

*The Epistle
To
The Hebrews*



Bible Study Series

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The Epistle

To

The Hebrews

For as much as this epistle is such a wonderful, powerful and superb masterpiece, yet there is so much controversy about the author, the recipients and where they lived as we shall see later.

Purpose of the Epistle:-

This epistle is a study of a contrast between the gifts of the law given by Moses (which are incomplete and insufficient) and the gifts of the new Testament (which are superior and everlasting) offered by a perfect High priest, the only begotten Son of God and Messiah Jesus Christ.

Of course, we should not forget that these superior gifts constitute superior Hope, superior Covenant, superior Testament, superior sacrifice, superior essence, superior Homeland, and superior resurrection; for those who belong to the New Covenant, who live in a complete and perfect heavenly state for they worship a heavenly savior, have a heavenly call, given a heavenly gift, citizens of a heavenly nation, looking forwards to heavenly Jerusalem, and their names are written in the heavenly book of life.

Ps Since there are so many references in this epistle, I preferred to dedicate a special section at the end to list them all.

Time of the Epistle:-

Thank God that the scholars agree about this; for as we shall see later there have been long exhausting arguments about the author, the recipients and whether it was an epistle or a sermon.

However, the undisputed time of this epistle is between 67 and 69 A.D. for the following reasons:-

- 1- Using the verbs in the present time, indicates that the Levitical Priesthood and sacrificial rituals still existed and practiced at the time the epistle was written.(5:1 – 4; 8:3 – 5; 9:6 – 9, 13, 25; 10:1, 3, 4, 8,11 and 13:10 – 11 Ref. #1&2)
- 2- Since the temple (where all these rituals are practiced), was destroyed and demolished by general Titus Vespasian (who became Emperor later) in the Year 70 A.D., then one would correctly conclude that the epistle was written before that.
- 3- In 13:23, it was mentioned that Timothy was released from prison. And in

10:32 – 39; 12:4 and 13:3 (Ref. #3), it was mentioned that persecution became very severe.

Recipients of the Epistle:-

There was a lengthy discussion about this, because no recipient name was mentioned at the beginning of the epistle as it was customary in those days.

However, the epistle is loaded with quotations from the history and religion of the Hebrew nation, while there was no mention of pagan customs or rituals at all. So, this brought scholars to agree that the epistle was addressed to the Hebrews. But who are the Hebrews anyway? They were the Jews. But they were scattered everywhere in the world. That is why James addressed them in his epistle as "The twelve tribes which are scattered abroad." (James 1:1): and Peter addressed them in his 1st epistle as "The strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (1st Peter 1:1), and they were called in the gospel according to John as "The scattered or dispersed among the gentiles or Greeks (John7:35). But the word "Hebrews" was generally used for the Jews living in Judea.

Author of the Epistle:-

Had the author written his or her name at the beginning of the epistle as most of the epistles were, there would have been no argument about this subject. But since this was not done, it opened a very wide door for guesses and arguments.

To begin with, I would like to mention here that God blessed Egypt twice in the A.D. era:-

First, when He allowed His only begotten Son (when He was 2 year or younger), accompanied by Mary and Joseph to flee away from king Herod.

Second, in the year 1936 A.D., when He allowed the discovery of the oldest Scripts of Paul's Epistles which were estimated to be written in the 3rd century A.D., while the oldest known Scripts at that time were written in the 4th century A.D.

These Scripts were written on papyrus papers in Greek with the same type of ink believed to be used at that time.

They were found in one of the monasteries in the province of Fayoum, though the exact site was not known since the Scripts' ownership changed hands several times before it settled in its final home at the British museum in London, England.

What is so important about this discovery, is that the Epistle to Hebrews was among them and was the second in order after the Epistle to the Romans which was placed first. This proves without any doubt that the Epistle to Hebrews was written by Paul, or at least was believed as such by the Monks of that monastery. Not only that, but it proves that in the 3rd century, Paul was recognized as the author of this Epistle and the rest.

However, as I said before, there are always some people who find special delight in confusing issues and casting doubts around the facts of the Holy Bible.

Several names were mentioned as authors of this Epistle such as Barnabas, Silas (Silvanus), Luke, Philip and Priscilla. Some scholars went far to consider a name that was not even mentioned in the Holy Bible at all and that was Clement the Roman.

However, The earlier fathers of the church, recognized Paul as the author of the Epistle, and that was generally accepted till the sixteenth century A.D., when a person called Lutherus (followed by others) saying that Apollos was the Author.

Nevertheless, that was and still is a guess, simply because Apollos was not among the names listed above.

As for Luke, Barnabas and Silas (Silvanus), we know that they accompanied Paul in his travels and ministries and heard his teachings and arguments in the different synagogues, and no doubt learned so much from him, nourished by his knowledge and filled with his thoughts. So, it is no surprise to see their names on the list of possible authors. But, would the disciple be above his master?

The Holy Bible says "NO" (Mat. 10:24 & Luke 6:40 Ref. #4).

As for Philip, he did not travel with or accompany Paul at any time to know his thoughts and style.

As for Priscilla and her husband Aquilla, they sure knew Paul and served with him but for a short time since he left them in Ephesus to minister to the church there; but they did not accompany him closely as the others did.

Here is another solid proof:- Peter in his epistles (2nd Peter 3:15, 16) which he wrote shortly before his martyrdom head down, referred to Paul's epistles especially to this epistle in particular(Please refer to Peter's epistles), and so this is another proof of Paul's authorship to this epistle.

Then there was a thought at one time that Paul is actually the author of this epistle, but he wrote it in Hebrew, then it was translated to Greek by Luke, Whether this is true or not, yet it proves that Paul is the author.

But their argument is:- "If Paul is the real author, then why he didn't write it in Greek as he did with the rest of his epistles?" And the answer to that is: Wasn't Paul the certified apostle to the Gentiles? Yes of course as mentioned in Acts 16:25 & Gal. 2:7 (Ref. #5). So he wrote to the Gentiles in their own language which is Greek; and when he wrote to the Hebrews his brethren and kinsmen, he wrote also in their language which would be typical patriotic and more sensitive and considerate. Not only that, but it is a nostalgic feeling to write to his country men in his and their mother tongue, at such a difficult time when they were oppressed by the occupying Romans for a long time.

However, all these arguments were not based on a sensible, historic or logical foundations, but on several guesses that ended by a unanimous agreement between the earlier fathers of the church in the 4th century A.D. after a long hard research that Paul is the actual author of this epistle, and this view is holding up till now in some of the churches.

I still remember when I was a teenager that I used to read the family Bible where this epistle was titled "**The epistle of the Apostle Paul to the Hebrews**", and I still have one of the old Bibles in my possession, and also I am sure that some of you have an old family Bible at home or at an uncle or aunt, please look into it.

Then one would ask why was there such a big argument about this anyway?

Apart from the fact that the names of the author and the recipients were not mentioned at the beginning of the epistle as it was customary in those days, there is another reason for argument which states that "Although the thoughts and style are Paul's, yet the writing language used is not his according to the Greek Scripts." This could be true

since I do not know Greek, but certainly it is not so in both English and Arabic translations which I would safely and comfortably say that I am pretty familiar with. They are certainly Paul's thoughts, style and language as far as I can see compared with all his other epistles, and many may agree with me in that.

According to the above mentioned theory, this epistle was thought that Paul originally wrote it in Hebrew which would be very appropriate as discussed above; then it was translated to Greek. This could be true, and it does not diminish the validity of Paul being the actual author. Luke may have found later that it would be useful in dealing with the problem of apostasy that was known among the newly converted Christians of Jewish or Gentile background. And if Luke being Greek did really translate it; this may correctly explain why its language is different from Paul's Greek writing; furthermore it would explain why the Old Testament quotations are from the Greek Scripts and not from the Hebrew ones since it would be easier for Luke since he was not a native Jew. This point is taken by the scholars as a proof against Paul being the author.

May be we talked too much about this subject, yet there is another question: Why does Paul being the Apostle to the Gentile take on himself to write to the Hebrews? This is a good question.

Paul very much loved his nation, his brethren and kinsmen according to the flesh; and the Holy Scripture tells us how much he himself wished that he would be accursed from Christ for their sake (Rom. 9:1 – 5 Ref. 6); and was the desire of his heart and prayer to God for Israel that they might be saved (Rom. 10:1 Ref. 6). So, how could anyone deny the privilege and the blessing of writing to his brethren according to the flesh?!!!

Now with all that evidence that Paul is the author, then why didn't he mention his name? Some reasonable scholars say (and I do agree with them) that Paul did not enjoy such a good popularity among the Jews in general and those living in Judea in particular since they have accused him of blasphemy and heresies and that he opposed the Jewish religion, and that he attacked the sacrificial system undermining the Mosaic law and the tradition of the fathers and proclaiming a false Messiah who did not fit in the descriptions of the coming Messiah.

Weren't all these accusations the same reason for which the Jewish people rioted against him in Jerusalem after returning from his 3rd missionary mission, the thing which led to his imprisonment in Caesarea first then in Rome to be tried by Caesar and to be murdered at the end? So a person like Paul who enjoyed a great deal of wisdom and foresightedness, saw that if he wrote his name, his epistle will be refused before being read, and so he would have failed to reach to the hearts of his brethren and country men, and would have failed to show them that Jesus Christ is their only hope for salvation.

Now, whether it was Paul who wrote this epistle or not, one can see the philosophical approach, the powerful and logical arguments and the superb knowledge of the Old Testament contained in this epistle especially when dealing with the subjects of Christ's Deity, incarnation, crucifixion, resurrection, and that Christ is the long waited for Messiah who is the only hope for the Jewish nation.

We should also remember that Paul had been taught at the feet of Gamaliel the great law teacher of his time (Acts 22:3 Ref. #7), and that he was privileged by the appearance of the Lord Himself to him on the road to Damascus (Acts 9:3 – 7 Ref. #7).

Then the Lord Himself prepared him in Arabia (Gal.1:17 Ref. #7) for his precious mission.

Does anyone think that all these qualifications fit any one of the other names mentioned above?

Historical Background of the Epistle:-

We all agree that the Epistle was sent to the Jews or Hebrews whether they were the ones living in Judea or the ones who are scattered in Egypt, Italy, Asia Minor or Greece. But the fact remains that these Jews were suffering some sort of persecution, and started doubting Christianity and denied the Deity of Jesus Christ and even some of them apostatized and went back to Judaism.

Persecution increasingly went on (10:32 – 39 & 12:14 Ref. #8) and more of them denied Christ and even degraded Him from being the Son of God to a mere Angel

This seems strange, but it actually happened in the Jewish Qumran community who isolated themselves from the rest of the Jews and lived by the Dead sea and established a new theological community worshipping the Angels as a sort of religious reformation. They even went further to claim that Archangel Michael was of a higher rank than Jesus Christ. This explains why Paul stressed at the very beginning of the Epistle that Jesus Christ the Son of God and He is higher to the Angels.

Apparently those who were meant by this Epistle received the Gospel through the first generation of people who actually saw and heard Jesus Christ Himself and their ministry was proved by signs and miracles (2:3, 4 Ref. #9). Not only that, but faith was not new to them although they were still in need for soft food of basic simple teaching as obvious from verses 2:5 - 12 (Ref. #10): “For the time when you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat”.

However, this generation of recipients must have been practicing the Levitical priesthood, sacrifices and burnt offerings in the Temple in Jerusalem.

But those who were scattered or dispersed, they had the synagogues in exchange for the Temple, and so they had to go to worship in Jerusalem at least once a year especially those who were financially capable. This is obvious from Acts 2 (Ref. #10) where it pictures the incident of the Holy Spirit on the day of Pentecost and the tongues of fire and each one hearing his own language.

And since Paul is talking here about the Levitical Priesthood, it would be appropriate to study Leviticus to be able to understand what he wanted to convey to those people then and to us now.

Also to understand the Epistle fully , it would be appropriate to know something about the recipients themselves. They were of three categories:-

A- Believers:-

These were converts to Christianity, accepted Christ, then got exposed to refusal and persecution from their Jewish brethren and kinsmen (10:32 – 34 Ref. #11).

The Epistle was written to give them courage and confidence in Christ the Messiah and High Priest after the order of Melchisedec. They went back to their previous rituals which had no spiritual power.

B- Unbelievers but:-

Convinced by the Gospel by logic only. They did not put their faith in Jesus Christ as God and savior. They had no spiritual belief. (2:1 – 3; 6:4 – 6; 10:26 – 29 and 12:15 – 17 Ref. #12)

C- Believers but:-

Were attracted to the gospel and to the person of Jesus Christ but never convinced of the truth of the Gospel although they knew something about it.

(All chapter 9 especially verses 11,14,15, 27,28 Ref. #13).

Now, after knowing this historical background, we could see and understand why Paul tried to show the eminence of Jesus Christ having superior name (1:1 – 3 Ref. #14), superior to the Angels (1:4 - 2:18 Ref.#14), superior to Moses (3:3 Ref. #14), High Priest after the order of Melchisedec (All Chapter 5 and 7:11 Ref. #15), superior mediator of a superior covenant (8:6) and superior sacrifice.

Then he talks about the superiority of the believers' privileges and their superior life style.

