is true and faithful; and on this account He said, ‘Blessed are the meek, for they shall inherit the land’.” – (Irenaeus, Against Heresies, Book V, xxxii, 2)

### Appendix C

#### The meaning of “Heavenly” in Ephesians and Hebrews

One of Satan’s schemes against the pristine Faith has been the corruption of a few Greek adjectives used by Paul. These misunderstood terms have been used to covertly smuggle Gnosticism into Christian theology, and to make it extremely difficult to discover and remove the Gnostic corruptions of pristine Apostolic Christianity that occurred in the 2<sup>nd</sup>-4<sup>th</sup> centuries). By imposing a Gnostic meaning upon these adjectives, and then imposing such definitions upon the texts in which they appear, Gnostic ideas have been placed in the mouth of Paul. The adjectives, “πνευματικός” (rendered “spiritual”) and “ἐπουράνιος” (rendered “heavenly places”), are the main culprits. We will deal only with “ἐπουράνιος” here.

Gnosticism was the enemy of early Christianity, and was attacked by Paul, John, and several of the early Christian apologists, such as Irenaeus and Hippolytus. However, many linguists, having accepted theologies which were heavily influenced by Gnosticism centuries earlier, have defined these terms for us. And the incorrect meanings have become the dominant definition in Greek lexicons and commentaries.

The Kittel – Friedrich, Theological Dictionary of the New Testament (TDNT), which is the primary source for many other linguists and scholars, is a good example. The TDNT claims that “ἐπουράνιος” (sometimes rendered “heavenly”) refers to heaven itself, or the heaven of heavens. Many other lexicons followed its lead. The editors were German Protestant theologians, who were amillennialists. Their definition has not been opposed by dispensational writers either, who also rely on the same “heavenly destiny” concepts imposed on Ephesians and Hebrews by using the TDNT’s wrong definition of this adjective. The KJV illustrates the same error in Protestant thinking, rendering “ἐπουράνιος” incorrectly as “heavenly places.” This erroneous definition has not only given cover to the latent Gnosticism of both amillennialism and dispensationalism, but has also spawned dabbling in the occult by misguided Charismatic Christians, under the guise of “spiritual warfare.”

The adjective, “πουράνιος” is a compound word, with the preposition “ἐπὶ” prefixed to the adjective, “οὐρανίος”, “heavenly.” The preposition “ἐπὶ” means to superimpose something over something else – literally, “to cover” (of time, place, or order). It could be used of covering a bed with a blanket, covering a particular city with a radio broadcast, or a state’s governmental authority over that state.

The TDNT denies that “ἐπὶ” carries its usual force in this case. “ἐπὶ here does not denote “upon” but “in heaven.” (TDNT Vol. V, p. 538) It claims that “ἐπὶ” acts as a superlative, as “highest heaven” or “heaven of heavens.” It then concludes, “But in Ephesians we find not only the OT idea of the throne of God in heaven, but also the gnostically influenced view to

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which Christ, exalted high above the heavenly world, reigns as its conqueror and ruler.” (TDNT Vol. V, p. 539) In short, the editor of the TDNT was claiming that Paul himself, when writing Ephesians, had been influenced by Gnosticism, and thus had partly molded his Pauline theology from Gnostic ideas. The editor’s opinion elevates Gnosticism, the enemy of pristine Apostolic Christianity, to a fountainhead of truth equal with divine revelation. That is, Paul’s theology was a mixture of divine revelation and Gnosticism. It is from this presupposition that the editor defined the term “ἐπουράνιος” for Christians, forever coloring their interpretations of Ephesians and Hebrews.

That the TDNT’s editor (as well as other linguists) allowed his own corrupt theology to color his definition is easy to demonstrate. Lexical definitions are developed by observing usage in all of the places where a term occurs, and finding a single basic meaning that explains them all. A good definition will fit well with every usage of the term in Scripture, both in the New Testament and in the Septuagint.

Compound words, such as the one we are dealing with, result from fusing two ideas together. We would expect, then, that the meaning would flow from this fusion of the two ideas, not contradict either or both.

