



Teaching Hebrews

Author: Dr. Gerard Cotter D. D.

Editor: Larren Joy T. Castillo (Bembem)
larrenjoytumpag@gmail. com

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that “[the perfect word of God](#)” is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In **2Timothy 2:15** we read: “[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)”. The true definition of the word “[dividing](#)” is: **'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'**. However, while most people understand that **'there is one interpretation but many applications of the word of God'**, they fail to separate the procedures of each. And, as a result, they fail to separate the **'one interpretation of the word of God'** from the **'many applications of the word of God'**. This leads to many errors which people blame on “[the perfect word of God](#)” instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark (“[jot and tittle](#)”) of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand “[the word of God](#)”, instead of using God's way.

In **Isaiah 55:8-9** we read: “[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)”. Thus, God warns us that our ways are wrong and that using God's “[way](#)” produces better results, which have no errors and no conflicts.

In addition, **1Corinthians 2:14** tells us: “[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)”. Therefore, we can not properly understand the spiritual “[word of God](#)” using man's way. We must use God's way to understand God's preserved “[word of God](#)”. And, the basics of God's way is to understand His preserved “[word of God](#)” is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

Overview of Hebrews

Epistle Theme: How God the Father Deals with His sons

The "Son of God" is used to provide better things in the New Testament. In the New Testament, we are made "the sons of God". Therefore, we should serve God more than people did in the Old Testament.

Many people claim that this epistle was written by Paul in spite of the fact that [2Thessalonians 3:17](#) says, "The salutation of Paul with mine own hand, which is the token in every epistle: so I write." This "epistle" does not have "the salutation of Paul". The fact is that the doctrine in this epistle causes more problems, for most people, than any other book of the New Testament. So, many people start an argument over who the author is in order to hide their problems with the doctrine of this epistle.

Paul trained many preachers and had three that he called "son", which means that they had the same character as Paul. All of the reasons which people give for claiming that Paul wrote this epistle are based upon the characteristics of writing which we see in this epistle. All three of the men that Paul called "son" would have the same characteristics in the ministry and of writing. That leaves us with four (4) men who could have possibly written this epistle and used the writing style found in this epistle.

However, all of the arguments don't matter and are used by the devil to distract people from the message of this epistle. All of these arguments ignore the fact that God is the true author of the entire "word of God". And, God deliberately hid who was the true author. Therefore, the argument that Paul is the author amounts to someone, in fleshly pride, claiming to know and be an expert on something that God deliberately hid. And, the Bible makes it clear that such fleshly pride is from Satan.

We are to not add to God's Word and there is no author named in this epistle. Therefore, God deliberately had that information hid and all arguments about who the author is are adding to God's Word what He deliberately kept out of His word. **God did not name the author and He does not want us wasting our time on this distraction which will keep us from focusing on the message which God has for us.**

The most used non-prepositional words in a chapter or epistle often gives a strong indication of the theme of the chapter or epistle. The most used non-prepositional word in Hebrews is [God](#). After that, the most used prepositional words are not helpful in telling us the theme of this epistle. This epistle was written to reveal the character of God, which is the character which God wants all saved to accept so that they become a true Biblical "son of God".

Many people claim that the theme of this epistle is: '*God's Son is greater*'. However, that puts the emphasis on the Son of God while the word [God](#) occurs 72 times within this epistle. All combinations of the words "Lord", "Jesus", "Christ", "Son", [Saviour](#), "King", "Lamb" (matching capitalization) only occur 58 times in 47 verses. Therefore, our epistle is speaking more about what God the Father did than it speaks about God the Son. In addition, capitalized "Son" (God the Son) occurs 11 times while lower-case "son" (saved) occurs 7 times. The actual theme of this epistle is: '*How God the Father deals with His sons*', with God the Son used as our primary example.

In a lot of detail, the author explains how the New Testament, and our relationship with God through "faith", is much better than the Mosaic Law and keeping of religious rules. He explains that we have access to much more but that if we don't act in "faith" then we won't receive these blessings. That's

why this epistle has the famous chapter on "faith" where he uses Old Testament saints to show us how they acted in "faith" even when they did not have all that we have in our relationship to God. Based upon all of this explanation, the author finishes this epistle with specific commands that we are to obey in order to show our true "faith".

This epistle has many quotes from the Old Testament to show that what is revealed here is based upon established scripture and not something completely new. Almost every sentence in the first chapter, which provides the basis for our epistle, references an Old Testament truth. Thus, while the author explains how the New Testament is better than the Old Testament, he also shows that the New Testament is based upon promises found within the Old Testament.

In our first chapter (1:4), we are told in detail how that the Son of God is much greater than any angel. He created everything and has a position far above angels that was given to Him by God the Father and more. That makes the Son of God greater than any other being other than God the Father. That includes all spiritual beings. However, in spite of His high position, our second chapter tells us that God the Father made the Son of God "a little lower than the angels for the suffering of death" (2:7). He became a man to "suffer death", to pay for our sin, and to experience being a weak man so that he could "able to succour them that are tempted". He became like us so that He "might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people". Thus, we see that the Son of God gave up everything for our sakes.

In our third chapter (3:3), we are told that "Christ" is much greater than Moses. Therefore, our relationship with God the Father, through God the Son, is much greater than keeping religious rules such as the Mosaic Law or things spoken by angels. God the Father brought severe judgment upon people who disobeyed the angels and who disobeyed the Mosaic Law. Therefore, since we have a greater relationship with God the Father, through our "Apostle and High Priest of our profession, Christ Jesus", we should "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God". That is, since we have a better relationship which is based upon "faith", we should be careful to maintain our "faith" and not let anything interfere with it.

Also, in our third chapter we are warned against "unbelief" because of how God dealt with it in the past and our chapter tells us how He still deals with it. Later, we will be told to "live by faith" and "faith" requires going beyond just getting rid of "unbelief". However, you can not have "faith" until after you get rid of "unbelief". Therefore, the author presents this step before going unto the next step.

Our fourth chapter starts with: "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". It ends with: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need". Between the two, the author explains that certain blessings are only given to people who enter God's "rest" and that people who act in "unbelief" are not allowed into God's "rest". Therefore, we "may obtain mercy, and find grace to help in time of need" only if we continue to "live by faith". Thus, the author is instructing us on our responsibility within this "better relationship".

Chapter 5 starts with the word "For" and explains why the prior chapter is true. Here, we are told basic facts about the office of a "priest". Then the author explains that God made "Christ" a new type of "priest". He is the "priest" for God's people and especially those who have entered into God's "rest" and "live by faith". The error that too many of God's people believe is that "Christ" makes everything OK while they go on living in sin, but that is a lie of the devil. This truth is not understood by most of God's people and we see it when the author says, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing". After acknowledging that most of God's people will not listen because they are spiritual "babes", the author admits that this truth can only be accepted by those saved people who "have their senses exercised to discern both good and evil". Again, the author is instructing us on our responsibility due to our having a "better priesthood".

Chapter 6 starts out by telling us that it is going to go beyond basic doctrines which we should already understand. Our chapter ends by telling us how that "Jesus" is our "forerunner" and that we should follow His example, even if circumstances include a cross like what He endured. We should do this because we have "two immutable things" from God upon which we are to rest our "hope". Between the beginning of this chapter and the end we are told that our life is to produce "better things" than the lives of lost people because of our salvation. Their lives are "rejected" but our life should bring "blessings" and we should continue to produce these "better things" until the end of our life, regardless of circumstances, because of our salvation and the basis of our "hope".

Chapter 7 tells us about "Melchisedec", who was a 'Christophony'. He was the priest who blessed Abraham and our chapter explains how that he also represented a better priesthood than the Levitical priesthood. We are also told that his priesthood was a type of the eternal priesthood that "Jesus Christ" now has and uses to represent us. Our chapter gives us several ways that this priesthood is better, and how we are more blessed by it. That is, [7:9](#) tells us that we have a "better hope". Since "hope" is an action verb within the Bible, God expects better attitudes and actions from us as a result of this "better hope". In particular, we are more enabled to serve God and produce the "better things" ([6:9](#)) that our prior chapter talked about. In particular, we are told that "Jesus made a surety of a better testament" ([7:22](#)), which is the basis of our "better hope" and the reason that God expects "better" things from us.

Chapter 8 transitions from telling us about a "better testament" to telling us about "a better covenant, which was established upon better promises" ([8:6](#)). Here we learn about the "fault" that God found with the First Covenant. Namely, God's people did not maintain their relationship with Him. God improved things in the New Covenant in hopes that more of God's people will maintain their ongoing personal relationship with Him.

Based upon the prior chapter, Chapter 9 explains how He also has a better "ordinances of divine service", which are done in "a greater and more perfect tabernacle" ([9:11](#)) which also has "better sacrifices" ([9:23](#)). Our chapter also explains the relationship between the testament and death with the shedding of blood.

Our prior chapter explained how the Levitical priesthood and sacrifices were not sufficient because they did not make anyone "perfect". Now our chapter explains how "Jesus Christ" did what was needed to give us the Holy Ghost and make us "perfect". He did this in order to make us "sanctified" ('set aside for God's holy use'). With this change, we now have "the Holy Ghost also is a witness to us" because under the new "covenant" God will "put my laws into their hearts, and in their minds will I write them".

In [10:34](#), we are told that the saved people who meet God's requirements "ye have in heaven a better and an enduring substance." After that, [11:16](#) says that such people "desire a better country, that is, an heavenly" and [11:35](#) says that such people did what they did "that they might obtain a better resurrection". Finally, [12:24](#) says that we have come to a "better place" and that we need to act right because the "new covenant" "speaketh better things than that of Abel". Yes, everything that we have is "better", but God also expects that our response will also be "better".