Most important verses in the Epistle:-

Who being the Brightness (Radiance) 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 on the right hand of the Majesty on High (1:3).

Theme of the Epistle:-

The Superiority of Christ.

The Superiority of Christian Faith.

Is it a Sermon or Epistle?

I do not see why there should be any dispute about this. But some scholars say that it is a sermon based on the fact that Paul himself said so in 13:22 “ But I urge you brethren, bear this word of exhortation, for I have written to you briefly”.

Yes, there are some exhortations; but nearly the whole bulk of the Epistle is doctrine about who is Jesus Christ and what He has done for mankind. This certainly does not make it sermon especially that almost all Paul's epistles are mainly doctrines and exhortations; and this is not any different from the others. Plus, I have yet to see a 13 chapter sermon.

Peter wrote in his 1st epistle 5:12: “I have written briefly, exhorting and testifying”. Does this make it a sermon?!!

Where was it written?

It was written in Rome.

By Timothy's hand writing. Of course he was not the author.

Outline of the Epistle

I. Superiority of God's new revelation through the Son (1:1-3)

II. Superiority of Christ to leaders of the Old Covenant (1:4-7:28)

- A. Christ's superiority to the Angels (1:4-2:18)**
 - 1. Scriptural proof of superiority (1:4-14)
 - 2. How could we ignore so great salvation (2:1-4)
 - 3. More proof of superiority (2:5-18)
- B. Christ's superiority to Moses (3:1-4:13)**
 - 1. Demonstration of Christ's superiority (3:1-6)
 - 2. Exhortation to enter His rest (3:7-4:13)
- C. Christ's superiority to the Aaronic priests (4:14-7:28)**
 - 1. Exhortation to hold fast (4:14-16)
 - 2. Qualifications of a priest (5:1-10)
 - 3. Exhortation to abandon spiritual lethargy (5:11-6:12)
 - 4. Certainty of God's promise (6:13-20)
 - 5. Melchisedec :Christ's superior priestly order (Chap. 7)

III. Superiority of Christ's sacrificial work (Chap 8-10)

- A. A superior Covenant (Chap 8)**
- B. A superior Sanctuary (9:1-12)**
- C. A superior Sacrifice (9:13-10:18)**
- D. Exhortations (10:19-39)**

IV. Final plea to persevering the faith (Chap 11-12)

- A. Examples of past Heroes of the faith (Chap 11)**
- B. Encouragement and exhortations for persevering faith (12:1-17)**
- C. Motivation for persevering faith (12:18-29)**

V. Conclusion (Chap 13)

- A. Practical rules for Christian life (13:1-17)**
- B. Request for prayer (13:18-19)**
- C. Benediction (13:20-21)**
- D. Personal remarks (13:22-23)**
- E. Greetings and final benediction (13:24-25)**

Now, taking in consideration the background of the recipients, we shall find out why Paul talks about the superiority of Jesus Christ:

I. Superiority of God's new revelation through the Son (1:1-3)

God is the ultimate author of the Old and New Testaments.

The O.T. revelation which was a shadow of the New Covenant, was lacking the Fullness of Time and finality. This was completed and finalized when the Fullness of Time came unto humanity with His great free gift of Salvation.

The Jewish perception of **time** was:

The Old Time Which is the time passed.

The End Time which is the day of the Lord or the Day of Judgment.

The Messianic Time which is the time in old time and the end time; when they expect the Messiah their hope of salvation), to come and rule. (very important) God spoke to the fathers in past time. But now (not the past time or the day of the Lord but the Messianic time), He spoke to us. By this statement, Paul is straight forward ascertaining them that the Messiah (Jesus Christ) has come.

In the past, God spoke **BY** the prophets, but now He spoke **IN** His Son.

The prophets delivered messages to man, but the Son delivered Himself as His own message, the good news (gospel) of salvation.

The superiority of the Son's revelation is demonstrated (2&3) by 7 statements: -

1- Appointed heir of all things: Since He is the only begotten Son (v.6; Ps.2:7 and quoted in Acts 13:33; Luke 1:32, 33 & Rom.1:4 Ref. #16); then He is in the firstborn category. so, He is entitled to inherit everything.

2- By Whom He made the world: He created all things (John 1:3 & Col.1:16 Ref. #17).

3- Brightness of His Glory: As the brilliance of the sun is inseparable from the sun itself, so the Son's radiation (not reflection) is inseparable from Deity, for He Himself is God (John 1:1, 14, 18 Ref. #18)

4- Express image of His Person: He is the absolute authentic representation of God's being (John 14:9 & Col.1:15 Ref. #19).

5- Upholding all things: He is not like Atlas (the mythical Greek God) who carries the world on his shoulders. He holds the whole world together and carries forward and sustains all that has been created by Him (Col.1:17 Ref. #20).

6- Purged our sins: Through His redeeming death on the cross.

7- Sat down on the right hand of the Majesty on high: Completed His work of redemption and He is now on the right hand (the most sovereign and powerful post and position), He is all in all, no other might matches His, and He is actively ruling as Lord over all (v.13, 8:1, 10:12, 12:2; Eph.1:20; Col.3:1 & 1st Peter 3:22 Ref. #21,22)

II. Superiority of Christ to leaders of the Old Covenant (1:4 - 7:28)

A. Christ's superiority to the Angels (1:4 - 2:18)

1- Scriptural proof of superiority (1:4 - 14)

To the Jews, angels were exalted. Some even worshipped them. Some Others believed that Archangel Michael is of higher rank than Christ

So, the author starts here by saying that this Son of God (he did not mention His name yet), is better than the Angels. This is a general statement, then he will specifically explain why in the next verses.

So, why Christ is superior to Angels? For several reasons:-

- a- He is given a name that is not given to any Angel no matter what rank he is. He is called God's Son as in verse 5 which is quoted from Ps. 2:7 then quoted again in Acts 13:33 and Rom. 1:4. (Ref. #23)
- b- "I will be to Him a Father and He shall be to me a Son "(v.5). Quoted From 2nd Sam.7:14 & Ps.2:2, 7(Ref. #24); and the Jews admit that these verses are about the Messiah. So Paul is saying that He is not only the Son but He is also the Messiah whom they have been waiting for.
- c- This Royal Person is not an Angel. He is not created, angels are.
- d- "First begotten". Being first begotten entitles Him to certain rights in relation to all creatures :- Priority, Preeminence and Sovereignty (Col. 1:15-18). (Ref. #25)
- e- "Let all Angels worship Him". It is well known that the lower worships the higher. Quoted from Ps.97:7(Ref. #26) where it speaks about Yahweh. As it is applied here, Paul presents Christ with His full Deity.
- f- "Makes His Angels spirits and His ministers a flame of fire". Quoted from Ps. 104:4 (Ref. #27). Angels are there just to serve God.
- g- "But unto the Son He says, Thy throne, O God, is forever". This proves the Son's absolute Deity, demonstrating His superiority to the Angels.
- h- "Thou, Lord, in the beginning hast laid the foundation of the earth". This passage is addressed to Yahweh, but here Paul applies it to Christ. Again ascertaining His superiority.
- i- "To which of the Angels said He at any time, sit on My right hand". No one other than Christ not even an angel can take this place.
- j- "Ministering spirits". Christ reigns. Angels minister.

2- How could we ignore so great salvation (2:1-4)

This passage is **the first of 5 warnings** mentioned in this Epistle.

We shall talk later about the rest. However their references are: 3:7 - 4:13; 5:11 - 6:12; 10:19-39 and 12:14-29.

"The things we have heard": These are all the Doctrines of the Gospel including Christ as God and His redemptive work on the cross.

We should not let these slip out. Paul here is referring to the recipients of this epistle who as we know were slipping away.

"The word spoken by angels": Here Paul is referring to Deut. 33:2 (Ref. #28) where the Jews believe that the angels had an active role in delivering the Law to Moses at Sinai. This is also mentioned in Ps. 68:17, Acts 7:38, 53 and Gal. 3:19. (Ref. #28)

"So great salvation": The Law to which you are going back, condemns and brings punishment ; but the gospel to which you are turning your backs to, brings salvation and redemption. Why do you ignore such a beautiful, great and free gift? This gospel (good news) was spoken first by the Lord Himself; then confirmed by eye witnesses chiefly the apostles (2nd Peter 1:16 & 1st John 1:1 Ref. # 29). Not only that, but God added His confirmation to the Gospel message through supernatural acts such as healing the sick (Acts 3:7

– 9, 11, 12, 16 Ref. #30) and with gifts of the Holy Spirit such as the gift of tongues (Acts 2:4 – 12 Ref. #30).

3- More proof of Superiority (2:5-18)

This passage is an exposition of Ps. 8:4-6 which shows superiority of Christ over the angels in fulfilling man's role as sovereign over the earth and in redeeming fallen man not fallen Angels.

"Unto the angels hath He not put in subjection the world to come":

Some of the recipients of this Epistle believed that the future kingdom would be under the rule of Angelic Beings. Paul here is defying this.

"Verses 6,7,8,9 ":

God's purpose from the beginning was that man (Adam) should be sovereign in the creaturely realm, subject only to God. But due to sin, that purpose has not yet been fully realized (man himself is subject to bondage as in verse 15) ; till the fullness of Time came. And while He was put temporarily a little under the Angels (being in humanly flesh), yet after completing His redeeming work on the cross, He is now at God's right hand crowned with Glory and Honor. This way, He made possible for the redeemed man, the ultimate fulfillment of Ps. 8 in the future kingdom, when man will regain sovereignty over creation which was God's purpose from the beginning.

Many sons unto glory:

The believers were made children of God. (John 1:12, 13 Ref. #31).

To make the captain of their salvation perfect through sufferings:

Christ had not been morally or spiritually imperfect; but His incarnation was completed (perfected) when He experienced suffering. He identified with us in the deepest level of anguish ; and so He was qualified to pay the price (2:18 & 4:15).

"Verse 11":

Through incarnation, Christ identified with us. And on the cross He restored the Holiness man had lost. Our brotherhood with Christ is based on the relationship of the redeemer with the redeemed through which we became one in Him.

"I will declare Thy name unto My brethren " :

Quoted from Ps. 22:22 Ref. #32). The key phrase here is "My brethren" which is coming from the lips of the triumphant Messiah.

"Deliver" :

Please see Ref. #32).

B- Christ's Superiority to Moses (3:1 - 4:13)

This passage is an exposition of Ps. 95:7-11 stressing Christ's superiority over Moses and warning against disobedience and unbelief.

1- Demonstration of Christ's superiority (3:1-6)

- a- Both were faithful. Moses was faithful in all his house, but Christ is the builder of all things including the house. So, He is of more honor.
- b- Moses was a servant for this house. Christ is sent of God to this house (The children of Israel). Apostle (Apostolos in Greek) means the one who is sent. Jesus repeatedly spoke of Himself as having been sent by the Father unto the world. (Mat.10:40, 15:24; Mark 9:37; Luke 9:48; John 4:34, 5:24, 30, 36-38 & 6:38 Ref. # 33, 34)
He is the supreme Apostle, from whom all other apostleship flows.
- c- Moses ministered to Israel. Christ came to the whole world.
- d- Moses talked about what is yet to come. Christ fulfilled what Moses talked about.
- e- Moses was servant to the house. Christ is the Son (Heir) over that house which is us, if we persevere. (1st Cor. 6:19 & 2nd Tim.1:14 Ref. #35)

2- Exhortation to enter His rest (3:7 - 4:13)

This is **the second of the five warnings** mentioned on page 10.

*Israel in the wilderness, the disobedient generation (3:7-19)

This is quoted from Ps. 95:7 - 11(Ref. #36) (Please read Exodus also).

It summarizes their disobedience and unbelief which prompted God in His wrath to disqualify that generation from entering the Promised Land (His temporary place of rest for the believers). So, Paul conveys this picture to the recipients: "Are you also doing the same? If so, then you will be disqualified from the Eternal Rest". And this is very evident from verses 12-19.

He also reminds them that it is "today if ye will hear His voice, harden not your hearts as in the provocation". He also tells them that they could not enter in because of their unbelief.

So, Paul argues here about the important fact that those who failed to enter the Promised Land were the ones who had heard God's promise but they refused to believe it. And what held good for the recipients at that time also holds good for us today which brings me to the next:-

*The promise of rest (4:1-13)

Now, since we know that this warning is as good for us now as it was for them then; let us remember that the promise still holds today and we must make sure not to miss it.

The gospel has been preached (he is talking about the time of Jesus) to them (the Jews) as well as to us (the believers), but it did not benefit them because they did not believe it. But we who believed it entered His rest which was established since the foundation of the world (the 7th day, the day of rest) and will be till the world ends.

This is obvious from the word "Shall" in verse 3 and then he stresses on it again in verses 5,7. And the Scripture talks about "Today" in this chapter and in Luke 23:43, 19:9; 2Cor. 6:2 and in Heb. 3:13 & 10:25. (Ref. #37)

Had Joshua given them rest at that time, Jesus would have not talked now about another day of rest. (considering that David wrote the Psalms centuries after the Israelites entered the promised land).

Those who had been preached first did not believe it or accept Christ. this is obvious from John 1:11.

We the believers have ceased from our own work as God did from His. So, let us try hard to enter that rest lest we loose it by our unbelief.