The occurrence of “ἐπουράνιος” in several passages clashes with Kittle’s interpretation, requiring “Gnostic” kinds of mystical (nonsensical) explanations in order to make sense of them. Both amillennialists and dispensationalists do not shy away from such Gnostic, mystical interpretations in these passages. Just read a few of the Reformed or Dispensational commentaries on Ephesians 2:6 for a sampling of such mystical nonsense. This author is not surprised when amillennialists do this, since allegory is their default hermeneutic. But, dispensationalists claim a literal hermeneutic, yet do not in practice follow it in these passages.

If we assume Kittle’s definition, we are left with the following absurdities:

- Matthew 18:35 (Majority Text and TR) violates Sharp’s 2<sup>nd</sup> rule, making “The Father” synonymous with “the heaven” itself (“the Father heaven”).
- Ephesians 2:6 puts Paul and the entire church of Ephesus in heaven at the time he wrote to them, being seated snugly on the throne of God along with Jesus at the Father’s right hand.
- Ephesians 6:12 puts all the minions of hell in the highest heaven, where Paul and the Ephesians were allegedly seated beside Christ.
- Hebrews 11:16 claims that while Abraham, Isaac, and Jacob were living in tents in the Land that God promised to give them as an age-enduring inheritance, they were instead longing for a city and inheritance in heaven. This contradicts both Genesis and the context of Hebrews 11. It makes the “promise” to Abraham (which both Genesis and Hebrews claim was the Promised Land inheritance) into a promise of a city in heaven, no hint of which can be found in the Genesis account.

More recent and reasonable scholarship has shown that ἐπουράνιος refers to heaven’s influence superimposed upon something else in the context. That is, the preposition “ἐπὶ” retains its usual meaning – to superimpose, cover, hence abstractly, to completely influence or completely dominate. Prefixed to the adjective “οὐράνιος” (heavenly) the sense is

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“heavenly dominion,” “heavenly domination,” or the scope of “heavenly influence” exerted upon earthly things. The new HELPS™ lexicon has this meaning: “epouranios – properly, heavenly, referring to the impact of heaven’s influence on the particular situation or person.” – (HELPS™ Word Studies, © 1987, 2011 by Helps Ministries, Inc.) <http://thediscoverybible.com>

The heavenly sphere of influence (dominion) is a much better understanding of the fusing of the preposition ἐπὶ with the adjective for “heavenly.” Since almost every occurrence of this compound adjective has the definite article and lacks a noun to modify, a noun must be supplied for our translation to be grammatically correct in English. (The KJV wrongly inserts “places” in Ephesians, based on the same thinking as Kittel’s TDNT). It is therefore natural and proper to take the sense of the noun we are supplying from the preposition that was prefixed to the adjective. Hence, “ἐπὶ” (literally, to superimpose) refers to the heavenly dominion or sphere of influence. Literally, it would be “heavenly covering,” but abstractly, “heavenly dominion.” This meaning also makes good sense in every place where this word appears in the Bible. Here are some examples:

1. Daniel’s declaration to Nebuchadnezzar in the Septuagint about God’s judgment on him reads as follows: “...from which you will know the power of heavenly [dominion],” (Daniel 4:23 LXX). The primary point concerns heaven’s dominion over Nebuchadnezzar and his kingdom, not Nebuchadnezzar discovering the location of “heaven.”

2. In 1 Corinthians 15:40, Paul was not saying that resurrected bodies are in heaven or created in heaven, while earthly bodies are on earth or created on earth. Rather, he was saying that the natural body is under the earthly dominion (cursed, destined for death), but the resurrected body is under heavenly dominion (from whence its incorruptible nature flows). He clearly said, in vss. 42-43, that the very same corpse that is planted (in the grave) in dishonor is to be raised in honor! Therefore, the body cannot be in two different locations at the same time, nor can Paul be contradicting himself. Rather, our bodies are first under the dominion of the cursed earth (when buried) but under the dominion of heaven when they are raised.