Because of these changes, we are told to have "boldness to enter into the holiest by the blood of Jesus...with a true heart in full assurance of faith". However, we are also to have our life cleaned up and to 'Stop our Sinning'. With that in mind, the last half of our chapter warns us of the consequences of returning to sin after we receive all that God has done to change our life. Here is where we read the famous verse: "It is a fearful thing to fall into the hands of the living God." We are to "live by faith" and know that God will punish backsliders.

Chapter 11 is the famous chapter on "faith". There are times when I listen to people and am convinced that they are sure that they 'know' what it says and, when they read it, they see what they have been told to see and not what it really says. As the Bible says in some places: "Selah" ('Think about it!').

True Biblical "faith" is an action verb which produces "works". If people really read what this chapter says then they will see that every person mentioned here did act. In addition, we are judged by our "works" because our "works" are the evidence of true Biblical "faith". [James 2](#) talks about "faith without works", but that is not true Biblical "faith", as even [James 2](#) explains. The definition from our chapter is: "Now faith is the substance of things hoped for, the evidence of things not seen". As I explain to Bible Students and others, "evidence" is something that is used in court and can be separated from the person presenting it so that it can be examined independent of that person. What is in your head and in your heart can not be separated from you. That is a "belief", and not true Biblical "faith". In addition, something that has "substance" can be sensed with our physical senses. Another person can not sense what is in your head and in your heart. Thus, what [James 2](#) calls "faith without works" is in fact only a "belief" and does not match what is truly reported within our chapter.

Please prayerfully read what this chapter truly says about true Biblical "faith".

PS: [Hebrews 11:6](#) is the verse that God used to start me on this Study and the creation of this web site. It has the promise that "God...is a rewarder of them that diligently seek him". I started by "seeking" God by studying through every book in the New Testament (at least 24 times each book) to find how the Bible truly uses the various roles of the Son of God. The result is in the [Lord Jesus Christ](#) Study on this site. The rest of this site came after that because God rewarded me by showing me how to interpret His Word so that there are **NO** conflicts. While many people believe this, neither I nor anyone that I know of has provided the "proof" required by God to back up such a belief. True "proof" requires proving a thing to be true in every circumstance. Since all claims of '*error in the Bible*' are based upon claims about the New Testament, with God's help I will finish this Study for the entire New Testament and "prove" that there are **NO** '*errors in the Bible*' but that all such claimed '*errors*' are due to men refusing to use God's way to interpret the Bible while they use the way of men. ("There is a way which seemeth right unto a man, but the end thereof are the ways of death." [Proverbs 14:12](#); [Proverbs 16:25](#))

Chapter 12 starts with: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us". It continues from there but we are reminded that when we start to think that our circumstances are hard and that we are not receiving the help which we think we deserve, we have all of these "witnesses" who had worse circumstances and less help and yet were faithful. We are also told how to be faithful when we are told to "lay aside" what will hinder us and to concentrate on running "the race". Further, if this was not enough, our first sentence then reminds us of "Jesus" and all He did and of His motivation. "Jesus" is our main example for how to live in the flesh using the power of the Holy Ghost.

With this basis, our chapter tells us that our circumstances aren't as bad as we imagine them to be. In addition, what we think is bad may be "the chastening of the Lord" which is designed to help us. From this admonition to fix our attitude we are told to worship God ("Wherefore lift up the hands"), seek God's healing, and do right by other people. We are also warned against "bitterness" and becoming like Esau. We are also reminded that we have a better deal than people in the Old Testament and since they did not escape punishment then we also will not escape punishment for sin. With these admonishments, we are told, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."

In our final chapter we are told how to apply, in our daily life, what has been told to us. First, we are to treat others right. Then we are to keep our doctrine and service to God right. Then we are to keep our eyes on the heavenly goal and remember that we are here to represent God, not to fight for things of this world. Finally, we are to encourage the brethren.

If you look at the summary of each chapter above you should see a logical progression that supports the summary of this epistle provided at the start of this section. That Summary supports the two-sentence theme for this epistle found at the start of this Study. Below you will find the summary of each sentence followed by the summary of that chapter and you will be able to see that the chapter summary is derived

from the sentence summaries. If you follow the link provided for each sentence summary, you will find a detailed note which deals with each sentence in the context which it is found in, the sentence structure based upon consistent Biblical usage of punctuation, word studies which show how the word definitions come from the Biblical usage of those words. Also, you will find links to other Studies, where appropriate. The combination shows that the Bible is consistent in its message from the theme of an epistle down to every word and punctuation mark used within it. It is also consistent across the Bible in the usage of words, punctuation, messages and more. There are **NO** conflicts within the Bible if we use God's way to understand God's Word.

Please see these Doctrinal Studies which reference this epistle. The doctrines explained are based upon, or related to, truths found in this epistle. Please see: [godly Financial Principals](#); [Jesus Used the Power of the Holy Ghost](#); [What Did Jesus Do?](#); [Significant Gospel Events](#); [Significant New Testament Events](#); [Relational Prepositions Study](#); [John the Baptist](#). (As the last Old Testament prophet, some of his doctrine is explained in Hebrews.)

In addition, please also see the following Messages which rely upon the doctrine of this epistle: [True Biblical Assurance](#); [Basic doctrine of Baptism](#); [Hebrews 2:1-5](#); [Jesus](#); [Spiritual Maturity Levels according to the Bible](#); [Stewards Must Act](#) and [Why be Loyal to Church](#).

Chapter 1 Summary:

Chapter Theme: God's "Son" is greater than all other beings except God the Father.

As a result of this truth, we are told to not listen to anyone who disagrees with God's "Son". God's "Son" has "obtained a more excellent name than they". (The Biblical doctrine associated with the word "name" is: 'power and authority'.) He has a better position since He is seated "on the right hand of the Majesty on high". He has a better relationship being called "Son", which no angel has been called. He has more power since He is the Creator. He has more authority because where God used angels as His messengers in the past, God the Father has replaced them and "hath in these last days spoken unto us by his Son". Further, God the Father "saith, And let all the angels of God worship him" and "Thy throne, of God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom". Notice that God the Father called His Son "God".

1. **C1-S1**: God made His Son greater than any other beings except God the Father.
 - a. The word "God" means: 'The most powerful being Who exists anywhere'. No other being can challenge His authority and power. Therefore, no other being can challenge His word.
 - b. The word "sundry" means: 'many and diverse'. God delivered His message several times and in many different ways so that no one can claim that God did not make Himself clear ("who at sundry times and in divers manners").
 - c. The phrase "spake in time past unto the fathers by the prophets" means: 'God used His "prophets" to tell the religious leaders what God wanted them to know and do'. In the Old Testament there were three ordained positions of: "prophet", "priest" and "king". While some men had two of these offices, only "Jesus" has ever been given all three offices. In addition, many preachers of today claim that they have the office of "prophet". However, like the "priests" of the Old Testament, they teach religious doctrine and God does not use them to reveal Biblical truth which has been forgotten. As in the Old Testament, a true "prophet", of today, reveals truth in "the word of God" which is not a new revelation but is a forgotten truth.
 - d. The phrase "Hath in these last days spoken unto us by his Son" means: 'What the "Son of God" said came from God the Father'. We find "This is my beloved Son", said about "Jesus", in: [Matthew 3:17](#); [Matthew 17:5](#); [Mark 1:11](#); [Mark 9:7](#); [Luke 3:22](#); [Luke 9:35](#) and [2Peter 1:17](#). We find "hear ye him", said about "Jesus", in: [Matthew 17:5](#) and [John 10:20](#). Thus, this phrase is supported by several other Bible references.
 - e. The phrase "whom he hath appointed heir of all things" is doctrinal truth which is also found in: [Galatians 3:29](#). [Hebrews 6:17-29](#). In addition, the references from The Treasury of Scripture Knowledge, in the Detailed Study, has many more Bible references for this truth.
 - f. The phrase "by whom also he made the worlds" means: 'God the Father had the plan and Power, God the Son directed God the Holy Spirit to create all of this physical reality'. We find the word "Creator" in: [Ecclesiastes 12:1](#); [Isaiah 40:28](#); [Isaiah 43:15](#); [Romans 1:25](#); [1Peter 4:19](#). We also find this doctrine in [John 1:3](#). In addition, the references from The Treasury of Scripture Knowledge, in the Detailed Study, has many more Bible references for this truth.
 - g. The phrase "Who being the brightness of his glory" means: 'All of the glory of God the Father was displayed in "Jesus" at the Mount of Transfiguration'.
 - h. The phrase "and the express image of his person" means: "'God the Son" shows us the character of God the Father, which is meant by "image of his person". The word "express" means: "'God the Son" shows us what God the Father wanted us to know about Him'.