Now, since we learned how the Israelites perished in the wilderness and did not enter His rest because of their disobedience, I do not wish to leave this subject before we discuss the subject of:

The Chosen People of God:

Let us first ask ourselves a vital question: What did God promise Abraham in the Old Covenant, and what did He promise us in the New Covenant?

When we study the Holy Scripture carefully, we find that according to the Old Covenant, God never promised Abraham or his seed (The children of Israel) after him, anything more than material. Listen to what God told Abram in Genesis 15:

* Then God brought Abram outside and said “**Look now toward heaven, and count the stars if you are able to number them**”. And He said to him, “**So shall your descendants be.**” (Gen. 15:5)

* On the same day the Lord made a covenant with Abram, saying:”**To your descendants I have given this land from the river of Egypt to the great river, the river Euphrates.**” (Gen. 15:18)

On the other hand, see what God promises the believers according to the New Covenant? He promises “**Eternal Life**” through Jesus Christ our Lord.

Let us ponder a little in the story of the Israelites who perished in the wilderness and did not enter God’s rest (to them it was the Promised Land).

Weren’t all the people who left Egypt Israelites? The answer is **Yes** except for very few proselytes. Weren’t they all chosen people according to the flesh since they were the children of Abraham? The answer is **Yes** again. Yet they perished and did not enter in God’s rest. So, how could they had been chosen? And the answer came swiftly and clearly in 4:6 “**because of their unbelief** “.

Let us now go back to the Epistle. Wasn’t it written to the Hebrews (Jews)? The answer is **Yes**. But notice what Paul tells them in 4:1 “Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. And why should they come short of it if they were the chosen people? In other words, he is telling these Jews that they are not immune from being short of entering into God’s rest (even though they are children of Abraham and the chosen people according to the flesh), if they disbelieve like their ancestors who unfortunately did not enter into God’s rest because of their disbelief.

So, how can anyone then or now say that they are the chosen people?!!

Now, let us leave the Epistle for a while and see what Jesus Himself told them (the Jews) after His triumphant entry into Jerusalem:- “ 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 chicks under her wings, but you

were not willing! **Behold your house is left unto you desolate.**”(Mat. 23:37, 38)
This in our earthly language is a **curse**. Then, how could it be that God curse His own chosen people and forever?

Please see also what God said to them through Isaiah 22:14 Ref. #38).

And if this still does not prove my point, please read Isaiah 1 especially 1:7 (Ref.38)

Now, how did Israel come to this great privilege to be God’s chosen?

Of course we all know the answer which is “God made a covenant with Abram (Gen. 15:9-18) and then renewed it with Isaac and Jacob after him.

But, what is a covenant? It is simply an agreement between two or more parties, but for the sake of simplicity, let us say it is between two parties. And the parties in this covenant are God on one hand and Abram (and his descendants) on the other hand. And usually the covenants in the old days were made between two Kings (one of them is the conqueror and the other is the defeated), and usually it states that the defeated has certain obligations towards the conqueror and in return the conqueror will provide peace and security to the defeated King and his people. And at the end of the written document, each of the two Kings will sign his name and **swear** that he will be cursed if he does not comply with the terms of this agreement. Not only that, but the agreement will be rendered null and void if the defeated does not comply with it, and the conqueror will punish the defeated. Then they cut an animal sacrifice longitudinally and walk in between the two halves of the animal, and each King takes a copy of the agreement which he keeps at the feet of his God or Idol in its temple. And that is exactly what God did with Abram in Genesis 15:9 – 21 (Ref. #39), except for the copies of the covenant which God gave later to Moses on Mount Sinai in the form of the Tablets of the Ten Commandments which were kept at His feet, under the Mercy Seat inside the Ark. (Please see Exodus 25:16, 21 & Hebrews 9:4)

Very unfortunately, the Jews and most of the Christians in the western Hemisphere look only at one side of the coin which is God’s obligations. And they do not wish to look at the other side which is Israel’s obligations. They feel they are the chosen people, they can do whatever they like, but God has to keep his side of the covenant. But, should God keep his side of the covenant? The answer is **NO**, because there is **no agreement anymore**. It is null and void. It is forfeited because Israel did not keep their side of the agreement. God told them they will be His people and He will be their God. Listen to what the Holy Scripture says: **“If you will obey My voice indeed, and Keep My covenant, then you shall be a peculiar treasure unto Me above all people. And all the people answered together, and said, all that the Lord has spoken, we will do.”** (Exodus 19:5, 8) Did they do that? The answer is **NO** again. They did not accept Him then and they are doing the same now.

He just delivered them from the slavery in Egypt, and they left Him and worshipped the golden calf, and kept murmuring all the time which is described by God as disbelief.

And now He graciously delivered them from their sins free, and yet they rejected Him (John 1:11; Is. 28:16; Mat. 21:42; Acts 4:11; Eph. 2:20; 1st Peter 2:6). (Ref. #40)

If we look at any covenant old or new, we find that it is always conditioned.

Look for example at the famous John 3:16 “For God so loved the world that He gave His only begotten Son”. If we stop here, we would correctly say that God loved the whole world and the entire world is saved by Him and Satan is out of business and out of

company in Hell. But this is not what the Scripture says. See the rest of the verse. It says "that whosoever believeth in Him should not perish, but have everlasting life". So, the condition here is "he who believes in Him". It is then obvious that this new covenant is between God as one party and the other party is / are those who believe in Him. There are many examples of these conditioned statements in the Bible, Here are some of them: John 3:36, 6:54, 8:12, 24, 11:25, 40, 14:6; Acts 16:31 (Ref. #41). Now, how about those who do not believe in Him? Certainly there is no covenant for them. Will they enter in His rest and be in His presence for eternity? The answer is certainly **NO**. They will be enjoying the everlasting fire with Satan and his fallen angels. So, the question here is: Did the Jews believe in Him then and do they believe in Him now? And the answer is **NO** again. Consequently, there will be no place for them in His rest. Listen to what the Holy Scripture says: ***"Therefore behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of My presence. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."*** (Jer. 23:39, 40) Listen also to what God says in Habbakkuk: ***"The just shall live by his faith"*** (Hab. 2:4)

Listen also to what He says in Hebrews, ***"The just shall live by faith, but if anyone draws back, My soul has no pleasure in him."*** (Heb. 10:38); and also, ***"But without faith, it is impossible to please Him."*** (Heb. 11:6) What a punishment!!

Some of you may say (and I heard that several times before) that the Scripture tells us about the remnant which shall be saved (Rom. 9:27).

Yes this is true. But, did they? May be some sporadic individuals every now and then would believe but not the whole nation as one would expect. And the same verse says ***"Shall be saved"*** which means in the future. And when that future will be? Listen to what the Holy Scripture says: ***"Blindness in part happened to Israel until the fullness of the Gentiles has come in. And so Israel will be saved."*** (Rom. 11:25, 26)

And till then, what about the millions who died without believing in Christ over the past 2000 years? Were they saved? Were they really chosen people of God?

Here is another clear evidence in Romans 9:6, 7, 31 & 11:17, 19 (Ref. #42). Please notice the past tense in ***"were broken"*** which means that the original branches had been already broken. And don't tell me that God broke them so that He can implant other different branches; because God does **NOT** break anything. Listen to what the Holy Scripture says: "A bruised reed shall He not break, and smoking flax shall He not quench (Is. 42:3 & Mat. 12:20 Ref. #43) So, you see, had they were even a bruised reed or a smoking flax, God would have never broke them. They are the ones who broke themselves out of the tree by their act of unbelief.

Not only that, but if God wants to implant different branches why would He brake the original branches especially if they were good and healthy?!!

Something else: if the road is so rosy for the Jews to do whatever they like from disobedience to disbelief being the chosen people and at the end enjoy eternal life with God; then why Paul was so disturbed spiritually about them saying that he has great heaviness and continual sorrow in his heart for his brethren and kinsmen the Israelites and he wished he would be accursed of Christ for their own sake (Rom. 9:2, 3) (Ref. #44)? And why did Jesus come to the world? After all He was Jew according to the

flesh and He came primarily for them and generally for the rest of the world but unfortunately He came unto His own , and His own received Him not (John 1:11). Another thing I must mention here. No where in the Holy Scripture one can find a verse that tells us that God promised Israel eternal life. As I mentioned before and I say it again; God's promise to them was **material** and two folded: (**increase in number** as the number of the stars in the sky, and the second is **the land** from the Euphrates to the Nile. That was the Old Covenant). But according to the New Covenant, God promised the believers **Eternal life** through Jesus Christ our Lord. Now, I rest my case about this subject.

C- Christ's Superiority to the Aaronic Priests (4:14 - 7:28)

This passage is an exposition of Ps. 110:4 stressing Christ's superiority over Aaron because of a better priesthood.

1- Exhortation to hold fast (4:14-16)

The High Priest must be fully in touch with men and fully in touch with God. His task is to bring the very presence of God to man and man to the very presence of God.

Paul here says that Christ our High Priest is great not by honor conferred on Him by man, but because He is great in His own right, His own essential being. He has passed through the heavens which means He was and is and will be in the very presence of God.

Then Paul says that He was in all points tempted like us but emerged sinless. Here one must consider few points:-

a- True He was tempted in all things, but it is also true to say that never was man tempted (to the degree) as He was. The reason is that we collapse to the least amount of temptation. But Christ being sinless, the tempter used every trick and every weapon one after the other on the hope that He will fall, but Christ never yielded.

So, Christ was exposed to greater forces of temptation than us.

b- Having been exposed to that, He is sympathetic to our falls.

c- This puts Him in a completely different category from the Aaronic priests who never sympathized with the people's grief and fall.

d- The results of temptations are different. For us there is failure. For Christ there is no failure; always triumph.

So, with a High Priest like that, let us not slip away from our faith in Him. Not only that, but let us approach Him with boldness, because He is always ready to give us immediate help and sympathy when tempted.

2- Qualifications of a Priest (5:1-10)

These are three:-

a- The priest is appointed on man's behalf to deal with the things which concern God such as offerings and sacrifices (Ref. #45).

And when you read Leviticus, please make note of the pardonable sin of ignorance (referred to in verse 2) and the unpardonable sin of presumption (Ref. #46)

- Please notice also that according to the new covenant, all sins are pardonable except blasphemy against the Holy Spirit (Ref. #47).
- b- The priest must be one with men. He must have gone through men's experience and all his sympathy must be with men. We already noted that Christ is sympathetic while the Aaronic priests were not.
 - c- A priest should be appointed by God; Aaron his descendants were. It is a privilege and honor (v.4) to be a priest. The ministry of God is neither a job nor a career, it is a calling from God. Christ was appointed by God (v.5,6) which was quoted from Ps. (Ref. #48).
- *Verse 7 refers to Christ's prayer at Gethsemane.
- *Although all High Priests were sinners by nature, yet Christ was perfect through suffering (see 2:10) namely His temptation in the wilderness, His trial and the ordeal on the cross.
- *And though He is the Son, yet He learned obedience, not that He was ever disobedient, but He was called to obey the purpose and pleasure of God which required His suffering for mankind (Ref. #49)).

3- Exhortation to abandon spiritual lethargy (5:11 - 6:12)

This is **the third of the five warnings** mentioned on page 10.

Verse 11 shows the reason for this spiritual lethargy, verse 12 follows up describing their condition : " for while they should be mature enough in faith to teach others about this gospel, they were found in need to be taught again the principles of the oracles of God "(v.1,2 and we shall discuss them soon).

Then Paul goes on to describe them as being babies in faith, in need for milk, not for strong meat which is only suitable for those who are of full age (mature in faith) who possess sound judgment and discernment which the spiritual babies do not have.

Then in 6:1, 2 Paul urges them to walk ahead towards perfection, not by laying again (repeating) the foundation which they were taught before. These fundamental doctrines of foundation are :-

- a- Repentance:** which is the change of mind that causes one to turn away from sin and / or useless rituals.
- b- Faith towards God:** which means turning to the light of God.
- c- Doctrine of Baptisms:** Probably the Jewish baptism of proselytes, John the Baptist's baptism and the baptism commanded by Jesus (Mat 28:19).
- d- Laying hands:** Ordaining and commissioning (Ref. #50); or healing the sick (Ref. #51) ; or bestowal of blessing (Ref. #52).
- e- Resurrection of the dead:** see Ref. #53.
- f- Eternal judgment:** The destiny of those who reject God's saving grace

Can a saved person loose his salvation? (6:4-6)

There are three views about this passage:-

- a- It refers to Christians who actually loose their salvation but Paul seems

- to be teaching the opposite in v. 13-20.
- b- It is a hypothetical argument to warn immature Hebrew Christians (5:11-14).
 - c- It refers to professing Christians whose apostasy proves that their faith was not genuine (Ref. #54) i.e. never regenerated. The best example for that is the Israelites in the wilderness who professed God as their Lord several times and at the end they did not enter His rest as we saw in chapter 3.

I myself tend to incline towards this last view. And v.7, 8 are a short parable illustrating this warning (Ref. #55).

In verses 9-12 Paul is telling them that he is persuaded and desired that all of them get to know Christ again (assuming they did not before), and to persevere and to show the same diligence unto the end, and through this faith they will inherit the promise

4- Certainty of God's promise (6:13-20)

The promise was given to Abraham with an oath (Ref. #56).