3. Ephesians 1:20 speaks of Christ’s authority, rather than His location: “...raising Him from the dead, and seating Him at His own right hand, in the heavenly [dominions].” That “dominion” rather than location is the thought Paul had in mind is proven by the words which immediately follow: “far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all,” (Ephesian 1:21-23 NKJV). Clearly, Christ’s location being vertically “high above” the location of others, including the Ephesian church, is not the point! Rather, within the “heavenly dominions” (that is the things that are NOW under submission to heaven, such as the church), Christ has been placed as an authority, exerting His authority within these realms of influence and dominion (as opposed to His unlimited dominion in His coming Kingdom – Psalm 2).

4. Ephesians 2:6 says that Christ has “raised us up together, and made us sit together in the heavenly [dominions] in Christ Jesus.” Again, the point is not location, but heavenly authority within the realms that are subject to heaven. Christ’s being “seated” at the Father’s right hand is drawn from Psalm 110:1, which uses the “footstool” metaphor for total

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domination. Hence, being “seated” is a metaphor for having authority. The scope of this authority is limited by the clause, “in the heavenly dominions.” That is, our authority as Christians is active within those limited realms where Christ’s dominion extends, such as within the local church, or the Christian home. Taking this term to mean location here is an absurdity, and exegetically indefensible. And this is what has led to some absurd practices by Charismatics, seeking to take “dominion” over cities or regions which are not yet submitted to Christ’s authority.

5. Ephesians 6:12 makes much more sense with our interpretation, rather than supposing that all the minions of hell run free in God’s presence in heaven. “For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly [dominions].” The last clause, “in the heavenly dominions” limits the sphere of our practicing spiritual warfare to those earthly realms that are already under the dominion of Christ, such as the church, or the Christian home. If Charismatics simply understood that our “fight” with spiritual forces does not extend to those realms which have not yet been placed under Christ’s footstool, (such as politics, government, society, or territory), much of the buffoonery and dabbling in Christian witchcraft could be avoided!

6. Finally, Hebrews 11:16 makes much more sense with our interpretation. Abraham was not yearning to go live in some city in the highest heaven, something never alluded to in the entire Old Testament. He was yearning for the fulfillment of God’s promise to him, plainly stated in Genesis, to give him and his Seed the land in which he lived as a pilgrim and alien, for a permanent inheritance. “And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.” (Genesis 13:14-18 KJV).

Satan has been busy inserting “a little leaven” into the translations of Scripture by altering the definitions of biblical terms. This has been done by the editors of lexicons coloring the definitions of terms by their own incorrect theological bias.

## Appendix D

### The Meaning of the Greek Word, μήποτε or μή ποτε

The Greek word μήποτε is often rendered “lest at any time” in many translations and lexicons. It appears 25 times in the Greek New Testament. It is a compound of the particle of qualified negation “μή” and the word “ποτε” (at some time), literally, “if not at some time.” The particle “μή” presents the possibility of negation under some condition implied by the context. We might get the general idea by rendering it “perhaps not” or “if not.” The old English word “lest” captures the idea. The critical question for our purposes concerns the word “ποτε,” and whether “μήποτε” refers to a completely unqualified time, or a specific time that is limited by the context.

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Most translators have far too broad an understanding of this term, as referring to unqualified or unlimited time. Hence, they render it, “lest at any time,” as opposed to our much more limited rendering, “if at that time.” That the common meaning is too broad can be shown by usage. In all 25 places where this Greek word appears in the New Testament the time element is always limited to a very specific time (event or period of time) defined by the context. Hence, our rendering, “at that time” is much more precise. Below are a few examples.

**Matthew 13:27 NKJV** - "So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'"

**Matthew 13:28 NKJV** - "He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?'"

**Matthew 13:29 NKJV** - "But he said, 'No, **lest while** (μήποτε) you gather up the tares you also uproot the wheat with them.'