- i. The phrase "and upholding all things by the word of his power" means: "God the Son" has the power which is used to keep all of creation together'. ([Matthew 28:18](#)).
 - j. The phrase "when he had by himself purged our sins" means: "God the Son" is Who personally completely removed "our sins", and not just the penalty for "our sins".
 - k. The phrase "sat down on the right hand of the Majesty on high" means: "God the Son" is more powerful than any other being except God the Father and He is Who does everything that God the Father wants done because He is "on the right hand of the Majesty on high".
 - l. The phrase "Being made so much better than the angels" means: "God the Son" is better than any other being except God the Father. Therefore, what He says is what is done and no other being can oppose Him'.
 - m. The phrase "as he hath by inheritance obtained a more excellent name than they". In the Bible, the word "name" means: 'the power and authority represented by the name'. The "Lord Jesus Christ" has more power and authority than any other being except God the Father. (The phrase "a more excellent" means: 'greater'.)
2. [C1-S2](#): No angel has received the same recognition and glory from God.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. That is why our "Lord Jesus Christ" is greater than any angel.
 - b. The phrase "unto which of the angels said he at any time" gives us the comparison which proves the claim made in the prior sentence ' . . .
 - c. The phrase "Thou art my Son, this day have I begotten thee?" is a quote of [Psalms 2:7](#) and is also referenced in [Acts 13:33](#).
3. [C1-S3](#): God has not given His character to any other like He gave it to His Son.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The word "again" means: 'This is another quote of scripture'.
 - c. The phrase "I will be to him a Father, and he shall be to me a Son" is a reference to: [2Samuel 7:14](#); [1Chronicles 17:13](#); [1Chronicles 22:10](#); [1Chronicles 28:6](#); [Psalms 89:26-27](#).
4. [C1-S4](#): God commanded angels to worship Him.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The word "again" means: 'This is another quote of scripture'.
 - c. The phrase "when he bringeth in the first begotten into the world" tells us when this worship started.
 - d. The phrase "he (God the Father) saith, And let all the angels of God worship him (Jesus Christ)" is a reference to: [Luke 2:9-14](#); [1Peter 3:22](#); [Revelation 5:9-12](#).
5. [C1-S5](#): Angels are far greater than us.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "of the angels he saith" means: 'This is the being that God is speaking about'.
 - c. The phrase "Who maketh his angels spirits, and his ministers a flame of fire" is a quote from [Psalms 104:4](#).

- d. We also find this doctrine in [John 1:3](#). In addition, the references from The Treasury of Scripture Knowledge, in the Detailed Study, has many more Bible references for this truth.
6. [C1-S6](#): God's Son reigns over all beings "for ever and ever".
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - The phrase "unto the Son he saith" means: 'God the Father said this sentence to the "Son of God"'. This sentence quotes [Psalms 103:19-22](#) (for the throne) and [Psalms 110:2](#) (for the sceptre).
 - The phrase "Thy throne" means: 'This sentence is speaking about "Son of God" ruling and reigning'. This will not be just this physical Earth for 1,000 years but also the "new heaven and new earth" ([Isaiah 65:17](#); [Isaiah 66:22](#); [2Peter 3:13](#); [Revelation 21:1](#)).
 - The phrase "O God" means: 'God the Father is recognizing that the "Lord Jesus Christ" is God'. As written in the prior sentence, no being in creation has the power or authority to challenge Him.
 - The phrase "is for ever and ever" means: 'His rule will never end'.
 - The phrase "a sceptre of righteousness is the sceptre of thy kingdom" means: 'This is the type of rule that He will give'. The word "sceptre" means: 'As a symbol of authority, the use of the sceptre originated in the idea that the ruler was as a shepherd of his people'. The word "righteousness" means: 'doing the right thing at the right time and doing it the right way and for the right reason'.
7. [C1-S7](#): God's Son "hast loved righteousness, and hated iniquity" more than any other being. The word "hast" means: 'this is a lifestyle doing'.
- In the phrase "Thou hast loved righteousness", the word "righteousness" means: 'doing the right thing at the right time and doing it the right way and for the right reason'. This phrase means that the "Lord Jesus Christ" always does "righteousness".
 - The word "and" means that the following phrase is added to the prior phrase. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "and hated iniquity" means that the "Lord Jesus Christ" always 'hates lifestyle sins'.
 - The phrase "therefore God, even thy God" means: 'There can be absolutely no doubt that this is God the Father'. When "the word of God" has something literally written twice, it is part of the law of God which will be used to judge us.
 - The phrase "hath anointed thee with the oil of gladness above thy fellows" means: 'Not only will the "Lord Jesus Christ" have more "gladness" literally than anyone else, but others will sense it like we sense oil of perfume on people'.
8. [C1-S8](#): God's Son will outlast Creation.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God. This truth also applies to the other "and" found within this sentence.
 - The phrase "Thou, Lord" means: 'The "Lord Jesus Christ" personally did the things of this sentence and the truths of this sentence are applied to Him personally' for other titles which help us to understand Him.
 - The phrase "in the beginning hast laid the foundation of the earth" means: 'The "Lord Jesus Christ" is the Creator'. Please see the Doctrinal Study called [Significant Gospel Events](#) for the section called: [Minor Titles of the Son of God](#).
 - The phrase "and the heavens are the works of thine hands" means: 'Not only did He create this world but He created all of the planets and stars and everything in the physical reality'.

- e. The phrase "They shall perish; but thou remainest" is giving us a contrast between this physical reality which is limited by time and the "Lord Jesus Christ" Who is eternal.
 - f. The phrase "and they all shall wax old as doth a garment" means: 'Everything in the physical reality gets old over time'.
 - g. The phrase "And as a vesture shalt thou fold them up" means: 'This physical reality will be replaced'.
 - h. The phrase "and they shall be changed: but thou art the same" is giving us a comparison of the basic nature of creation to the basic nature of the "Lord Jesus Christ".
 - i. The phrase "and thy years shall not fail" means: 'The "Lord Jesus Christ" will never die'.
9. **C1-S9**: No angel has received the reward given to God's Son.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "to which of the angels said he at any times" identifies the beings which this sentence is to be applied to.
 - c. The phrase "Sit on my right hand" means: 'No angel received the position of power and authority given to the "Lord Jesus Christ"'.
 - d. The phrase "until I make thine enemies thy footstool?" means: 'God the Father is Who will defeat all of the enemies'. Foolish religions claim that their god is greater than the "Lord Jesus Christ", but no being can defeat God the Father.
10. **C1-S10**: Angels are God's "ministers".
- a. The phrase "Are they not all ministering spirits" means: 'The angels are all servants ("ministering spirits")'.
 - b. The phrase "sent forth to minister for them who shall be heirs of salvation?" means: 'The angels are to serve the saved, not rule over them'.
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Chapter 2 Summary:

Chapter Theme: “Jesus“ is able to succour them that are tempted.

The theme of this chapter is in the last sentence where we were told that Jesus is able to “succour” us because of His experience as a man. The first sentence of our chapter starts with “Therefore”, which means we are to do what this chapter tells us because of what we were told in the prior chapter. That is: the last chapter proved that we have the most powerful being is all of existence, short of God the Father, Who became man and understands our infirmities and is willing and able to “succour” us. No other being can do anything to us unless He allows it. With this powerful of an ally, we have no excuse for failure.

Our chapter starts out by telling us that since God the Father raised “Jesus” above all other beings (except for God the Father), then “we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip”. The author then reminds us of the consequences in the past which people received when they “let slip” the commandments of God and disobeyed.

Our chapter quotes Psalms to remind us of the great differences between God and us. We are to be honored that God considers us and we are to do all we can to obey Him because of that. Since God has His Son become human and made Him “the captain of (our) salvation” for the express purpose that He would “bring many sons unto glory”, we are to obey and let Him do this for us.

The author reminds us that God used angels to send messages to men, but angels are not like us and do not understand our weaknesses nor do they understand how difficult it might be for us to obey. However, since the Son of God set aside His personal power and became a weak human being, He does understand our weaknesses and the limits of our abilities. Since He went to all of this effort to understand what we are going through, we need to recognize His understanding and accept that when He tells us to do something it is something we can do. Thus, we should understand the conclusion of this chapter which is: “For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

Please also see the Message called: [Hebrews 2:1-5](#). That Message gives a more detailed explanation of how the first five (5) verses fit together, in context, to deliver the message that God wants us to receive.

1. [C2-S1](#): Hold onto truth to avoid losing it.
 - a. The word “Therefore” means: ‘what follows the “therefore” is a future result that is based upon what came before the “therefore” and only seen “there”’. That is, we are to obey the commandments of this sentence and of this chapter based upon the doctrinal truths which were given in the prior chapter.
 - b. The word “earnest” means: ‘Ardent in the pursuit of an object; eager to obtain; having a longing desire; warmly engaged or incited’. The phrase: “we ought to give the more earnest heed to the things which we have heard”. The word “heed” means: ‘To mind or regard with care and take proper action because of a warning’. The phrase “we ought to give the more earnest heed to the things which we have heard” means: ‘We need to work hard to understand and obey the lessons from scripture’.
 - c. The phrase “lest at any time we should let them slip” means: ‘This is the consequence of disobedience’. Our human nature actively fights against the things of God. Therefore, unless we actively pay attention and obey “to the things which we have heard”, our human nature will make us forget them and disobey them.
2. [C2-S2](#): Based upon history, we will be punished for failing this task.
 - a. Our sentence starts with the word “For”, which means that it is giving us the reason why the prior sentence is true.
 - b. The word “If” makes this a conditional sentence. All who fulfill the condition receive the result and none who fails to fulfill the condition receives the result.