God tells the truth. He does not lie. He taught us **Yes** means **Yes** and **No** means **No**. So, why should He swear with an oath?

Swearing of an oath belongs ordinarily to our fallen human nature because man's word is not always trustworthy, so we need to swear an oath to confirm that we tell the truth (e.g. in court we swear on the Bible to tell the truth, the whole truth, so help us God).

On the other hand, God's swearing of an oath was condescension to human frailty, thus making His word, which in itself is absolutely trustworthy and unchangeable, doubly dependable (see v.18).

And of course, if God wants or needs to swear because of our untrustworthy nature, whose name would He use that is greater than His?

Of course NONE.

We should not also forget that swearing was a customary part of any agreement in those days (please refer to the discussion on page 14).

Then Abraham obtained the promise after 25 years of patient endurance To get his son Isaac (Gen.12:4, 21:5) (Ref. #57).

God sets this example for us that we may have strong faith in His word like an anchor which holds the ship safely.

Jesus Christ who removed the Vail to give us direct access to God, entered first for us, as our High Priest after the order of Melchisedec.

We all know that the High Priest was to enter to the Holy of Holies on the day of atonement with a sacrifice on behalf of the people. Christ did that on the cross by offering Himself as a sacrifice.

5- Melchisedec : Christ's Superior Priestly Order (Chap. 7)

Melchisedec is mentioned in three places:-

- a- Gen. 14:18-20 when he met Abraham returning from the slaughter of the kings. (Ref. #58)
- b- Ps. 110:4 This is a prophesy about Christ. (Ref. #58)
- c- Heb. Chap. 7 (Quoted from the above mentioned references to prove

the superiority of Christ's priesthood).

The particular significance about Melchisedec is that he was a king and priest at the same time which typifies Christ.

He was king of Salem (now Jerusalem) and priest of the Most High. He was described as King of Righteousness and King of Peace (v.2), and these are Messianic titles (Ref. #59).

This by itself proves that Christ is the Messiah and therefore is superior to any high priest. Incidentally the word Melchisedec in Arabic means my faithful king (Melchi means my king and sedec means faithful).

The Old Testament does not give any information about Melchisedec except that he was the King of Salem, priest of the Most High, brought bread and wine to Abraham and blessed him, and that Abraham gave him tithes of all the spoils.

But in the New Testament, God revealed more information: that He is without father or mother or descent, having neither beginning of days nor end of life, but made like unto the Son of God, abides a priest continually (v.3).

What strikes me here is that Paul is using all the verbs in the present tense (having and abides) which indicates that He still is.

Then, who else than Christ can fit this description (having neither beginning of days nor end of life)? Let us think about this for a moment. What do you think of a king on a city named Salem and a priest at the same time is just a "No Body", no one knows anything about his beginning or end or descent or a family history and yet this "No Body" was made like unto the Son of God and abides a priest forever ?

Can't anyone see that this "No Body" is at least a prefigure of Christ, if not Christ Himself ? And we all know that God appeared to Abraham in person more than once ? Do we forget that in Gen. 18, God appeared to Abraham with two other persons and talked and ate with Abraham and gave him the promise of having a son the same time the next year? And even Abraham pleaded with Him for Sodom and Gomorrah?

Some oppose this view and argue against "Like unto the Son of God". But In the scripture, wasn't Christ described on several occasions as being like the Son of God? Wasn't He described as such in Daniel and Revelation? I really do not see that this verse is against this manifestation of Christ before His incarnation.

Someone may ask: If what I am saying is right, then why God was so silent about the real personality of Melchisedec in the Old Testament? And the answer to that is that the Jews were not ready for the Messiah at that time.

Then Paul proceeds to consider such a great King and High Priest who blessed Abraham and received tithes from him, must be better or higher than Abraham (since the lesser is always blessed by the Higher).

Not only that, but the Levitical priests also practically gave Melchisedec tithes since they were still in Abraham, for Levi was yet in the loins of his father when Melchisedec met him.

So, If we believe that Melchisedec was actually Christ (I do), then we must realize that God had established the tithing system long before the Law of Moses. This also indicate that the tithes were given directly to God, while the tithes according to the Law are shared by the Levites (God did not give them land like their brothers, but permitted them to live on the tithes and offerings of their brothers). Please read Leviticus and Numbers.

Then, Paul proceeds in verse 8 to say that since Melchisedec received tithes, then this proves that he is a real person and not imaginary. Not only that, but he is still alive (please notice the verb is in the present tense) and this agrees with v. 7 where it is said that he has no end of life (which means that he did not die, meaning he is alive).

Then in v.11, Paul proceeds to prove that the Melchisedec Priesthood is superior to the Levitical Priesthood because: Had the Levitical priesthood perfected the people, there would have been no need for another Priesthood. And as we observed before, the Law condemns but does not perfect and is unable to save people, unable to draw them nearer to God and unable even to mediate between them and God. And where the Levitical (Aaronic) system failed and is obviously useless, Christ came in His perfection, and cancelled this weak unprofitable system and brought salvation, hope, and drew us nearer to God. And in v.21 , Paul brings up another point : The Levitical priests were made priests without an oath, but Christ was made High Priest with an oath direct from the Most High, for the Scripture states “The Lord swore and will not repent”.

And as much as the Levitical priesthood changed hands by reason of death, yet Christ holds continuous unchangeable priesthood because He lives forever, not only that, but He is now continuously interceding for us who believe in Him.

And here is the superiority of the New Covenant, because through Christ, it assures us of complete redemption and brings us in the very presence of God (Col 1:5 Ref. #60).

Then Paul shifts to another proof of Christ Priesthood's superiority. So, he says in v.26 that such a High Priest with all these qualifications (Holy, Un-defiled, separate from sinners, Higher than what is in Heavens i.e. angles), does not need to offer daily sacrifices as the Levitical priests who had to offer sacrifices for their sins first before they can offer sacrifices on behalf of the people. But Christ had to do that only once (Ref. #61) not on His behalf (because He is sinless), but on behalf of the people.

And in v.28 Paul says that the Levitical priests were sinners like the people they presented, but Christ who became a High Priest by an oath, did not know any sin and was made perfect (not that He is imperfect but by facing temptation without succumbing to it and perfectly obeyed the Father by offering Himself on the cross, thereby establishing an eternal perfection).

.III- Superiority of Christ' s Sacrificial Work (Chap. 8-10)

A- A Superior covenant (Chap.8)

Putting all what we discussed in mind, we can easily understand what is next. This section is an exposition of Jer. 31:31-34 (Ref. #62), and it demonstrates that Christ Is the mediator of a better testament.

“on the right hand of the throne of the Majesty”:

was discussed before in this study. (please see # 7 on page 9).

Since Christ is our High Priest as established before, He is now a minister not of a man made sanctuary and Tabernacle (Holiest of Holies where the high priest enters once a year for a brief period) but of a heavenly one built by God Himself where He dwells eternally as our intercessor.

This office of priesthood is the real one, because had He been on earth, He would have not been allowed to be a priest on account of Him not being a Levi.

But that was a shadow of what He is now ministering in the real Sanctuary and Tabernacle, the shadow of which was given to Moses to build according to the pattern God showed him on Mount Sinai.

Having obtained this more excellent ministry, He is now the Mediator of a better covenant (see 9:15, 12:24; Jer. 31:31-34 & Ref. # 63).

This New Covenant is better or superior to the Old one because:

1- If the old one was sufficient, there would have been no need for a new one.

(see v. 13).

2- God's laws will become inner principles v.10a which will enable God's people to delight in doing His will (Ref. #64).

3- God and His people will have intimate fellowship (v. 10b).

4- God's people will know Him first hand not through the ignorant teaching taught before (v.11).

5- Forgiveness of sins will be everlasting reality.

And now if we go back to the argument I made about the chosen people of God, you will find God here in v.9 saying “They continued not in My covenant (which means that they had failed their part of the covenant, so it became null, void and forfeited as I argued before), and that is why He made a New covenant which He described in v.10-13

And before we leave this chapter, I would like to draw your attention to the present tense of the verb “offer” in v.4 which indicates that the Temple in Jerusalem was still standing which in turn indicates that this Epistle was written prior the Temple's destruction in 70 A.D. as we mentioned before.

B- A Superior Sanctuary (9:1 - 12)

The old covenant required a sanctuary which was man made and in it was:-

1- The Tabernacle: which was built at Moses' instructions, placed after the 2nd Vail, which separates the **Holiest of Holies** or the **Most Holy**. It contained:-

The **Golden Censer** (the Greek word means either censer or altar, but the altar does not fit here because according to Exd. 40:5 & 1Kings 6:22, this altar should not be in the Holiest of Holies but in the Holy place which is the middle section of the Temple, where the High Priest on the day on the day of atonement took incense from this altar along with the blood of the sin offering into the Holiest of Holies (Lev. 16:12-14). (Ref. # 65).

2- The Ark of the Covenant: made of acacia wood overlaid inside out with gold (Exd. 25:10-16). In it were the **Golden pot** where the **Manna** was kept, **Aaron's rod** which budded and the **Tablets of the Covenant** (The **Ten Commandments**) Exd. 16:33,34 & Num. 17:8-10. (Ref. # 66)

Fitting exactly over it was the **Mercy Seat** which was a slab of pure gold with the two **Cherubims** standing at either side of it. These were two winged figures made of pure gold in one piece with the Mercy Seat or **Atonement Cover** in between them the **Glory of God's Presence** appeared (Ref. # 67).

The blood of the sin offering was sprinkled on this mercy seat by the high priest once a year on the Day of Atonement (**Yum Kippur**), which corresponds with day 10 of the 7th month (Ref. # 68).

3- The Candlestick: made of a hammered one piece of gold. Placed at the south side of the Holy Place, and Had seven lamps burning every night (Ref. # 69).

4- The Table: Made of acacia wood. Overlaid with gold. Placed at the north side of the Holy Place (Exd. 40:22) (Ref. #70).

5- The Showbread: Twelve loafs arranged in two rows on the table.

And as we learned in chapter 8 that the Mosaic system with its imperfect priest hood and sacrifices were in effect in those days, when it was suitable to offer gifts and sacrifices which did not help the conscience of the sinner who offered it (because they were carnal rituals imposed on them and performed just as a duty or obligation), yet they were of symbolic significance of the time to come when Christ came with the New Covenant with its new priesthood, new sanctuary, and new sacrifice. All this is not an earthly Tabernacle, but a heavenly one with God's presence in it (v.24 & 8:20).

And in verse 12, Paul declares the graceful new atonement where Christ once only entered in this Holy heavenly one, not with blood of goats and calves, but with His own precious blood obtaining eternal redemption for us.

C- A Superior Sacrifice (9:13 - 10:18)

All the old sacrifices sanctified the unclean flesh only, but did not renew the soul. How much more would the blood of Christ sanctifies us and removes the sin's defilement from the very core of our beings.

And because of this sacrificial death, Christ is the perfect Mediator (Ref. #71) of the New Testament. And as we know in our civil laws, that whenever there is a testament (will), there must be a beneficiary. But the beneficiary cannot inherit until the testator dies, for the will is of no value so long as the testator is alive. So by Christ's death, we obtained eternal inheritance (Jer. 31:31-34).

And as Moses gave the people the Old Testament by sprinkling blood of calves and goats with water on the people and sanctuary (tabernacle, all the vessels of the ministry and the book) saying this is the blood of the testament of God (Ref. #72) because without shedding of blood there is no remission; so also, the original pattern of these earthly things in the heavens should be purified but by a more precious blood the blood of the spotless lamb Jesus Christ Himself.

Now all these old rituals were made by sinful men, but this heavenly sacrifice was prepared by God before creation offered not in places made by hands, but in the true figure of it which is heavens. Not only that, but it was a one time offering not yearly as by the carnal high priests. For as in the natural order, man dies once as a consequence

of sin (Ref. #73); so Christ died also once as the perfect sacrifice for this sin. And as after death, man faces judgment, so Christ, after His death, will appear again, to welcome those who look for Him, the believers, the product of His atoning work who are awaiting to look at Him face to face without sin.

Then Paul starts chapter 10 by saying that the sacrifices prescribed by the Law, were shadow of the true and ultimate sacrifice of Jesus Christ. In other words, Paul is telling the Hebrews: Why do you choose to go back to the shadow while you have the true original one?!!

Paul may seem to be repeating himself in many ways, but considering the people he is addressing, one should accept these repetitions since he wants it to stick in their minds and hearts that they are going backwards to the inferior and useless rituals which they used to practice before and yet it did neither help them then, nor their kinsmen now who as a result are still in darkness.

So, he states here That the Mosaic law with all its ritual sacrifices is just a shadow of all the good things to come: for those sacrifices were offered year after year but it did not make the people perfect, because an animal cannot possibly be an adequate substitute for a human made in God's image.

Then, I would like to comment on v. 5,6,7,8 together. Here, Paul is talking about different types of sacrifices and offerings which were all mentioned in a lengthy detail in Lev. Chaps. 1-7 which I think is beneficial to summarize briefly here:

1- The burnt offering Lev. 1:1-17 & 6:8-13

It is for atonement for sins. The sinner puts his hand on the animal's head transferring his sins to it. Then it is killed and its blood is sprinkled on the altar.