27 προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῶ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

28 ὁ δὲ ἔφη αὐτοῖς· ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δούλοι εἶπον αὐτῷ· θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

29 ὁ δὲ ἔφη· οὐ, **μήποτε** συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σίτον·

Clearly, the time referred to here is not completely unqualified, “lest at any time.” Rather, the danger (lest... you also uproot the wheat) is clearly limited to the brief time “while you gather up the tares.” Therefore, **μήποτε** is limited to a very specific time defined by the context. We could literally render it as follows: “No, lest at the time you gather up the tares you also uproot the wheat.”

**Acts 5:33 NKJV** - When they heard this, they were furious and plotted to kill them.

**Acts 5:34 NKJV** - Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while.

**Acts 5:35 NKJV** - And he said to them: "Men of Israel, take heed to yourselves what you intend to do regarding these men.

**Acts 5:36 NKJV** - "For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing.

**Acts 5:37 NKJV** - "After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed.

**Acts 5:38 NKJV** - "And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing;

**Acts 5:39 NKJV** - "but if it is of God, you cannot overthrow it; **lest** (μήποτε) you even be found to fight against God."

**Acts 5:33** Οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς.

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**Acts 5:34** Ἀναστάς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τι τοὺς ἀποστόλους ποιῆσαι,

**Acts 5:35** εἶπέ τε πρὸς αὐτούς· ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν.

**Acts 5:36** πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοδῶς, λέγων εἶναί τινα ἑαυτόν, ᾧ προσεκλίθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνηρέθη, καὶ πάντες ὅσοι ἐπέιθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.

**Acts 5:37** μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησε λαὸν ἰκανὸν ὀπίσω αὐτοῦ· κάκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπέιθοντο αὐτῷ διεσκορπίσθησαν.

**Acts 5:38** καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ἡ ἐξ ἀνθρώπων ἢ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται·

**Acts 5:39** εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλύσαι αὐτό, **μή ποτε** καὶ Θεομάχοι εὐρεθῆτε. ἐπέισθησαν δὲ αὐτῷ,

Again, μήποτε does not refer to unqualified or unlimited time, but to a very specific time defined by the context. Gamaliel's warning was not that the council might "at any time" fight against God. It was that they would be found to have fought against God when they carried out their plot to kill the Apostles. We could properly render μήποτε here as "lest at that time" (when you carry out your plot to kill the Apostles) you even be found to fight against God.

Another example is as follows:

**2 Timothy 2:24 NKJV** - And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient,

**2 Timothy 2:25 NKJV** - in humility correcting those who are in opposition, **if** God **perhaps** (μήποτε) will grant them repentance, so that they may know the truth,

**2Ti 2:24** δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,

**2Ti 2:25** ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, **μήποτε** δῶ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,

Here μήποτε refers to the time when Timothy would humbly correct the erring brothers, that God may grant them repentance from their error. The possible granting of repentance is clearly being linked in time to the humble correction being offered.

A similar situation occurs in all 25 places where this word is used in the New Testament. Therefore, rather than defining this term as being qualified negation of unqualified time (if at any time) it should be defined as qualified negation of qualified time (if at that time), the specific time being stated or implied in the context.

In Hebrews 2:1, "Because of this, it is especially crucial for us to heed what we have heard, so at that time we might not fall away," the clause "at that time" refers back to the previous verse, "on the threshold of inheriting the deliverance." Likewise, Hebrews 3:12, "Beware brothers, if at that time a wicked heart of unbelief shall be found in any of you, in

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apostatizing from the living God,” refers back to “this day” at the “consummation” in the previous verses: “unto the consummation, according to which the holy Breath says: “This day, if you hear His voice, you should not harden your hearts.” Hebrews 4:1 refers back to this same prophesied time of the consummation with the following words, “we should fear then, if at that time any of you might appear to have fallen short of the remaining promise to enter into His Rest.” In these verses, the apostasy being warned against is the final apostasy of the last days, as described by Jesus in Matthew 24:9-13, and by Paul in 2 Thessalonians 2:1-3.

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