- c. The phrase "if the word spoken by angels was stedfast" means: 'The messages delivered by angels were always reliable'. We are told about angels dealing with Lot and with different prophets. We are also told that prophets received "the word of the Lord", but often are not told how. Therefore, while God sometimes talked to His prophets in visions and dreams, God could also have used angels, at times, to deliver His word.
 - d. The phrase "and every transgression and disobedience received a just recompence of reward" means: 'All throughout the Old Testament we see that deliberate disobedience by God's people was punished if they did not repent after receiving mercy'.
 - e. The phrase "How shall we escape, if we neglect so great salvation" means: 'How can you believe that God will treat you differently?'. God "does not change" and God is "no respecter of persons". Therefore, there is no basis for this foolish belief.
 - f. The phrase "which at the first began to be spoken by the Lord" means: 'It is "the Lord" Who promised salvation'. We can not find a more reliable source of a promise.
 - g. The phrase "and was confirmed unto us by them that heard him" means: 'We also have the testimony of Godly people'.
 - h. The phrase "God also bearing them witness" means: 'The testimony of Godly people was supported by evidence from God of His approval'.
 - i. The phrase "both with signs and wonders, and with divers miracles" means: 'These are the evidences from God of His approval'.
 - j. The phrase "and gifts of the Holy Ghost" means: 'God's "Holy Ghost" works through the lives of Godly people in an ongoing basis'.
 - k. The phrase "according to his own will?" means: 'We receive these things so that we can do God's will and God determines who receives each of the things mentioned in this sentence'.
3. **C2-S3:** Angels were not given the rule of this world.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "unto the angels hath he not put in subjection the world to come" means: 'Angels will not rule "the new heaven and new earth", but the "Lord Jesus Christ" will'. Therefore, the angels do not have the same level of authority.
 - c. The phrase "whereof we speak" means: 'The "word of God" tells us about "the new heaven and new earth"'
4. **C2-S4:** Yet man is far below God.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "one in a certain place testified, saying" tells us that this sentence, and the next two sentences, are a quote of [Psalms 84:4-5](#).
 - c. The phrase "What is man, that thou art mindful of him?" means: 'This phrase is posed as a question but testifies that man has nothing of value which should cause God to notice him'.
5. **C2-S5:** Man should be beneath God's notice. This sentence, and the prior sentence, and the next sentence, are a quote of [Psalms 84:4-5](#).
- a. The word "or" connects this sentence to the prior sentence and gives us an alternative to consider. Both sentences tell us that man is so far below God that it is incomprehensible why God even considers man.
 - b. The phrase "or the son of man" This sentence uses a lower-case "son", which means: 'a human son'. This is opposed to the phrase "Son of God", which the Bible always capitalizes.
 - c. The phrase "that thou visitest him?" means: 'God wants to have fellowship with man and the psalmists writes that even just a visit is beyond comprehension'.
6. **C2-S6:** Yet God lifted up man. This sentence, and the prior two sentences, are a quote of [Psalms 84:4-5](#).
- a. The word "Thou" means: 'you personally'. The word "madest" means: 'God made and continues to make the same way'. The phrase "Thou madest him a little lower than

- the angels” means: 'God personally continues to make all men to have less power and authority than angels have'.
- b. The phrase "thou crownedst him with glory and honour" means: 'God personally continues to give men "glory and honour"'.
 - c. The phrase "and didst set him over the works of thy hands" means: 'God personally continues to give men power and authority over all of this physical reality'.
 - d. The phrase "Thou hast put all things in subjection under his feet" means: 'God personally made all of creation subject to man'.
7. **C2-S7:** God's "Son" is made ruler of "the world to come".
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "in that he put all in subjection under him, he left nothing that is not put under him" repeats the prior sentence, using different words, just in case someone misunderstood the prior sentence.
8. **C2-S8:** Some creatures don't obey God's "Son" yet.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "now we see not yet all things put under him" means: 'Even though God has declared that the prior sentence will be true, we do not see it yet'.
9. **C2-S9:** Jesus was made a man to die for all men. Jesus is our example of how God the Father will treat all true "sons of God".
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "we see Jesus" means: 'He is our God given example'.
 - c. The phrase "who was made a little lower than the angels for the suffering of death" means: "'Jesus" had to set aside His power and authority as God so that He could be made a literal physical man "for the suffering of death". He could not die while He kept His power as "the Resurrection"'.
 - d. The phrase "crowned with glory and honour" means: "'Jesus" was rewarded for obeying God the Father and He is our example of the rewards which we can expect to also receive'.
 - e. The phrase "that he by the grace of God should taste death for every man" means: 'He paid the price for the sins of "every man"'.
 10. **C2-S10:** Therefore, Jesus is our captain of salvation. Even "Jesus" had to experience "suffering" so that He could completely understand us and represent us before God the Father. This truth is explained more in the next sentence.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "it became him" means: "'Jesus" received understanding through His experience'.
 - c. The phrase "for whom are all things" means: 'Everything that was made was made for His pleasure'.
 - d. The phrase "and by whom are all things" means: 'He made everything as the "Creator"'.
 - e. The phrase "in bringing many sons unto glory" means: 'He suffered like He did in order to change us into true "sons" and then bring us "unto glory"'.
 - f. The phrase "to make the captain of their salvation perfect through sufferings" means: "'Jesus" became our "captain of salvation" because He experienced the things which we experience'. Please see the Doctrinal Study called [Significant Gospel Events](#) for the section called: Minor Titles of the Son of God
11. **C2-S11:** Jesus is not ashamed to be identified with the sanctified. This is a direct quote of [Psalms 22:22,25](#). The Detailed Study has more on this sentence.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "both he that sanctifieth and they who are sanctified are all of one" means: 'We are to have the same character, goals and desires as "Jesus"'.

- c. The phrase "for which cause he is not ashamed to call them brethren" means: "Jesus" is not ashamed of those who accept His character but is ashamed of saved people who refuse to accept His character'.
 - d. The phrase "Saying" means: 'Here is His message and example of the message we are to have'.
 - e. The phrase "I will declare thy name unto my brethren" means: 'He is a public witness for God and the truth of God'.
 - f. The phrase "in the midst of the church will I sing praise unto thee" means: 'He is faithful in church worship'.
12. **C2-S12:** Jesus put His trust in God the Father.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "And again, I will put my trust in him" means: 'This is another quote ("again") from scripture'. The references from The Treasury of Scripture Knowledge, in the Detailed Study, has many more Bible references for this truth. This is referencing "Jesus" putting His trust in God the Father while He suffered and died for our sins. Again, He is our example and we are to trust God the Father like He did.
13. **C2-S13:** The sanctified are the "children which God hath given" to Jesus.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "again, Behold I and the children which God hath given me" means: 'This is another quote ("again") from scripture'. The references from The Treasury of Scripture Knowledge, in the Detailed Study, has many more Bible references for this truth. This is referencing "Jesus" teaching His children to be like Him. Again, He is our example and we are to obey God the Father like He did.
14. **C2-S14:** Jesus became human like us to "destroy him that had the power of death".
- a. The phrase "Forasmuch then as the children are partakers of flesh and blood" means: "Jesus" considered the main source of our weakness, which is our flesh'.
 - b. The phrase "he also himself likewise took part of the same" means: "Jesus" took on the same form of weakness in order to be like us'.
 - c. The phrase "that through death he might destroy him that had the power of death" means: "Jesus" did what was necessary to free us from fear'.
 - d. The phrase "that is, the devil" means: 'Satan had "the power of death" before "Jesus" defeated him'. In [Revelation 1:18](#), "Jesus" says: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death". "Jesus" took this power away from Satan when "Jesus" defeated Satan.
 - e. The phrase "And deliver them who through fear of death were all their lifetime subject to bondage" means: "Jesus" made it s that the saved never have to be in "bondage" again'.
15. **C2-S15:** Jesus did not become an angel but became a man.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "For verily he took not on him the nature of angels" means: "Jesus" did not take the nature of the stronger and greater being'.
 - c. The phrase "but he took on him the seed of Abraham" means: "Jesus" took our nature so that He would be like us'.
16. **C2-S16:** Jesus did this to "be a merciful and faithful high priest".
- a. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.

- b. The phrase "in all things it behoved him to be made like unto his brethren" means: 'It is important that people understand that "Jesus" was completely human'.
 - c. The phrase "that he might be a merciful and faithful high priest in things pertaining to God" means: 'This is why'. "Jesus" could not truly represent us unless He was like us and understood all of our weaknesses and temptations.
 - d. The phrase "to make reconciliation for the sins of the people" means: 'One of the main jobs of "Jesus", at this time, is to bring us back into fellowship ("make reconciliation") with God'.
17. C2-S17: Jesus is able to "succour" us because of His experience as a man.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The word "succour" means: 'Literally, to run to, or run to support; hence, to help or relieve when in difficulty, want or distress; to assist and deliver from suffering; as, to succor a besieged city; to succor prisoner'. This is what "Jesus" does for the saved who are also serving.
 - c. The phrase "in that he himself hath suffered being tempted" means: "'Jesus" suffered the same things which we experience'.
 - d. The phrase "he is able to succour them that are tempted" means: 'Because of His personal experience, He can help us with our temptations'.
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Chapter 3 Summary:

Chapter Theme: "Christ" is much greater than Moses.

In this chapter, the author tells us about "the Apostle and High Priest of our profession, Christ Jesus". Here, we are told that "Christ" is much greater than Moses. Therefore, our relationship with God the Father, through God the Son, is much greater than keeping religious rules such as the Mosaic Law or things spoken by angels. God the Father brought severe judgment upon people who disobeyed the angels and who disobeyed the Mosaic Law. Therefore, since we have a greater relationship with God the Father through our "Apostle and High Priest of our profession, Christ Jesus", we should "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God". That is, since we have a better relationship which is based upon "faith", we should be careful to maintain our "faith" and not let anything interfere with it.

In this chapter, we are warned against "unbelief" because of how God dealt with it in the past and our chapter tells us how He still deals with it. Later, we will be told to "live by faith" and "faith" requires going beyond just getting rid of "unbelief". However, you can not have "faith" until after you get rid of "unbelief". Therefore, the author presents this step before going unto the next step.