2- The grain (meat) offering Lev. 2:1-16 & 6:14-23

It is an offering of thanksgiving and it consists of fine ground grain or flour mixed with oil, incense and salt. Then presented to the priest who takes a handful of it and burn it and keep the rest as food for him and his family.

Please notice that there is no animal sacrifice for this offering.

3- The peace (fellowship) offering Lev. 3:1-17 & 7:11-21

It is exactly the same as the burnt offering in all its rituals except for the fat and kidneys which are the only parts to be burnt, and the rest of the animal is cooked and eaten up by the family and their friends (fellowship) and part of It goes to the priest.

4- The sin offering Lev. 4:1-5 & 6:24-30

Described in a lengthy detail and it is for the unintentional sin.

5- The guilt offering Lev. 5:14 - 6:7 & 7:1-10

It is for damage inflicted on others.

Verse 5 is quoted from Ps.40:6-8 which expresses Christ's obedient submission to the Father in coming in flesh to earth which was arranged for before creation.

These offerings were just temporary and preparatory to the coming Messiah.

So, Christ became incarnated willingly to execute the Father's will (v.9)

And in v.9, 10, Paul explains that God took away the first or old covenant so that He may establish the second or New one, through which we are justified, set apart, and consecrated to God (see v. 14 & Ref. #74).

And here, I would like to bring to your attention a contrast where you find in v. 11 that the priest standeth (present tense), while in v.12 Christ sat (past tense) which indicates that the priest's job is continuous till today because it was never finished since it was and still is imperfect, while Christ sat because He finished His perfect job and therefore there is no need for repeating it.

Then, Paul finishes this section by v. 16-18 which are quoted from Jer. 31:31-34 (was mentioned before in 8:8-12) and it simply guarantees that the New Covenant effectively and completely forgave our sins and hence there is no need for any additional sacrifice (v.18).

D- Exhortation (10 : 19 - 39)

In this passage, Paul appeals to the recipients to hold fast saying:

Now, we dare to enter into the Holiest of Holies where no body (except the high priest once a year and for a very short time) dared before, because the blood of animals could not do that. But now in the sacrificial blood of our perfect High Priest Jesus Christ, we are able to come to the throne of Grace. For in His death the Vail was torn (Ref. #75) which symbolizes His torn body to open the way into the Divine presence.

The outcome of this are five exhortations:-

1- Let us draw near: There are four conditions here:

- a- **With a true heart** which means undivided allegiance.
- b- **In full assurance of faith** which means no hesitation in trusting in and following Christ.
- c- **Having our hearts sprinkled from an evil conscience** which means total freedom from sense of guilt.
- d- **Our bodies washed with pure water** which means internally not externally. This was symbolized in the Old Testament by washing of the priests. (Ref. #76)

2- let us hold fast the profession of our hope without wavering :

In the introduction we learned about the background of the recipients that they started to doubt the faith. So Paul is telling them here not to hesitate or doubt for in spite of our unfaithfulness, He who promised and gave the covenant is faithful (2Tim. 2:13) (Ref. #77).

3- Let us consider one another to provoke unto love and to good work:

Self explained.

4- Not forsaking the assembling of ourselves together:

Let us not abandon our love for one another till the Lord comes again.

5- Exhorting one another:

Encourage each other in faith.

Verses 26 -31. This passage is **the fourth of the five warnings** mentioned on page 10. It begins by stating that when we sin willfully after receiving the knowledge of truth (meaning apostasy by rejecting Christ's sacrifice for sins which is our only hope for redemption), then there is no other hope, and we shall remain in our sins awaiting our fearful eternal end.

Look at Moses' law: if anyone despises it .he should die without mercy. How much more punishment one expects for those who reject the blood of Christ and despise the

Holy Spirit. Hence we should not ignore God who said: "Vengeance belongs unto me" OR "I will recompense, says the Lord" OR "The Lord shall judge His people" (Ref. #78). So, how much fearful to fall in the hands of the living God !!

Then after this harsh fearful warning, Paul appeals to their soft side, reminding them of the good old days when they first saw the light and got illuminated and when with all the saints they shared the suffering and endurance of pain and tribulations . And I would imagine he was telling them "I know you are good people because you felt sorrow for my bonds and you were even happy to be **robbed** of some of your wealth (supposedly to support him and other saints in Jerusalem), for then you were sure of a better heavenly treasure reserved for you there. Hence do not faint and throw away your faith which brings in better rewards. For all what it takes is a little patience to do the will of God and to receive the promise. For soon He shall come and you will be with Him, for the just shall live by faith (quoted from Hab. 2:4) (Ref. #79).

But we (Paul here is using the word "we" for him and them) shall not look backwards where there will be perdition, but we look through faith to the saving of the soul (salvation and eternal life).

P.S. Paul used the word "robbed" before in 2Cor. 11:8 (Ref. #80) where he said "I robbed other church, taking wages of them, to do you service". This is a trade mark of Paul, no other Apostle used it, and this is another strong proof that Paul is the author of this epistle.

IV- Final Plea to Persevering the Faith (Chap. 11, 12)

These two chapters are basically some exhortations based on the previous 10 chapters of expositions of the Old Testament.

A- Examples of past Heroes of Faith (Chap. 11)

To me, the best definition of Faith is summarized by Paul in verse 1, indeed it is the substance of things hoped for and the assured evidence of things not seen. For by faith, all our fathers in the pre-Christ era had obtained a good report with God and with us who follow in their foot steps. For through faith, we learned that the worlds were framed (created) by God's word (Ref. #81) and not made from something visible. Then Paul started to count the Heroes:-

v. 4 Abel's Faith: By faith, his offering was accepted by God who testified to it.

And even he is dead, it still speaks for him. (Ref. #82)

v. 5 Enoch's Faith: He pleased God, and so he did not see death, but was translated (Ref. #83). The fact that Enoch pleased God, is a proof of his faith, the substance of it, is God who will reward those who seek Him (see Jer. 29:13) (Ref. #84).

v. 7 Noah's Faith: He believed God's warning about the eminent flood which he was unfamiliar with since it never rained before let alone flooding. So he built the ark and he was saved with his house, while the rest, condemned and perished by their unbelief. So, Noah by expressing complete trust in God and His word became God's righteous who lived by faith (10:38).

- v. 8 Abraham's Faith:** As described by the Holy Scripture, he is the "Father of all of them that believed". He lived an outstanding example of those who "lived by faith" (Ref. #85). He was called by God and obeyed (Ref. #86).
He did not go in blind faith, but in complete confidence in God's word.
He did not inherit the promised land then, but he lived in it temporally in tents with his heirs Isaac and Jacob looking by faith to his heritage the heavenly Jerusalem (12:22), the city which is to come (13:14), the new Jerusalem (Rev. 21:2-4 , 9-27) whose builder is God (Ps. 147:2). (Ref. # 87).
- v.11 Sara's Faith:** She was sterile (barren) and past the age of bearing a child (had she not been sterile). So here it was a double indemnity. Yet through faith, she got a son proving that God's children do not come by natural generation but by new creation based on faith (Gen. 11:30 , 18:11,12; John 3:1-21 & 2Cor. 5:17) (Ref. #88). And from that child who came out of the dead womb (Gen. 21:5 & Rom. 4:19), came off innumerable descendants (Gen. 13:16 , 15:5 , 22:17 , 26:4 & 1Kings 4:20) (Ref.#89)
By faith they all saw these heavenly realities and were sure of it and even considered themselves strangers and pilgrims on earth, seeking a better heavenly country (Rev. 21:2).
- v. 17-19 Back to Abraham's Faith:** He trusted and obeyed God to offer his only begotten son in whom was the promise and its fulfillment (Gen. 22:2,12, 16; John 3:16 & Rom.8:32) (Ref. #90). His faith was so strong that he actually believed that God would raise Isaac from the dead if necessary, an event that did occur figuratively when the substitute ram was provided (Gen. 22:13).
- v. 20 Isaac's Faith:** His blessing to Jacob (the younger) was not actually by the deceptive efforts of Jacob or his mother as we may think, but it was by Isaac's faith who though had doubts about Esau's real identity, yet by faith he knew that he who God permits to receive the blessing, is the one who fits His will (Gen. 27:27-49)
- v. 21 Jacob's Faith:** By faith he blessed Ephraim (the younger) not Manasseh (the older) in spite of the correction of his son Joseph (Gen. 48:8-20).
- v. 22 Joseph's Faith:** By faith he was quite sure of his people's return to the promised land and gave instructions about his bones to be carried with them to the promised land (50:24,25) (Ref. #91).
- v. 23 Moses' Faith :** Was hid and kept alive for three months till Pharaoh's daughter took care of him. Actually this was his parents faith who did not fear Pharaoh's orders..
By faith when he grew up, he refused to be called the son of pharaoh's daughter and chose to suffer with his people rather than to live in the luxury and prestige of the royal palace. And though he did not know about the Messiah to come, yet he preferred to associate himself with his people through whom that hope of Messiah was to be realized.
By faith he was sustained that the liberation of Israel would come and that he would have some part in it, so he endured, seeing the invisible and that is the faith that Paul defines in v. 1, 6).
By faith he kept the Passover and sprinkling of blood (God's instructions) and so the Israelites firstborns were spared and they left Egypt, and by the same faith,

he led his people through the red sea while the Egyptians drowned (Exd. 14-15)v. 30

v. 30 Joshua's Faith: By faith Jericho (which was their first great obstacle to their conquest of the promised land) was captured without fight (Josh. 6).

v. 31 Rahab's Faith: She was a harlot, but by faith, she received the spies. But by faith her life style changed, which is a testimony of God's boundless Grace that can reach and redeem and raise a sinner to eternal dignity.

v. 32-38 Others' Faith: There were many other heroes before Christ's era and much more could be written of them. Only a small example is given here to represent all types of men and women of faith. The great quality they had in common was that of overcoming "through faith" (v.33).

So, Paul mentioned few other names in v.32 though he did not talk about, but we can easily know about their stories in judges 4:6 - 5:15, 6:11 - 8:35, 11:1 - 12:7, 13:24 - 16:31; 1Sam. 12:11; Ps. 99:6; Jer. 15:1 & acts 3:24, 13:20.

And in v.33, he refers to Daniel in the lion's den (Dan.6).

And in v.34, he refers to Daniel's friends Shadrach, Meshach and Abed-nego in the fiery furnace (Dan.3).

And yet while we are weak, He strengthens us (Ref. #92).

And in v. 35, he refers to the widow of Warpath (Zarephath) (1Kings 17:17-24) and to the Shunammite woman (2Kings 4:8-36). Both were not Israelites.

And many other countless believers known and unknown demonstrated their faith in God by persevering in the face of harsh trials and afflictions.

Some were stoned like Zechariah the son of Jehoiada the priest, who was put to death for declaring the truth (Ref. #93).

Some were sawn asunder. Perhaps he refers to Isaiah who was said to have met this kind of death under wicked King Manasseh.

Not all of these received immediate triumph over their circumstances, but all were blessed by God, because the fulfillment for them as it is for us, is in Christ who is "the resurrection and life" (John 11:25,26) (Ref. #94).

All those focused their faith on God and his promises which were fulfilled in Christ and their redemption is now completed in Him.

B- Encouragement and Exhortations for persevering faith (12:1-17)

Paul here is describing the arena of a Roman Amphitheater where the recipients should be running the race.

So in v.1 he says, having seen the previous heroes mentioned in chapter 11 who ran the race before who witnessed for us, they were not spectators, but inspiring examples, they bore testimony to the power of faith and to God's faithfulness.

So, let us throw away our burdens and sins which tie us to our past and run the race with every patient perseverance without dropping out (Acts 20:24; 1st Cor. 9:24 – 26; Gal. 5:7; Phil.2:16 & 2nd Tim.4:7 Ref. #95), concentrating on our goal (the finish line for runners) and objective of our faith (Phil 3:13, 14 Ref. 95).

This faith begins in Him and is completed in Him. He is both the start and the end of our race. He is also the supreme witness who has already run the race on the cross (Phil 2:5-8) and ended it up triumphantly. And having accomplished this, He is now glorified at the Father's right hand (see before and Is. 53:10-12).

So likewise, the humiliation of our present suffering is far outweighed by the prospect of future glory (11:26; Mat 5:10-12; Rom 8:18; 2Cor 4:17; 1Peter 4:13, 5:1, 10) (Ref. #96). Christ our example, suffered greatly for us, so let it be an encouragement for us at times of temptation and suffering which should be seen as corrective and instructive training for our spiritual development as His children ; for God whips and chastens only whom He loves (us) and He wants to correct our faults. So as you see, this discipline is by itself evidence that we are His children. After all discipline is the base of encouragement and perseverance (v.10). Then Paul gives example of our parents who chastised us. And although our chastening now does not seem to be so pleasant, yet it will bring up the righteousness in us. After all, you have not suffered yet to the extent of losing your lives.

So, do not faint, be strong, straighten up the path for your feet lest you drift away from faith. Be peaceful and holy as Christ is, because this is the only way to see Him (1st Peter 1:15, 16; 1st John 3:2, 3 Ref. # 97) ; looking diligently for Him lest we fall short of or fail to lay hold of God's grace (2:1 – 4, 6:4 - 8 Ref. #98 and we discussed before that it is only the untrue believer who loses what he thought to be salvation).