1. **C3-S1:** "consider the Apostle and High Priest of our profession, Christ Jesus".
 - a. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - b. The phrase "holy brethren" means: 'Saved and serving people who live a holy life'.
 - c. The phrase "partakers of the heavenly calling" means: 'These people are taking part in the blessings which come from the life they live and from their answering the "calling" from God'. (Please also see the Messages called; **Call Upon The Lord** and **Called to be Saints**.)
 - d. The phrase "consider the Apostle and High Priest of our profession" means: "Christ Jesus" is the source of all of their doctrine and He represents these people before God the Father for all of their requests and for any sin that Satan accuses them of'. (Please see the Doctrinal Study called **Significant Gospel Events** for the section called: **Minor Titles of the Son of God**).
 - e. The phrase "Christ Jesus" means: 'He is available to fulfill these roles for all saved but only does so for saved people who have spiritually matured enough to work for God's kingdom'.
 - f. The phrase "Who was faithful to him that appointed him" means: "Christ Jesus" is "faithful" to get His children to obey God the Father'.
 - g. The phrase "as also Moses was faithful in all his house" means: 'We can use what scripture reports about Moses for an example of how "Christ Jesus" is "faithful" to God the Father'. In **Deuteronomy 18:15** and **Deuteronomy 18:18**, Moses prophesied: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken". In **Hebrews 3:1-2**, we are told that "Christ Jesus" fulfilled this promise. (Please see the Doctrinal Study called **Significant Events in the New Testament** for the section called: **Prophecy Fulfilled**).
2. **C3-S2:** He is "worthy of more glory than Moses".
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "this man was counted worthy of more glory than Moses" means: 'The author is reminding us that "Christ Jesus" lived as a literal physical man during the time of the Gospels'. He started His church during the time of the Gospels and He did what was necessary to build it to continue until His return.

- c. The phrase "in as much as he who hath builded the house hath more honour than the house" means: 'Why the prior phrase is true'. This sentence is explained more in the following sentences.
3. **C3-S3:** The difference between God and man.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "every house is builded by some man" means: 'literal physical buildings'.
 - c. The phrase "but he that built all things is God" means: 'All things, both physical and spiritual'.
4. **C3-S4:** "Christ" is the builder and greater than a servant.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "Moses verily was faithful in all his house" means: 'this is the testimony of Moses'.
 - c. The phrase "as a servant" means: 'Even with this testimony, Moses was still just a servant of God'.
 - d. The phrase "for a testimony of those things which were to be spoken after" means: 'This is why Moses had this testimony'. His testimony was a form of prophet for how "Christ Jesus" would act. (Please see the prior note which prophesied "a Prophet...like unto me").
 - e. The phrase "But Christ as a son over his own house" means: "'Christ' has a different relationship and role than Moses had'. "Christ", as a "Son", inherits, among other differences, where a servant does not inherit.
 - f. The phrase "whose house are we" means: 'Our physical bodies are supposed to be the abiding place of God'. However, the next phrase limits who fulfills this design of God.
 - g. The word "if" makes the following phrase a conditional phrase. The prior phrase only applies to those saved people who fulfil the following condition.
 - h. The phrase "we hold fast the confidence and the rejoicing of the hope firm unto the end" means: 'This is the requirement for us (our body) to be considered to be a "house of God"'. Our life must display our "confidence" in the promises of God and we must be continuously "rejoicing" in our relationship with God if we want to personally have a testimony that God abides in us.
5. **C3-S5:** Tells us to be careful to not have "an evil heart of unbelief" that rejects God's Son to follow religious leaders. This sentence has a large included section. The included section has three (3) separate sentences. (What is between parenthesis, in the "word of God", is the included section.) Since these sentences are included, they are part of the original message given in the outer sentence. Proper interpretation is 'Message-to-Message and not what devil motivated men claim which is different'. When this sentence was interpreted into English from the original Greek, the interpreters added the included section in order to keep the same message since a verse-to-verse or a word-to-word interpretation would not deliver the same message and would result to doctrinal error. With that in mind, we can look at the outer sentence and then add in the included sentences and see how they increase our understanding. The outer sentence says:
 - a. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - b. The phrase "Take heed" means: 'To mind or regard with care and take proper action because of a warning'. Please notice that, without the included section, many people would consider this to be just the opinion of the author and would disregard the warning.
 - c. The phrase "brethren" means: 'The saved people who are also serving'. Saved people who are carnal and not serving God will disregard this warning like they disregard

- other warnings. Saved people who truly pay attention to warnings in "the word of God" are also serving because the two actions are directly linked.
- d. The phrase "lest there be in any of you an evil heart of unbelief" means: 'This is what causes people to disregard warnings'. Our "heart" is defined as: 'The short-term way we think (mind), the way we emotionally respond to circumstances (emotions), and the method we use to make decisions (will)'. Our "natural heart" (an "evil heart") always leads us into sin.
 - e. The phrase "in departing from the living God" means: 'We leave our ongoing personal relationship with God by refusing to fulfill our responsibilities in the relationship'. God said: "I will never leave thee, nor forsake thee" (See references for [Hebrews 13:5](#).) However, as our sentence says, we can leave Him. And, if we do that, we lose all of the blessings from the relationship.
 - f. With that outer sentence considered, we see that God's people can, and have, and still do, leave their ongoing personal relationship with God. We also see that the included section reminds us of historical facts which should convince people to fulfill their responsibilities and that, without the included section, many of God's people would ignore the message of the outer sentence. Therefore, the included section is a critical part of the message delivered by the author and that message was in the original language, but would be dropped by using wrong methods of interpretation. The included section tells us:
 - g. The phrase "(as the Holy Ghost saith" means: 'This warning comes directly from God and is not the opinion of the author'. Therefore, ignoring the warning is rejecting a message from God and will result in punishment similar to what we read in this sentence.
 - h. The word "if" makes the following phrase a conditional phrase. The prior phrase only applies to those saved people who fulfil the following condition.
 - i. The phrase "To day if ye will hear his voice" means: 'Pay attention to the warnings soon as you hear, or read, it'. Any saved person who chooses to ignore, or put off, paying attention to the warning is refusing to "hear his (God's) voice". This is the first of seven times that this phrase is used in this epistle. We find this phrase in: [Hebrews 3:7](#); [Hebrews 3:13](#); [Hebrews 3:15](#); [Hebrews 4:7](#); [Hebrews 5:5](#); [Hebrews 13:8](#).
 - j. The phrase "Harden not your hearts" means: 'Don't close your mind, your will and your emotions to God so that you choose to ignore the message from God'.
 - k. The phrase "as in the provocation, in the day of temptation in the wilderness" is a reference to the forty (40) years that God's people wandered in the wilderness and God killed every member of the generation which refused to go into the promised land, except Caleb and Joshua. God had promised to fight for them and Caleb and Joshua were the only adult Jews who believed God's promise. The rest saw only their own inadequacy to do God's job and refused to believe that God would keep His promise to fight for them.
 - l. The phrase "When your fathers tempted me" means: 'Their refusal to believe God, effectively, called God a liar. That "tempted" God to kill them immediately'. Instead of doing that, God gave them a warning and only killed them after they repeated their act of unbelief while they wandered in the wilderness.
 - m. The phrase "proved me" is added to the prior phrase. 'They made God "prove" that He really would kill them over their sin'.
 - n. The phrase "and saw my works forty years" means: 'God worked many miracles while they wandered and, still, they refused to believe God's promises'.
 - o. The phrase "Wherefore I was grieved with that generation" means: 'God was grieved because God's children refused to believe God's word even after He gave them miracles to prove that He would do as He said'.
 - p. The phrase "and said" means: God added the next phrase after God's children kept refusing to believe God.
 - q. The phrase "They do alway err in their heart; and they have not known my ways" means: 'When God's people refuse to learn and remember God's "ways", they "do

- always err in their heart". It is not a lack of information nor is it a lack of mental ability. It is a "heart" problem.
- r. The phrase "So I swear in my wrath, They shall not enter into my rest.)" means: 'God swore that He would not provide for them, nor protect them, because they refused to turn their "heart" towards true "faith" in God'.
6. **C3-S6:** Beware of "the deceitfulness of sin".
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. Here we are told to not act like those Jews and we are told how to act instead.
 - b. The phrase "exhort one another daily" means: 'Encourage each other to serve God with a right attitude'.
 - c. The phrase "while it is called To day" means: 'Do it now and don't put it off'. This is the second of seven times that this phrase is used in this epistle.
 - d. The phrase "lest any of you be hardened through the deceitfulness of sin" means: 'This will happen if we do not obey the commandment of this sentence'. Notice that "sin" will "deceive" ('cause us to believe that a lie is truth') us. And, after we hold onto our "sin" and "deceit", we will "harden our heart" and make it almost impossible for God to get us to accept the truth.
 7. **C3-S7:** We must continue with "Christ".
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "we are made partakers of Christ" means: 'We can receive the promised blessing which only come through "Christ"'.
 - c. The word "if" makes the following phrase a conditional phrase. The prior phrase only applies to those saved people who fulfil the following condition.
 - d. The phrase "if we hold the beginning of our confidence stedfast unto the end" means: 'This is the requirement for receiving these blessings'. There are lots of people who claim that they keep 'backsliding'. As one preacher said: *You must fore-slide before you can backslide. Most people who claim that they keep backsliding never truly received God's salvation and they only keep showing their true nature*'. Regardless of what people claim, if they are not "stedfast" in their God-caused changed life, they can not expect God to give them these blessings.
 - e. The phrase "While it is said" means: 'Base your claims on what scripture truly says'.
 - f. The phrase "To day if ye will hear his voice" means: 'Do it now and don't put it off'. This is the third of seven times that this phrase is used in this epistle.
 - g. The phrase "harden not your hearts, as in the provocation" means: 'Don't do what God's children did when they caused God to kill them'. As the context shows, this is a reference to the forty (40) years that the Jews wandered in the wilderness because they refused to believe the promise of God. God killed all of the adults of that generation except Caleb and Joshua.
 8. **C3-S8:** Some people who are with God's people do not belong to God.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. This sentence, and the rest of the chapter, explains why the author writes: "harden not your hearts, as in the provocation".
 - b. The phrase "some" means: 'Not everyone'. Joshua, Caleb, Moses and the next generation were excluded from this statement.
 - c. The phrase "when they had heard" means: 'These people heard the promises of God but refused to believe them'.
 - d. The phrase "did provoke" means: 'They said things to make Moses so mad that Moses lost his blessings'.
 - e. The phrase "howbeit not all that came out of Egypt by Moses" means: 'There were non-believing non-Jews. The Jews did not completely separate themselves and the others caused many Jews to be deceived and to believe lies from devils'.
 9. **C3-S9:** God was "grieved forty years" with His children who followed the unbelievers. This is a very important statement that most people fail to truly understand. God was not "grieved" at

lost people acting like they were lost. God was "grieved" at His people acting like they were lost.

- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "with whom was he grieved forty years?" means: 'This is asked as a question to cause the reader to really think about the true answer'
10. **C3-S10**: God killed His children who sinned. Our sentence says: "was it not with them that had sinned, whose carcasses fell in the wilderness?" We are told about God killing His children but are not told about God killing the lost. And, elsewhere we see God leaving the lost alive because His children did not obey God and remove the lost from their assembly.
11. **C3-S11**: God denied them His promises.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "to whom sware he that they should not enter into his rest" means: 'This is the reaction of God to His people who refuse to believe His promise and fulfill His requirements in order to receive His promise'.
 - c. The phrase "but to them that believed not?" means: 'Notice that this phrase only applies to people who have sworn to accept God as their God'.
12. **C3-S12**: "Unbelief" causes us to lose everything from God. Our sentence says: "So we see that they could not enter in because of unbelief". This is the conclusion of the entire chapter.
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Chapter 4 Summary:

Chapter Theme: God's "rest".

Our chapter starts with the phrase, "Let us therefore". This tells us that Chapter 4 is a future result which we are to produce based upon what was said in the prior chapter and in all that came before this within our epistle. (That is the meaning of the word "therefore".) As we see in several other epistles, each chapter is dependent upon the prior and we can not get a true interpretation while ignoring the context.

Our chapter talks about God's "rest" and many people misunderstand this chapter because they use the wrong definition for the word "rest". In "the word of God", "rest" means: 'Stop working to supply your own physical needs and trust God to supply them while you concentrate on doing the work required to build the kingdom of God'. We see this based upon [C4-S9](#).

Our prior chapter told us how we have a better "Apostle and High Priest" than what people had in the Old Testament. It reminded us of the judgment that God brought down upon people who acted in "unbelief" and warned us that we could expect the same and more if we acted in "unbelief" because God gave us a better relationship. With this as our basis, we can look at our chapter which explains that receiving God's promises (getting the "profit") requires our responding to the "gospel" with "faith". The response of true "faith" allows us to "enter into his (God's) rest", which is where we "cease from (our) own works". We must "labour therefore to enter into that rest" by doing the work God gives us while having "faith" that God will meet our physical needs. Our chapter ends with, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need". We must have "faith" that "Jesus the Son of God" will properly represent us and get what we need if we are busy doing the work of God.

1. [C4-S1](#): Be afraid of doing wrong so that you don't miss God's "rest".
 - a. The word "Therefore" means: 'what follows the "therefore" is a future result that is based upon what came before the "therefore" and only seen "there"'. That is, we are to obey the commandments of this sentence and of this chapter based upon the doctrinal truths which were given in the prior chapter.
 - b. The phrase "Let us therefore fear" means: 'Let us be positive that God will deny us His blessing if we do not fulfil His requirement to receive the blessing'.
 - c. The phrase "lest, a promise being left us of entering into his rest" means: 'we have a promise but we might not receive the promise'.
 - d. The phrase "any of you should seem to come short of it" means: 'We will not receive the promise if we do not fulfill the requirement'.
2. [C4-S2](#): The "gospel" does not profit if not mixed with "faith".
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "unto us was the gospel preached, as well as unto them" means: 'We were given God's good news just like they were'.
 - c. The phrase "but the word preached did not profit them" means: 'They did not respond properly'.
 - d. The phrase "not being mixed with faith in them that heard it" means: 'The proper response requires true Biblical "faith" as part of the response'.
3. [C4-S3](#): "Faith" is required to enter God's "rest"
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "we which have believed do enter into rest" means: 'God's "rest" is given to saved people who truly "believe"'.
 - c. The phrase "as he said" means: 'God told us the promise and the consequence of not fulfilling the requirement to receive the promise'. The original incident was recorded in [Numbers 14:20-38](#). We also see the same message, but slightly different

words, recorded in: [Psalms 95:11](#); [Isaiah 28:12](#) and [Jeremiah 6:16](#). Thus, we can see that our First Equivalent Section tells us '*We will enter into God's rest if we truly believe*' and those who do not truly "believe" can not enter God's "rest".

- d. The phrase "although the works were finished from the foundation of the world" means: 'God prepared His blessing before creation but will not give the blessing to people who refuse to fulfill His requirements'.
4. [C4-S4](#): God is found in His "rest".
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "he spake in a certain place of the seventh day on this wise" means that our sentence is referring to [Genesis 2:1-2](#); [Exodus 20:11](#) and [Exodus 31:17](#).
 - c. The phrase "And God did rest the seventh day from all his works" means: 'God set us an example to follow'.
5. [C4-S5](#): God's blessings are in His "rest".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "in this place again, If they shall enter into my rest" means: 'God gave the commandment but they misunderstood'. [Exodus 20:11](#) and [Exodus 31:17](#) report that God told His people that He rested on the seventh day and that they were to do the same. While they obeyed physically, and even added to God's requirement in the physical sense, they completely missed the spiritual meaning.
6. [C4-S6](#): God's "rest" is available to us today.
 - a. The word "Therefore" means: 'what follows the "therefore" is a future result that is based upon what came before the "therefore" and only seen "there"'. That is, the doctrine found in this sentence is based upon the truths found earlier in this chapter. In addition, the word "seeing" is often used symbolically for 'understanding' and, that is the meaning given to the word in this sentence. Therefore, the phrase "Seeing therefore" means: 'Here is understanding which is based upon the truths found earlier in this chapter'.
 - b. The phrase "it remaineth that some must enter therein" means: 'This promise of God still had to be given at the time that this epistle was written'.
 - c. The phrase "and they to whom it was first preached entered not in because of unbelief" means: 'Here is why the Jews did not receive the promise'. Therefore, we must avoid their error in order to receive the promise.
 - d. The phrase "Again, he limiteth a certain day" means: 'Our sentence continues with the phrase: "to day"'. Thus, we must act quickly when God gives the opportunity to receive the promise.
 - e. The phrase "saying in David" means: 'The author is referencing the Psalms'.
 - f. The phrase "To day, after so long a time" means: 'Do it now and don't put it off'. This is a reference to [Psalms 95:7](#). And, this promise was not available for a long time and God can remove the promise again if we do not act while the promise is available.
 - g. The phrase "as it is said" means: 'Do exactly what the scripture commands'.
 - h. The phrase "To day if ye will hear his voice" means: 'Act while the promise is available. Also, the promise is only given to saved people who personally "will hear his voice"'.
 - i. The phrase "harden not your hearts" means: 'This is what is required in order to receive the promise.'
7. [C4-S7](#): Evidence that is still available today.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.

- c. The phrase "For if Jesus had given them rest" means: 'This is the conditional truth which proves the truth of the prior sentence'. They did not receive God's "rest". However many people misunderstand this sentence and this chapter because they use the wrong definition for the word "rest". In "the word of God", "rest" means: 'Stop working to supply your own physical needs and trust God to supply them while you concentrate on doing the work required to build the kingdom of God'. The Jews rarely did the required service to God, which is why they experienced famines, captivity, and other punishments.
 - d. The phrase "then would he not afterward have spoken of another day" means: 'This additional speaking is found Psalms, Isaiah and Jeremiah, as already referenced'. And, as also already referenced, the original promise is recorded in Numbers.
8. **C4-S8**: says: "There remaineth therefore a rest to the people of God". This is the conclusion which is based upon what was just written.
9. **C4-S9**: gives us the basic definition of God's "rest". We must "cease" from our own work to enter God's "rest".
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. The Jews failed to stop trying to provide for themselves and to rely on God for their provision and protection, which is why the prior sentence said, "There remaineth therefore a rest to the people of God".
 - b. The phrase "he that is entered into his rest" means: 'This is the result of the rest of this sentence'.
 - c. The phrase "he also hath ceased from his own works" means: 'This is the required action. God's people must "cease" from working for their own provision and protection in this physical reality'.
 - d. The phrase "as God did from his" means: 'God made the example for us to follow when God "ceased" His work on this physical reality'.
10. **C4-S10**: Work to enter God's "rest".
- a. The phrase "Let us labour therefore to enter into that rest" means: 'We must "labour" in God's kingdom if we want God to provide for us in the physical reality'. Our phrase says "therefore" because what the Jews did failed. As a result, we must act different if we want a different result. Think about the saying of: *'Insanity is defined as doing the same thing and expecting different results'*.
 - b. The phrase "lest any man fall after the same example of unbelief" means: 'If we act like the Jews then we will get the same results as the Jews received'.
11. **C4-S11**: "the word of God" tells us how to do this. This sentence is often preached as a precept which is independent of the context. And, that is not wrong since it is a precept. However, we will consider the application within this context.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "the word of God is quick, and powerful, and sharper than any twoedged sword" means: 'is giving us a comparison with the most deadly weapon known at the time of writing'. Basically, since "the word of God" is spiritually alive and backed by God and the power of God, it can do things that nothing in this physical world can match.
 - c. The phrase "piercing even to the dividing asunder of soul and spirit" means: 'The only way that anyone can tell the difference between the "soul" and the "spirit" is by what "the word of God" says since neither can be detected by our physical senses'. However, while neither can be detected by our physical senses, the results of each affecting this physical reality can be detected. Consider **John 3:8** where "Jesus" said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit". That is how we detect the working of the "soul" and of the "spirit". Please see the Detailed Study for the true Biblical definitions of these words. The "word of God" tells us how we are to deal with everything in the spiritual life.