Then Paul lists some of the attitudes which we may fall in, like bitterness, fornication and profanity like Esau who did not appreciate the true value of being the firstborn and despised his birthright by trading it for a temporary relief of hunger (Gen. 25:34; Phil. 3:18, 19 Ref. #99). You are doing the same by compromising your faith for a temporary relief from persecution which would deprive you from Christ's blessings. And when Esau asked later with tears, he didn't find it, because his sorrow was not a true "godly" sorrow, but it was a regret for his loss, likewise we shall lose our eternal rest if we despise this free grace.

This is **the fifth warning** mentioned on page 10.

C- Motivation for persevering faith (12:18-29)

In verses 18-21, Paul describes the awesome occasion when the law was given to Moses on mount Sinai (Exd. 19:16-20 , 5:22-26), a description focusing on the old covenant's tangible mountain, ordinances, terrifying warnings and severe penalties, which the new covenant believers do not have and hence should not return to it. So terrible was the sight that Moses said: "I exceedingly fear and quake", in utter contrast, is the new covenant where we come not to a burning mount, but to the mount of Zion (not the literal mount Zion where the present Jerusalem is) but the heavenly City of God and those who dwell with Him (11:10, 13-16, 13:14; Phil. 3:20 Ref. #100).

Now, fear the past and don't go back to it, but look forward to:-

- 1- The heavenly Jerusalem of the new covenant and the innumerable company of angels (v.22).
- 2- The assembly of the firstborn in Christ (the word "firstborn" here is written in the plural form in the original Greek Script , so, here it does not mean Christ though He is referred to as the firstborn in many other places such as 1:6 , Rom 8:29, Col 1:15-18 & Rev 1:5) (Ref. #101).

So, firstborn here in v.23 means the redeemed who have the privilege of being heirs with Christ whose names are written in the book of life, and they will be in the presence of God the judge of all and also the spirit of the just men made perfect which refers here to the believers and heroes of the pre-

Christ era such as Able, Noah, Abraham and the others mentioned previously in chapter 11, who were just because God credited their faith to them as righteousness although the actual justification was not accomplished until Christ made it complete on the cross (11:39, 40; Rom.3:24 – 26, 4:23 – 25 Ref. #102).

- 3- Jesus Christ who is the mediator of the new covenant (7:25, 8:6, 8:13, 9:15; 1st Tim.2:5 Ref. #103) whose blood speaks (was shed) for forgiveness and reconciliation (9:12, 10:19; Col. 1:20 & John 1:7 Ref. #104) , while Abel's blood spoke (was shed) crying out for justice and retribution (Gen 4:10) (Ref. #105).

In view of the above, make sure not to refuse Him who speaks now for you from Heaven lest you will be in greater danger than those who refused Him when He spoke to them in Sinai when His voice shook the earth (Exd 19:18; Judges 5:5 & Ps. 68:8) (Ref. #106) , yet now it will shake the heaven and earth, for at the end of time, this same voice will remove all things that are shaken so that the unshakeable (His Kingdom) will remain.

So, if we are to accept such a kingdom that cannot be removed, let us have God's grace so that we may serve Him with reverence and fear, because our God is a consuming fire for those who reject Him.

V. Conclusion (Chap 13)

A- Practical rules for Christian Life (13:1-17)

In this section, Paul is exhorting them to live a true Christian life. Then he mentioned five essential qualities to live this life :-

- 1- **Brotherly Love:** (V.1) It is the healthy foundation of any Christian community, and one of the fundamental issues Jesus talked about and the new testament is full of references on this subject which would be too much to write it here.
- 2- **Hospitality:** (v.2) In the old days, hospitality was very important in their lives. They would welcome any stranger, wash his feet, give him food and drink, give him rest and even offer him a shelter over night especially if it is getting dark or if he has a long way to go.
And if the host is God fearing, he may be honored by extending hospitality to angels as happened with **Abraham** (Gen.18) and **Lot** (Gen.19) and **Gideon** (judges 6) and **Manoah** (Judges13).
- 3- **Sympathy for those in bond:** (v.3) The word "Bond" here means a lot; like slaves, prisoners, sick, troubled, slaves to sin, poor, any kind of trouble and the list goes on and on. So, one has to sympathize with all of these. Jesus himself reminds us about being hungry, thirsty, stranger, naked, sick and in prison (Mat. 25:34-40 Ref. # 107).
So, we have to treat them as ourselves (10:34 & 1Cor. 12:26) (Ref. #107).
- 4- **Purity:** (v.4) The example given here is about marriage, but it can be applied to anything from work, and trade to dealing with others. It implies honesty, faithfulness, sincerity and trustworthiness.
- 5- **Contentment** (v.5) Be happy and thankful with what the Lord has given you whether it is a wife, children, job, money, car, house, food, health, ability, wisdom, knowledge, relatives, friends, church and members. Some of these

or none at all, just be happy and content that God has kept you alive till this moment for His purpose, and do not covet others for God's grace to them.

After all, He said: "I will never leave you nor forsake you".

So, be content (Phil. 4:11,12 & 1Tim 6:8) (Ref. #108).

Do not covet (Luke 12:15,21 ; Phil 4:10-13 ; 1Tim. 6:6-10,17-19 Ref.3 108).

Remember those who led you to faith, who taught, and invested themselves in you. Do the same, follow their example, be a good example yourself, and in turn, invest yourselves to evangelize to others.

Christ is unchangeable. Not like other priests and teachers of the Law. He was the same (since before creation), and He is the same (since He came to earth and now alive in heaven), and will be the same (when we see Him again and forever) because He is God.

So, to compromise this absolute supremacy by returning to inferior Aaronic priesthood and sacrifices is to undermine the Gospel which you were taught and received before. So, let us not turn to strange teachings, for our faith is based on grace, not on old rituals like "ceremonial foods" established by the Mosaic order which did not help anyone. All this was done away with, at the cross.

And in v. 10, Paul refers to the Mosaic altar where the sacrifices or parts of it were offered by burning; and the old ritual was that the priests could not eat of the sacrifice on the Day of Atonement. So, he says, we also have an altar which is the cross where our sacrifice Jesus Christ was offered, but we can partake of our sacrifice through spiritual reception of Christ by faith; not only that but at communion we partake in His body and blood.

And as the sacrifices were burnt outside the camp (Lev. 4:12 & 16:27 Ref. #109), Jesus was also sacrificed outside the camp (Jerusalem) taking away our sins on the cross. So, let us join Him outside the camp bearing His disgrace. Paul here is referring to the recipients who should leave the Jewish camp and meet Christ with the disgrace imposed on them by their kinsmen who prosecuted them. In other words, he is telling them to leave the camp carrying their sufferings to put it at His feet on the cross: putting in mind that all we have here is temporary and not lasting, but we are looking to the city which will be our final and everlasting destination.

And since Christ offered the ultimate sacrifice, let us offer our sacrifice which is praising Him continually, which is the fruits of our lips (Hosea 14:2; Rom.12:1; Phil. 4:18) (Ref. #110), for the animal offerings are obsolete now.

Then, in v.17, he repeats what he said before in v.7 with the difference that their leaders in v.17 are alive, while their leaders in v.7 were dead. And of course, he calls for respect to authority, orderliness and discipline so that they (the leaders) would be encouraged and be profitable for them.

B- Request for prayer 13:18,19)

Leaders need to be prayed for, because they are always vulnerable to criticism and Satan always and constantly fighting to destroy their work for God.

So, Paul is asking them to pray for him so that he may not be delayed again (may be because of his imprisonment) so he may be able to visit them with Timothy who recently was released from prison. This may be another proof that Paul is the author of this Epistle. We know for sure that Timothy wrote it (see before).

C- Benediction (13:20,21)

The benediction is usually a sort of short prayer or appeal to God from the writer or preacher to be bestowed on his recipients or audience in a form of a blessing or spiritual comfort.

Paul here says “**God of Peace**” which is a title of God used frequently in benedictions and other purposes (Rom. 15:33, 16:20; Phil. 4:9 & 1Thes.5:23 Ref. # 111). **Who brought Jesus from the dead.** He will also bring those who are in Jesus from the dead as well.

The great shepherd. Jesus said about Himself that He is the good shepherd. (see Ps. 23 ; Is. 40:11 ; Ezek.37:24 ; John 10:2,11,14,27 & 1Peter 2:25 , 5:4 Ref. # 112).

Everlasting covenant. That is what Jeremiah talked about in Jer. 31:31 and he described it as being everlasting in 32:40 (see also Is. 55:3 & 61:8) (Ref. #113). Then in v. 21, he pleads to God to **make them perfect in every good work** such as faithfulness, obedience and perseverance, and to equip them to do the kind of **work that pleases Him.**

D- Personal remarks (13:22,23)

Word of exhortation: This is the main message of the Epistle after showing them all the previously mentioned superiorities.

Few words : How humble !! I do not consider a letter of 13 chapters few words. Then he talks about Timothy whom he calls “**Brother**” in contrast to “**Son**” as he called him in 1Tim. 1:2 & 2Tim. 1:2 (Ref. #114). But he previously called him brother Col.1:1 Philemon v. 1 (Ref. #115) . And he calls him “**Bond Servant**” in Phil.1:1 (Ref. #116). And also calls him just by his name “**Timothy**” in 1&2 Thessalonians. Apparently, he was imprisoned then was set free, but there is no detail in the bible about that. And if God wills, they both will come to see them (the recipients).

E- Greetings and final benediction (13:24,25)

Paul here, speaks again about “**Those who have the rule over you**” (Leaders or teachers) and all the “**saints**” (believers) and “**the ones of Italy**” which may indicate that the letter was written in Italy.

Then he ends the Epistle by a short benediction.

The end. May God bless you all.

References :-

- 1- The Holy Bible of course.
- 2- William Barclay.
- 3- The new international commentary on the new testament. (Hebrews)
By F.F. Bruce.
- 4- Arabic commentary.
- 5- Dake's annotated reference bible.
- 6- Donald Guthrie.
- 7- Life application study bible.
- 8- John Mac Arthur.
- 9- Ray Stedman.

Verse Reference

- (1) Heb. 5:1 For every high priest taken from among men **is** ordained for men in things pertaining to God, that he **may offer** both gifts and sacrifices for sins:
- (2)
- 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also **is** compassed with infirmity.
 - 3 And by reason hereof he ought, as for the people, so also for himself, **to offer** for sins.
 - 4 And no man **takes** this honor unto himself, but he that is called of God, as was Aaron.
- 8:3 For every high priest **is ordained** to offer gifts and sacrifices: wherefore it is of necessity that this man **have** somewhat also to offer.
- 9:25 Nor yet that he should offer himself often, as the high priest **enters** into the holy place every year with blood of others.
- 10:1 For the law having a shadow of good things to come, and not the very image of the things, **can** never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
- 3 But in those sacrifices there **is** a remembrance again made of sins every year.
 - 4 For it **is** not possible that the blood of bulls and of goats should take away sins.
 - 8 Above when he said, sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which **are** offered by the law.
 - 11 And every priest **stands** daily ministering and offering oftentimes the same sacrifices, which **can** never take away sins.

- 13:10 We **have** an altar, whereof they **have** no right to eat which **serve** the tabernacle.
- 11 For the bodies of those beasts, whose blood **is** brought into the sanctuary by the high priest for sin, are burnt without the camp.
- (3) Heb. 10:32 After ye were illuminated, ye endured a great fight of afflictions.
 33 Partly, whilst ye were made a gazing stock both by reproaches and afflictions.
 34 And took joyfully the spoiling of your goods.
- 12:4 Ye have not yet resisted unto blood, striving against sin.
- 13:3 Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body.
- (4) Mat. 10:24 The disciple is not above his master.
 Luke 6:40 The disciple is not above his master.
- (5) Acts 16:25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. (that was in the prison in Philippi).
- (6) Rom. 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.
 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
- (7) Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers.
 9:3 And as he journeyed, he came near Damascus and suddenly there shined round about him a light from heaven (please read the rest till v.7)
 Gal. 1:17 Neither went up to Jerusalem to them which were apostles before me; but I went into Arabia and returned again unto Damascus.
- (8) Heb. 10:32 But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of affliction (read till v. 39).
- (9) Heb. 2:4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit according to His own will.
- (10) Acts 2:5 And there were dwelling at Jerusalem Jews, out of every nation under heaven (please read the rest till v. 12)
- (11) Heb. 10:32 Please see Ref. # 8 above and read till v. 34.
- (12) Heb. 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (read till v. 3)
 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit,
 :5 and have tasted the good word of God, and the powers of the world to come,
 :6 if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.
 10:26 For if we sin willfully after that we have received the knowledge of the truth, there remains no sacrifice for sin,
 :27 but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries,
 :28 he that despised Moses' law died without mercy under two or three witnesses:

- :29 of how much sorer punishment, suppose ye, shall he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, as an unholy thing, and has done despise unto the Spirit of grace?
- 12:15 Looking diligently lest any man fall short of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled;
- :16 lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
- :17 For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.
- (13) Heb. 9:11 (You will get the whole meaning when you read also verses 14, 15, 27, 28)
- (14) Heb. 1:2 Has in these last days spoken unto us by His son, whom He has appointed heir of all things, by whom also He made the worlds;
- 3 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 on the right hand of the Majesty on high.
- 3:3 For this man was counted worthy of more glory than Moses.
- (15) Heb. 7:11 If therefore perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchisedec.
- (16) Heb. 1:6 And again, when He brings in the first begotten into the world, He says, and let all the angles of God worship Him.
- Ps. 2:7 I will declare the decree: the Lord has said unto me, Thou art My Son; this day have I begotten Thee.
- Acts13:33 As it is written in the second psalm, “Thou art My Son, this day have I begotten Thee”.
- Rom.1:4 And declared to be the Son of God with power, according to the Spirit of Holiness.
- Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David.
- 33 And He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.
- (17) John 1:3 All things were made by Him; and without Him was not any thing made that was made.
- Col. 1:16 For by Him were all things ceated, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, ur dominions, or principalities, or powers: all things were created by Him and for Him.
- (18) John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 14 And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father.
- 18 No man has seen God at any time, the only begotten Son, which is in the bosom of the Father, He has declared Him.
- (19) John14:9 Jesus says unto him, have I been so long time with you, and yet has thou Not known Me Philip? He that has seen Me has seen the Father.
- Col. 1:15Who is the image of the invisible God, the firstborn of every creature.