- d. The phrase "and of the joints and marrow" means: 'The "joints" allow our muscles to move our bones and produce visible work in this physical reality. The "marrow" is in the middle of our bones and produces our blood, which is the basic holder of our physical life'. Thus, the author identifies the smallest and the largest evidence of physical life and, thereby, identifies everything in between. The "word of God" tells us how we are to deal with everything in this physical life.
 - e. The word "discern" is defined as: "Distinguishing; seeing; discovering; knowing; judging'. The phrase "and is a discerner of the thoughts and intents of the heart" means: 'The "word of God" can separate the physical from the spiritual and can separate different spiritual things and different physical things and can even separate sinful motivations from obedient responses to God'.
 - f. In context, our sentence is telling us that "the word of God" can let us know everything that we need to know including if God will provide for us, and protect us, in this physical reality or not. Thus, we need to search "the word of God" for any true answer that we desire to have.
12. **C4-S12**: We are "manifest" to God. Some apply this sentence to "the word of God", which is spiritually alive. However, when we consider the full context of this sentence, we see that it is actually speaking about God.
- a. The phrase "Neither is there any creature that is not manifest in his sight" means: 'God can see everything about any creature and He can see those things in every possible way'.
 - b. The phrase "but all things are naked and opened unto the eyes of him with whom we have to do" means: 'All creatures must deal with God and none can hide anything from God'.
13. **C4-S13**: "Jesus the Son of God" is representing us to God.
- a. The phrase "Seeing then" means: 'With the understanding which is the result of what was just explained'.
 - b. The phrase "that we have a great high priest" means: 'We have "a great high priest" Who can and will intercede with God the Father for us'.
 - c. The phrase "that is passed into the heavens" means: 'He is in Heaven and not representing us from Earth'.
 - d. The phrase "Jesus the Son of God" means: 'He is the closest Being to God the Father and the most loved by God the Father and can get more and better things from God the Father than any other being'.
 - e. The phrase "let us hold fast our profession" means: 'Don't let anything make you deny your ongoing personal relationship with "Lord Jesus Christ"'
14. **C4-S14**: "Jesus Christ" understands our weaknesses and feelings.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "we have not an high priest which cannot be touched with the feeling of our infirmities" means: "'Jesus Christ" understands our infirmities'.
 - c. The phrase "but was in all points tempted like as we are" means: "'Jesus Christ" understands our temptations'.
 - d. The phrase "yet without sin" means: "'Jesus Christ" did not sin. Therefore, He can teach us how to stop our sinning'.
15. **C4-S15**: Therefore, go to God for "help in time of need".
- a. The word "Therefore" means: 'what follows the "therefore" is a future result that is based upon what came before the "therefore" and only seen "there"'. That is, we are to obey the commandment of this sentence and of this chapter based upon the doctrinal truths which were given earlier in the chapter.
 - b. The phrase "Let us therefore come boldly unto the throne of grace" means: 'We can go to "Jesus Christ" based upon His understanding'.
 - c. The phrase "that we may obtain mercy" means: 'We can get forgiveness for our sins'.
 - d. The phrase "and find grace to help in time of need" means: 'We can get help which we do not deserve so that we can do the work of God'.

Chapter 5 Summary:

Chapter Theme: The office of high priest.

Our prior chapter told us that we only get certain blessings as we enter God's "rest" and "live by faith". Our current chapter starts with the word "For" and explains why this is true. Here, we are told basic facts about the office of a "priest". Then the author explains that God made "Christ" a new type of "priest". He is the "priest" for God's people and especially those who have entered into God's "rest" and "live by faith". The error that too many of God's people believe is that "Christ" makes everything OK while they go on living in sin, but that is a lie of the devil. This truth is not understood by most of God's people and we see it when the author says, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing". After acknowledging that most of God's people will not listen because they are spiritual "babes", the author admits that this truth can only be accepted by those saved people who "have their senses exercised to discern both good and evil".

1. **C5-S1:** The purpose of the priesthood.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "every high priest taken from among men is ordained for men in things pertaining to God" means: 'This is the purpose and job of a "high priest"'. Notice that the "high priest" is "taken from among men". Notice also that he is "ordained...in things pertaining to God". He is not supposed to be representing human religion.
 - c. The phrase "that he may offer both gifts and sacrifices for sins" means: 'His main job is to make things right with God after people "sin"'.
 - d. The phrase "Who can have compassion on the ignorant" means: 'He can have feelings towards people who sin without realizing it'. He is not supposed to berate such people but instruct them on how they are to stop sinning.
 - e. The phrase "and on them that are out of the way" means: 'He is supposed to help people get back into God's "way" so that they can get blessings and avoid punishment'.
 - f. The phrase "for that he himself also is compassed with infirmity" means: 'He is to consider his own "infirmities" when dealing with other people'.
2. **C5-S2:** The priest offers sacrifices for sins.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "by reason hereof he ought" means: 'By the reason given in this sentence ("hereof")'.
 - c. The phrase "as for the people, so also for himself" means: 'The priest is not different nor better than the people whom he represents'.
 - d. The phrase "to offer for sins" means: 'Everyone sins and there must be an "offering" because of the sin'.
3. **C5-S3:** God chooses who is a priest.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "no man taketh this honour unto himself" is a truth which is ignored by many religions. They claim that they can appoint someone as "priest" but if God refuses to accept them in that position then their religious activities only deceive people, which makes them ministers of devils.

- c. The phrase "but he that is called of God" means: 'Only God can say who is acceptable in this position'.
 - d. The phrase "as was Aaron" means: 'He is our historical example'. Aaron was not better than other people and he led people into false worship and, yet, was chosen by God.
4. **C5-S4:** God choose "Christ".
- a. The phrase "So also Christ glorified not himself to be made an high priest" means: "Christ" did not violate this law of God but submitted to it'.
 - b. The phrase "but he that said unto him" means: 'God the Father said this to "Jesus Christ"'.
 - c. The phrase "Thou art my Son" references [Psalms 2:7](#); [Mark 1:11](#); [Luke 3:22](#).
 - d. The phrase "To day if ye will hear his voice" means: 'Do it now and don't put it off'.
 - e. The phrase "to day have I begotten thee" is a reference to [Micah 5:2](#). Also, [2Peter 3:8](#) says "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day". Therefore, the entire life of "Jesus Christ" fits within what God calls "to day".
5. **C5-S5:** God made "Christ" a priest.
- a. The phrase "As he saith also in another place" means that this sentence is quoting [Psalms 110:4](#).
 - b. The phrase "Thou art a priest for ever after the order of Melchisedec" means: "Jesus Christ" is an everlasting priest'. Please see the next sentence about him. Please see the detail note for [Hebrews 7:1](#) about what dictionaries and commentators say about Melchisedec. Please see the note for [Hebrews 7:22-LJC](#) for a link to every verse in this epistle which tells about him and a summary of what each verse says. Please also see the Doctrinal Study called [Significant Gospel Events](#) for the section called: [Minor Titles of the Son of God](#).
6. **C5-S6:** "Christ" suffered so that He could represent people who suffer.
- a. The phrase "Who in the days of his flesh" means: 'Is speaking about "Jesus", as made clear in the next phrase'.
 - b. The phrase "when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death" means: 'This is speaking about the experience in Gethsemane that "Jesus" had'. Our phrase tells us that "Jesus" prayed to God the Father.
 - c. The phrase "and was heard in that he feared" means: "Jesus" feared as any human would who knew what He was about to experience'. His fear did not save "Jesus" from the experience and our fear will not save us from an experience which will teach us something that God wants us to know.
 - d. The phrase "Though he were a Son, yet learned he obedience by the things which he suffered" means: 'As God, "Jesus" had never "suffered". Because of His experience, He can understand our weaknesses and fears'.
 - e. The phrase "And being made perfect" means: 'He became spiritually mature through what He learned through His experience'.
 - f. The phrase "he became the author of eternal salvation unto all them that obey him" means: 'He "suffered" so that He could "became the author of eternal salvation"'. However, pay attention to the phrase: "that obey him". Religious liars claim that He has to save anyone who says the magic prayer even if they always refuse to obey.
 - g. The phrase "Called of God an high priest after the order of Melchisedec" means: 'God the Father made "Jesus" a priest and specified what type of priest He is'. Please see the detail note for [Hebrews 7:1](#) about what dictionaries and commentators say about Melchisedec. Please see the note for [Hebrews 7:22-LJC](#) for a link to every verse in this epistle which tells about him and a summary of what each verse says.
7. **C5-S7:** People refuse to listen to certain truths about "Christ".
- a. The phrase "Of whom we have many things to say" means: 'The author, and others in the early church, knew things which have been lost through time'.

- b. The phrase "and hard to be uttered" means: 'The things that the author knew were hard to explain, especially to spiritually immature people'.
 - c. The phrase "seeing ye are dull of hearing" means: 'The people that the author is writing to were spiritually immature'.
8. **C5-S8:** This is because of spiritual immaturity.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "when for the time ye ought to be teachers" means: 'The author was addressing people like most people who claim to be saved today'. Consider what Paul wrote to the church in Corinth with his first letter and the source of their divisions. Then consider the divisions in the people who claim to be '*Good, godly, fundamental, Bible believing, KJV only, Baptists*'.
 - c. The phrase "ye have need that one teach you again which be the first principles of the oracles of God" means: 'They were like *Sunday morning only church members*'. They could not handle any doctrine stronger than the basic message of salvation which is preached to the lost.
 - d. The phrase "and are become such as have need of milk, and not of strong meat" means: 'This is the only form of doctrine that they were willing to accept'.
9. **C5-S9:** Spiritual babes can handle only milk.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "every one that useth milk is unskilful in the word of righteousness" means: 'These people could not handle "the word of righteousness"'. They were upset when the preacher corrected their unrighteousness.
 - c. The phrase "for he is a babe" means: 'Anyone who gets upset when the preacher corrects their unrighteousness is a spiritual "babe"'.
10. **C5-S10:** We must exercise our spiritual senses in order to spiritually mature.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "strong meat belongeth to them that are of full age" means: 'The preacher must determine the spiritual maturity level of his audience before he decides what doctrine to preach or teach'. When people are not spiritually mature enough to handle a doctrine, they will choke on it instead of swallowing it.
 - c. The phrase "even those who by reason of use have their senses exercised to discern both good and evil" means: 'Here is how people spiritually mature'. People who refuse to obey and do the commandments of "the word of God" do not mature spiritually.
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Chapter 6 Summary:

Chapter Theme: Our life should produce better results.