- (20) Col. 1:17 And He is before all things, and by Him all things consist.
- (21) Heb. 1:1 But to which of the angles said He at any time, "Sit on my right hand, until I make thine enemies thy footstool?"
- 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set at the right hand of the throne of the Majesty in the heavens.
- 10:12 But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God.
- 12:2 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 is set down at the right hand of the throne of God.
- (22) Eph. 1:20 Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.
- Col. 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God.
- 1 Pet. 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.
- (23) Ps. 2:7 I will declare the decree; the Lord has said unto me, Thou art my Son; this day have I begotten thee.
- Acts 13:33 God has fulfilled the same unto us their children, in that He has raised Up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten Thee.
- Rom. 1:4 Read before.
- (24) 2 Sam 7:14 I will be His Father, and He shall be my son.
- Ps. 2:2 The kings of the earth set themselves, and the rulers take council together against the Lord, and against His anointed.
- (25) Col. 1:15-18 Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. And He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence.
- (26) Ps. 97:7 Confounded be all they that serve graven images, that boast themselves of idols: worship Him, all ye gods.
- (27) Ps. 104:4 Who makes His angels spirits; His ministers a flaming fire.
- (28) Deut 33:2 And He said, the Lord came from Sinai, and rose up from Seir unto them He shined forth from mount Paran, and He came with ten thousands of Saints from His right hand went a fiery law for them.
- Ps. 68:17 The chariots of God are twenty thousand, even thousands of angles: the Lord is among them, as in Sinai, in the holy place.
- Acts 7:38 This is He, that was in the church in the wilderness with the angle Which spoke to him in the mount Sina, and with our fathers: who Received the lively oracles to give unto us.
- 53 Who have received the law by the disposition of angles, and have not Kept it.

- Gal. 3:19 Wherefore then serves the law ? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angles in the hand of a mediator.
- (29) 2Pet. 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.
- 1John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.
- (30) Acts 3:7 And he took him by the right hand, and lifted him up, and immediately his feet and ankle bones received strength. See also verses 8,9,11,12 and 16; it tells the whole story of the lame man and what Peter said about it.
- 2:4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Please read the rest till verse 14. It tells the story of the day of Pentecost and how Peter talked about the Holy Spirit.
- (31) John 1:12 But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name:
- 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- (32) Ps. 22:22 I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee.
- 1Cor 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.
- 55 O death, where is thy sting ? O grave , where is thy victory ?
- 56 The sting of death is sin, and the strength of sin is the law,
- 57 But thanks be to God, which gives us the victory through our Lord Jesus Christ.
- Rev 1:18 I am He that lives, and was dead; and, behold, I am alive for evermore, amen, and have the keys of hell and of death.
- (33) Mat. 10:40 He that receives you receives Me, and he that receives Me receives Him that sent Me.
- 15:24 But He answered and said, I am not sent but unto the lost sheep of the house of Israel.
- Mark 9:37 Whosoever shall receive one of such children in My name, receives Me: and whosoever shall receive Me, receives not Me, but Him that sent Me.
- Luke 9:48 And said unto them, Whosoever shall receive this child in My name receives Me: and whosoever shall receive Me receives Him that sent Me; for he that is least among you all, the same shall be great.
- (34) John 4:34 Jesus says unto them, My meat is to do the will of Him that sent Me, and to finish His work.
- 5:24 Verily, verily, I say unto you, he that hears my word, and believes on Him that sent Me, has everlasting life, and shall not come into condemnation; but is passed from death unto life.
- 30 I can of mine own self do nothing: as I hear, I judge: and My judgment is

- just; because I seek not mine own will, but the will of the Father which has sent me.
- 36 But I have greater witness than that of John: for the works which the Father has given Me to finish, the same works that I do, bear witness of Me, that the Father has sent Me.
- 37 And the Father himself, which has sent Me, has borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape.
- 38 And ye have not His word abiding in you: for whom He has sent, Him ye believe not.
- 6:38 For I came down from heaven, not to do mine own will, but the will of Him that sent me.
- (35) 1Cor 6:19 What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?
- 2Tim1:14 That good thing which was committed unto thee keep by the Holy Spirit which dwells in us.
- (36) Ps. 95:7 Today if ye will hear His voice,
 8 harden not your heart, as in the provocation in the wilderness:
 9 when your fathers tempted Me, proved Me, and saw My work.
 10 Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known My ways:
 11 Unto whom I swear in My wrath that they should not enter into My rest.
- (37) Luke19:9 And Jesus said unto him, this day is salvation come to this house, for so much as he also is a son of Abraham.
- 23:43 And Jesus said unto him, Verily I say unto you, today you shall be with Me in paradise.
- 2Cor 6:2 For He says, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.
- Heb. 3:13 But exhort one another daily, while it is called today; lest any one of you be hardened through the deceitfulness of sin.
- 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
- (38) Is. 22:14 And it was revealed in mine ears by the Lord of hosts, surely this iniquity shall not be purged from you till ye die, says the Lord of hosts.
- 1:7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.
- (39) Gen.15:9 And He said unto him, take Me a heifer of three years old, and a she goat of three years old, and a turtledove, and a young pigeon.
- 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.
- 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.
- 13 And He said unto Abram, know of surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them four hundred years;

- 18 In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.
- (40) John 1:11 He came unto His own, and His own received Him not.
- Is. 28:16 Therefore thus says the Lord God, behold, I lay in zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.
- Mat. 21:42 Jesus said unto them, did you never read in the scripture, the stone which the builders rejected, the same is become the head of the corner.
- Acts 4:11 This is the stone which was set at nought of you builders, which is become the head of the corner.
- Eph. 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.
- 1Pet. 2:6 Wherefore also it is contained in the scripture, behold, I lay in Zion a chief corner stone elect, and precious.
- (41) John 3:36 He that believes on the Son has everlasting life: and he that believes not the Son shall not see life, but the wrath of God abides on him.
- 6:54 Whoso eats My flesh, and drinks My blood, has eternal life; and I will raise him up at the last day.
- 8:12 Then spoke Jesus again unto them, saying, I am the light of the world: he that follows Me shall not walk in darkness but shall have the light of life
- 24 I said therefore unto you, that you shall die in your sins; for if you believe not that I am He, you shall die in your sins.
- 11:25 Jesus said unto her, I am the resurrection, and the life: he that believes in Me, though he were dead, yet shall he live.
- 40 Jesus said unto her, said I not unto you, that, if you would believe, you should see the glory of God?
- 14:6 Jesus said unto him, I am the way, the truth, and the life: no man comes unto the Father , but by Me.
- Acts 16:31 And they said, believe on the Lord Jesus Christ, and you shall be saved, and your house.
- (42) Rom. 9:6 For they are not all Israel, which are of Israel.
- 7 Neither, because they are the seed of Abraham, are they all children.
- 31 But Israel, which followed after the law of righteousness, has not attained to the law of righteousness.
- 11:17 And if some of the branches be broken off, and you being a wild olive tree were grafted among them.
- 19 You will say then, the branches were broken off, that I might be grafted in.
- (43) Is. 42:3 A bruised reed shall He not break, and the smoking flax shall He not quench.
- Mat .12:20 A bruised reed shall He not break, and smoking flax shall He not quench.
- (44) Rom.9:2 That I have great heaviness and continual sorrow in my heart.
- 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.
- (45) Heb. 8:3 For every high priest is ordained to offer gifts and sacrifices.
- 9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect.

- Lev. 1:2 Speak unto the children of Israel, and say unto them, if any man of you bring an offering unto the Lord, you shall bring your offering the cattle, even of the herd, and of the flock..
- 2:1 And when any will offer a meat offering unto the Lord, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense thereon.
- (46) Lev. 4:2 Speak unto the children of Israel, saying, if a soul shall sin through ignorance against any of the commandments of the Lord.
- 13 And if the whole congregation of Israel sin through ignorance.
- Num15:24 Then it shall be, if aught be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the Lord, with His meat offering, and his drink offering according to the manner, and one Kid of the goats for a sin offering.
- Deut17:12 And the man that will do presumptuously, and will not listen unto the priest that stands to minister there before the Lord your God, or unto the judge, even that man shall die, and you shall put away the evil from Israel..
- (47) Mark 3:29 But he that shall blaspheme against the Holy Spirit has never forgiveness, but is in danger of eternal damnation.
- Luke 12:10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.
- (48) Ps. 2:7 I will declare the decree: the Lord has said unto me, Thou art My Son, this day have I begotten thee.
- 110:4 The Lord has sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec.
- (49) Is. 53:10 Yet it pleased the Lord to bruise Him; He has put Him to grief: when You shall make His soul an offering for sin.
- (50) Acts 6:6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.
- 13:3 And when they had fasted and prayed, and laid their hands on them, they sent them away.
- 1Tim 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins.
- 2Tim 1:6 Wherefore I put you in remembrance that you stir up the gift of God, which is in you by the putting of my hands.
- (51) Mark 6:5 And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them.
- 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
- Luke 4:40 All they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them.
- Acts 28:8 To whom Paul entered in, and prayed, and laid his hands on him, and healed him.
- (52) Mat.19:13 they brought little children unto Him, to put His hands on them and pray.
- 15 And He laid His hands on them and departed.

- (53) John 5:28 The hour is coming, when all that are in the graves shall hear His voice.
 29 And shall come forth; they that have done good, unto the resurrection of life.
 11:25 Jesus said unto her, I am the resurrection, and the life, he that believes in Me, though he were dead, yet shall he live.
 2Cor.4:14 Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.
- (54) 1John2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.
- (55) John15:5 I am the vine, you are the branches: he that abides in Me, and I in him, the same brings forth much fruit: for without Me you can do nothing.
 6 If a man abides not in Me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned.
 2Pet. 2:20 For if they have escaped the pollution of the world through the knowledge of the Lord and saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.
 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the Holy commandment delivered unto them.
 22 But it is happened unto them according to the true proverb, the dog is returned to his own vomit, and the sow that was washed, to her wallowing in the mire.
 1John 5:16 If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.
- (56) Gen.22:16 And said, by Myself have I sworn, Says the Lord, for because you has done this thing, and has not withheld your son, your own son:
 17 That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand of the sea shore.
 18 And in your seed shall all the nations of the earth be blessed.
- (57) Gen.12:4 And Abram was seventy and five years old when he departed from Haran.
 21:5 And Abraham was an hundred years old, when his son Isaac was born.
- (58) Gen.14:18 And Melchisedec king of Salem brought forth bread and wine: and He was the priest of the most high God.
 19 And He blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth:
 20 And blessed be the most high God, which has delivered your enemies into your hand. And he (Abram) gave Him tithes of all.
- Ps.110:4 The Lord has sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec.
- (59) Is. 9:6 For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.
 7 Of the increase of His government and peace there shall be no end.
 Jer. 23:5 Behold the days come, says the Lord, that I will raise unto David a right-

eous branch and a King shall reign and prosper, and shall execute judgment and justice in the earth

6 In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord our RIGHTEOUSNESS.

33:15 In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith He shall be called, the Lord our righteousness.

(60) Col. 1:5 For the hope which is laid up for you in heaven, whereof you heard before in the word of truth of the gospel.

(61) Heb. 9:12 Neither by the blood of goats and calves, but by His own blood He entered in once in the Holy place, having obtained eternal redemption for us.

14 How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

25 Nor yet that He should offer Himself often, as the high priest enters into the Holy place every year with blood of others.

26 But now once in the end of the world has He appeared to put away sin by the sacrifice of Himself.

(62) Jer. 31:31 Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.

32 Not according to the covenant that I made with their fathers

33 But this shall be the covenant that I will make with the house of Israel, after those days, says the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

(63) 1Tim2:5 For there is one God, and one mediator between God and men, the man Christ Jesus.

(64) Ezek36:26A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give an heart of flesh.

27 And I will put My spirit within you, and cause you to walk in My statutes, and you shall keep My judgments, and do them.

Rom.8:2 For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death.

(65) Exd40:5 And you shall set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

1King 6:22Also the whole altar that was by the oracle he overlaid with gold.

Lev. 16:12And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil.

13And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

14 And he shall take of the blood of the bullock, and sprinkle it with his

- finger upon the mercy seat eastward: and before the mercy seat shall he sprinkle of the blood with his finger seven times.
- (66) Exd. 25:10 And they shall make an ark of shittim wood:
- 11 And you shall overlay it with pure gold, within and without.....
- 12 And you shall cast four rings for it.....
- 13 And you shall make staves of sittim wood, and overlay them with gold.
- 14 And you shall put the staves into the rings by the sides of the ark.....
- 15 The staves shall be in the rings of the ark: they shall not be taken from it.
- 16 And you shall put into the ark the testimony which I shall give you.
- 16:33 And Moses said unto Aaron, take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.
- 34 As the Lord commanded Moses, so Aaron laid it up before the testimony, to be kept.
- Num.17:8 And, behold, the rod of Aaron for the house of Levi was budded,.....
- 10 And the Lord said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token against the rebels.....
- 11 And Moses did so, as the Lord commanded him, so he did.
- (67) Exd. 25:17 And you shall make a mercy seat of pure gold:.....
- 18 And you shall make two cherubims of goldin the two ends...
- 20 And the cherubims shall stretch their wings on high, covering the mercy seat with their wings, and their faces shall look one to another.....
- 21 And you shall put the mercy seat above upon the ark; and in the ark you shall put the testimony that I shall give you.
- 22 And there I will meet with you, and I will commune with you from above the mercy seat.
- Lev. 16:2 And the Lord said unto Moses, speak unto Aaron your brother, that he come not at all times into the Holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.
- Num. 7:89 And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spoke unto him.
- (68) Lev. 16:14 Read before . See the very top of this page.
- 15 Then he shall kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock.
- 29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether it be one of your own country or a stranger that sojourns among you.
- 34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.
- (69) Exd. 40:24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.
- 25:31 From this verse till verse 40, it describes the candlestick with all its

- parts and how it should be made of pure gold to the shape God described. And in verse 37 , it says: and they shall light the lamps thereof, that they may give light over against it.
- (70) Exd. 40:22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.
- (71) Heb. 8:6 But now has He obtained more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises
- 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel.
- (72) Lev. 8:10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.
- 19 And he killed it ; and Moses sprinkled the blood upon the altar.
- 30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.
- (73) Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.
- (74) !Cor. 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.
- (75) Mark15:38 And the veil of the temple was rent in twain from the top to the bottom.
- (76) Exd. 30:19 For Aaron and his sons shall wash their hands and their feet thereat.
- 20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord:
- 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.
- Lev. 8:6 And Moses brought Aaron and his sons, and washed them with water.
- Ezek 36:25Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you.
- (77) 2Tim. 2:13 If we believe not, yet He abides faithful: He cannot deny Himself.
- (78) Deut 32:35 To Me belongs vengeance, and recompence.
- 41 I will render vengeance to mine enemies.
- 43 For He will avenge the blood of His servants, and will render vengeance.
- Rom.12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay, says the Lord.
- Is. 47:3 I will take vengeance, and I will not meet you as a man.
- Jer. 50:15 For it is the vengeance of the Lord: take vengeance upon her (Babylon).
- (79) Habak.2:4 But the just shall live by his faith.
- (80) 2Cor,11:8 I robbed other churches, taking wages of them, to do you service.
- (81) Heb. 1:3 And upholding all things by the word of His power.
- (82) Gen. 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof, and the Lord had respect unto Abel and to his offering.
- 1John 3:12 Cain.....slew his brother, and wherefore slew he him? Because his own

- works were evil, and his brother's righteous.
- (83) Gal. 5:24 And Enoch walked with God: and he was not; for God took him.
Ps. 49:15 But God will redeem my soul from the power of the grave.
- (84) Jer. 29:13 And you shall seek Me, and find Me, when you shall search for Me with all your heart.
- (85) Rom. 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe.
12 But who also walk in the steps of that faith of our father Abraham.
Gal. 3:7 Know you therefore that they which are of faith, the same are the children of Abraham.
9 So then they which be of faith, are blessed with faithful Abraham.
29 And if you be Christ's, then are you Abraham's seed, and heirs according to the promise..
- (86) Gen. 12:1 Now the Lord had said unto Abram, get you out of your country, and from your kindred and from your father's house unto a land that I will show you
4 So Abram departed as the Lord had spoken unto him.
- (87) Rev. 21:2 And I John saw the Holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
10 And he (one of the seven angles) carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God.
The rest of the verses up to verse 27 describe the beauty of this Holy city.
Ps. 147:2 The Lord does build up Jerusalem: He gathers together the outcasts .
- (88) Gen. 11:30 But Sarai was barren; she had no child.
18:11 Now Abraham and Sarah were old and well stricken in age: and it ceased to be with Sarah after the manner of women.
12 Therefore Sarah laughed within herself, saying, after I am waxed old shall I have pleasure, my lord being old also?
John 3:1-21 This passage tells the story of Nicodemus, and how Jesus told him that man should be born again, and that which is born of spirit is spirit.
2Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new.
- (89) Gen. 21:5 And Abraham was an hundred years old when his son Isaac was born.
Rom. 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.
Gen. 13:16 And I will make your seed as the dust of the earth.
15:5 Look now toward heaven, and tell the stars, if you be able to number them: and He said unto him, so shall your seed be.
22:17 That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is upon the sea shore
26:4 And I will make your seed to multiply as the stars of heaven, and will give unto your seed all these countries; and in thy seed shall all the nations of the earth be blessed.
1King 4:20 Judah and Israel were many, as the sand which is by the sea in multitude.

- (90) Gen. 22:2 Take now your son, your only son Isaac, whom you love, and get into the land of Moriah; and offer him there for a burnt offering.
 12 Lay not your hand upon the lad,..... for now I know that you fear God.
 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns.
 16 Said the Lord:you have done this, and have not withheld your son.
 John 3:16 For God so loved the world, that He gave His only begotten Son, that Whosoever believes in Him, should not perish, but have everlasting life.
 Rom. 8:32 He that spared not His own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?
- (91) Gen.50:25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and you shall carry up my bones from hence.
- (92) Rom. 8:26 Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit itself makes intercession for us.
 2Cor.12:9 And He said unto me, My grace is sufficient for you: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
- (93) 2Chr24:20 Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, He has forsaken you.
 21 And they conspired against him and stoned him at the commandment of king Joash.
 Luke11:51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple.
- (94) John11:25 Jesus said unto her, I am the resurrection, and the life: he that believes in Me, though he was dead, yet shall he live.
 26 And whosoever lives and believes in Me, shall never die.
- (95) Acts20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.
 1Cor 9:24 Know ye not that they which run in a race run all, but one receives the prize? So run, that ye may obtain.
 26 I therefore so run, not as uncertainly; so fight I, not as one that beats the air.
 Gal. 5:7 You did run well; who did hinder you that you should not obey the truth?
 Phil 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.
 3:13 Forgetting those things which are behind, and reaching forth unto those things which are before.
 14 I press toward the mark for the prize of the high calling of God in Christ.
 2Tim. 4:7 I have fought a good fight, I have finished my course, I have kept the faith.
- (96) Heb. 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt.
 Mat. 5:10 Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.
 11 Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.
 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

- Rom. 8:18 For I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us.
- 2Cor. 4:17 For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory.
- 1Peter 4:13 But rejoice, inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, you may be glad also with exceeding joy.
- 5:1 Who am also elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.
- 10 But the God of all grace, who has called us unto His eternal glory by Christ Jesus, after that you have suffered a while, make you perfect, establish, strengthen, settle you.
- (97) 1Peter 1:15 But as He which has called you is holy, so be you holy in all manners.
16 Because it is written, be ye holy , for I am holy.
- 1John 3:2 Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.
3 And every man that has this hope in Him purifies himself, even as He is.
- (98) Heb. 2:1 Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.
3 How shall we escape, if we neglect so great salvation.
6:4 For it is impossible for those who were once enlightened.....
6 if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh.
- (99) Gen. 25:34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.
- Phil 3:19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.
- (100) Phil. 3:20 For our conversation is in heaven; from whence also we look for the savior, the Lord Jesus Christ.
- (101) Heb. 1:6 And again, when He brings in the first begotten into the world, He says, and let all the angles of God worship Him.
- Rom. 8:29 For whom He did foreknow, He also did predestinate to be conformed to image of His Son; that He might be the firstborn among many brethren.
- Col. 1:15 Who is the image of the invisible God, the firstborn of every creature.
18 Who is the beginning, the firstborn from the dead.
- Rev. 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead.
- (102) Heb. 11:39 And these all, having obtained a good report through faith, received not the promise:
40 God having provided some better thing for us.
- Rom. 3:24 Being justified freely by His grace through the redemption that is in Jesus Christ.
25 Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.

- 26 To declare, I say, at this time His righteousness: that He might be just, the justifier of him which believes in Jesus.
- 4:23 Now it (Abraham's faith) was not written for his sake alone, that it was imputed to him;
- 24 But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead;
- 25 Who was delivered for our offences, and was raised again for our justification.
- (103) Heb. 7:25 Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them.
- 8:6 But now has He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises.
- 13 In that He says, a new covenant, He has made the first old. Now that which decays and waxes old is ready to vanish away.
(This means that the old covenant is null and void now as mentioned when we discussed the "Chosen People" before.)
- 9:15 And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.
- 1Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus.
- (104) Heb. 9:12 Neither by the blood of goats and calves, but by His own blood He entered in once into the Holy place, having obtained eternal redemption for us.
- 10:19 Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus,
- 22 Let us draw near with a true heart in full assurance of faith.
- Col. 1:20 And having made peace through the blood of His cross, by Him to reconcile all things unto Himself.
- 1John 1:7 But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin.
- (105) Gen. 4:10 And He said, what have you done? The voice of your brother's blood cries unto Me from the ground.
- (106) Judges 5:5 The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.
- Ps. 68:8 The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.
- (107) Mat. 25:35 For I was hungry, and you gave Me food: I was thirsty, and you gave Me drink: I was a stranger, and you took Me in.....till verse 39
- 40 Verily I say unto you, inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me.
- Heb. 10:34 For you have compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better

and enduring substance.

- 1Cor.12:26 And whether one member suffers, all the members suffer with it; or one member be honored, all the members rejoice with it.
- (108) Phil. 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.
- 12 I know both how to be abased, and I know how to be abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.
- 1Tim. 6:8 And having food and raiment let us be therewith content.
- Luke 12:15 And He said, unto them take heed, and beware of covetousness, for a man's life consists not in the abundance of the things which he possesses.
- 20 But God said unto him, you fool, this night your soul shall be required of you; then whose shall those things be, which you have provided?
- 21 So is he that lays up treasures for himself, and is not rich toward God.
- (109) Lev. 4:12 Even the whole bullock shall he carry forth **without** the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire.
- 16:27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the Holy place, shall one carry forth **without** the camp, and they shall burn in the fire.
- (110) Hosea14:2 Take with you words, and turn to the Lord: say unto Him, take away all iniquity, and receive us graciously: so will we render the calves of our lips.
- Rom. 12:1 I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasoning service.
- Phil. 4:18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.
- (111) Rom. 15:33 Now the God of peace be with you all, Amen.
- 16:20 And the God of peace shall bruise satan under your feet shortly.
- Phil. 4:9 And the God of peace shall be with you.
- 1Thes 5:23 And the very God of peace sanctify you wholly.
- (112) Ps. 23 The Lord is my shepherd.....
- Is. 40:11 He shall feed His flock like a shepherd, He shall gather the lambs with His arm, and carry them in His bosom.....
- Ezek.37:24 And David my servant shall be king over them, and they all shall have one shepherd.
- John 10:2 But he that enters by the door is the shepherd of the sheep.
- 11 I am the good shepherd: the good shepherd gives his life for the sheep.
- 14 I am the good shepherd, and know My sheep, and am known of mine.
- 27 My sheep hear My voice, and I know them, and they follow Me.
- 1Peter 2:25 for you were as sheep going astray; but are now returned unto the shepherd and bishop of your souls.
- 5:4 And when the chief shepherd shall appear, you shall receive a crown of

- glory that does not fade away.
- (113) Jer. 31:31 Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah
 32:40 And I will make an everlasting covenant with them.
- Is. 55:3 Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you.
 61:8 And I will make an everlasting covenant with them.
- (114) 1Tim. 1:2 Unto Timothy, my own son in the faith: grace, mercy, and peace, from God our father and Jesus Christ our Lord.
 2Tim. 1:2 To Timothy, my dearly beloved son.....`
- (115) Col. 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother.
 Philemon1 Paul, a prisoner of Jesus Christ, and timothy our brother, unto Philemon our dearly beloved, and fellow-labourer.
- (116) Phil. 1:1 Paul, and Timotheus, the servants of Jesus Christ., to all the saints.....
 1Thes. 1:1 Paul, and Silvanus, and Timotheus unto the church of the Thessalonians.
 2Thes. 1:1 Paul, and Silvanus, and Timotheus unto the church of the Thessalonians.