Our chapter starts out by telling us that it is going to go beyond basic doctrines which we should already understand. Our chapter ends by telling us how that "Jesus" is our "forerunner" and that we should follow His example, even if circumstances include a cross like the one He endured. We should do this because we have "two immutable things" from God upon which we are to rest our "hope".

Between the beginning of this chapter and the end, we are told that our life is to produce "better things" than the lives of lost people because of our salvation. Their lives are "rejected" but our life should bring "blessings" and we should continue to produce these "better things" until the end of our life, regardless of circumstances, because of our salvation and the basis of our "hope".

1. **C6-S1:** Go past the "principles of the doctrine of Christ".
 - a. The word "Therefore" means: 'what follows the "therefore" is a future result that is based upon what came before the "therefore" and only seen "there"'. That is, we are to obey the commandments of this sentence and of this chapter based upon the doctrinal truths which were given in the prior chapter.
 - b. The phrase "leaving the principles of the doctrine of Christ" means: 'The author is going to go into applications which require people to already understand "the principles of the doctrine of Christ"'. He dealt with those "principles" in the earlier chapter and names more of the "principles" in the rest of this sentence.
 - c. The phrase "let us go on unto perfection" means: 'Let us continue with lessons which bring spiritual maturity'.
 - d. The phrase "not laying again the foundation of repentance from dead works" means: 'Not going again into how religious works which do not bring spiritual rewards'. Religious works are spiritually "dead" and it takes acting in true Biblical "faith" in order to receive true spiritual "life".
 - e. The phrase "and of faith toward God" means: 'All true Biblical "faith" is "toward God"'. Faith in anything else is not true Biblical "faith".
 - f. The phrase "Of the doctrine of baptisms" means: 'True Biblical "baptism" is identification'. Religious "baptisms" identify people with the religion and not with God.
 - g. The phrase "and of laying on of hands" means: 'This is symbolically attaching your own "faith", and relationship with God, to the other person'.
 - h. The phrase "and of resurrection of the dead" means: 'Only "the word of God" promises true "resurrection of the dead"'.
 - i. The phrase "and of eternal judgment" means: 'This is the basic doctrine of the Gospel. Those people who personally accept "Jesus Christ" as their personal "Lord" are eternally saved. All others are eternally damned to the "lake of fire"'.
2. **C6-S2:** Get God's permission.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "this will we do, if God permit" means: 'The author is going to move past basic doctrines and deal with doctrines which require more spiritual maturity'.
3. **C6-S3:** The dangers of claiming that you backslid, and then were restored, or to claim that you lost salvation and then were saved again. Both are doctrines from Satan which this sentence says is "impossible".
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.

- b. The phrase "it is impossible for those who were once enlightened" requires us to pay close attention to the conditions of this sentence since it says that these conditions are "impossible". The phrase "who were once enlightened" means: 'these people were saved and received true spiritual understanding from God's "Holy Spirit"'. Now, pay attention to the phrases in this sentence which follow the word "and" because all of these conditions must be true in order to fulfill the condition which the author says is "impossible".
 - c. The phrase "and have tasted of the heavenly gift" means: 'This phrase must be added to the prior phrases. They had a spiritual gift from God and used it to do spiritual work'.
 - d. The phrase "and were made partakers of the Holy Ghost" means: 'This phrase must be added to the prior phrases. They personally experienced the "Holy Ghost" working in and through their life'.
 - e. The phrase "And have tasted the good word of God" means: 'This phrase must be added to the prior phrases. They have personally experienced receiving the promises of God found in "the good word of God"'.
 - f. The phrase "and the powers of the world to come" means: 'This phrase must be added to the prior phrases. They have personally experienced miracles'.
 - g. The phrase "If they shall fall away" means: 'This is the conditional phrase. The people who meet all of the prior conditions and also claim to fulfill this conditional phrase find the next phrase to be impossible'.
 - h. The phrase "to renew them again unto repentance" means: 'They can never be restored to salvation, if that is what they claim to have lost. Also, they can never be restored to the same position of service to God'.
 - i. The phrase "seeing they crucify to themselves the Son of God afresh" means: 'This is what would be required in order to truly restore such a person'. Think about Lot, who was a saved man but was never restored to the service of God after he entered Sodom.
 - j. The phrase "and put him to an open shame" means: 'We are commanded to glorify our "Lord Jesus Christ". Such people do the exact opposite'.
4. **C6-S4**: Evidence of this truth from nature. Pay attention to this illustration. The result is not what a man wants but what God does. That is why the prior sentence is true.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "the earth which drinketh in the rain that cometh oft upon it" tells us about the provision from God.
 - c. The phrase "and bringeth forth herbs meet for them by whom it is dressed" tells us the desired result.
 - d. The phrase "receiveth blessing from God" means: 'Men praise God for receiving these blessings'.
 - e. The phrase "But that which beareth thorns and briers is rejected" means: 'Men do not use most plants which "beareth thorns and briers"'. And even those plants which "beareth thorns and briers", but also have fruit, find the fruit used and the rest of the plant rejected.
 - f. The phrase "and is nigh unto cursing" means: 'This is what men want to do about these plants even if they restrain themselves'.
 - g. The phrase "whose end is to be burned" means: 'This not only happens to the physical plant but also happens to the soul in eternity'. Even the saved soul is warned by 1Peter 1:7.
5. **C6-S5**: Truly saved produce "better things".
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The word "beloved" is used for people who not only are saved but are also serving in God's kingdom.
 - c. The phrase: "we are persuaded better things of you" is true of serving saved people but is not true for lost people nor for saved but carnal people.

- d. The phrase "and things that accompany salvation" means: 'The author expects the saved people, who are also serving, to have "better things that accompany salvation"'. This is because God blesses obedience and those who work in His kingdom.
 - e. The phrase "though we thus speak" means: 'The author is not direction the prior sentences at these people'.
6. **C6-S6:** Why saved are supposed to produce "better things".
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "God is not unrighteous to forget your work and labour of love" means: 'People who do not reward "your work and labour of love" are "unrighteous"'. "God is not unrighteous" and we can be assured of our everlasting rewards in Heaven.
 - c. The phrase "which ye have shewed toward his name" means: 'Only "your work and labour of love" which is "toward God's name" will be rewarded'. Other works, such as religious works, will not be rewarded.
 - d. The phrase "in that ye have ministered to the saints, and do minister" means: 'This is how we are to "shew works toward God's name". It is by "ministering to the saints"'. God gives us spiritual gifts and tells us to use them first to help His people.
7. **C6-S7:** How we are to act and show that we are saved.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "we desire that every one of you do shew the same diligence to the full assurance of hope unto the end" means: 'Keep on keeping on serving God and God's kingdom until you die. Don't give up and don't let up'.
 - c. The phrase "That ye be not slothful" means: 'Don't be lazy. God never uses nor blesses lazy people'.
 - d. The phrase "but followers of them who through faith and patience inherit the promises" means: 'Pay attention to who was blessed by God in the past, and to what they did the receive the blessings, and you do the same'.
8. **C6-S8:** God gave a promise to Abraham and, as spiritual children of Abraham, we can rely on the same promise.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "when God made promise to Abraham" means: 'We need to understand the true scriptural account and why God did this'.
 - c. The phrase "because he could swear by no greater" means: 'Men swear by someone who is greater but there is no one greater than God'.
 - d. The phrase "he sware by himself" means: 'This is what God did to give Abraham, and us, a firm assurance'.
 - e. The phrase "Saying, Surely blessing I will bless thee, and multiplying I will multiply thee" means: 'This is the promise made to Abraham and to all of his spiritual children'.
9. **C6-S9:** Abraham "obtained the promise".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "And so, after he had patiently endured" means: 'Abraham went through a major test first'. We will also be given tests to prove our true "faith" in the promise of God.
 - c. The phrase "he obtained the promise" means: 'Abraham received the promise and we can be sure that we will also receive the promise if we act like Abraham'.
10. **C6-S10:** Men swear "an oath...to...end of all strife".

- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "men verily swear by the greater" is referencing the truth already covered for [C6-S8](#). Please see that note.
 - c. The phrase "and an oath for confirmation is to them an end of all strife" means: 'God's sworn oath is supposed to end all questions about our receiving the promise if we fulfill God's requirements'.
11. [C6-S11](#): God swore an oath to give us greater assurance of the promise. This sentence concludes the chapter and summarizes everything that we need to believe the promises of God.
- a. The phrase "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel" means: 'God did this for us. Look at the phrase: "to shew unto the heirs of promise"'. The word "immutable" means: 'unalterable; not capable or susceptible of change'. What God tells us to do will never change because God does not change ([Malachi 3:6](#) and [Hebrews 13:8](#)).
 - b. The phrase "confirmed it by an oath" means: 'God deliberately doubled the assurance that He gave to us'.
 - c. The phrase "That by two immutable things" means: 'Anything that is literally in the Bible twice is part of God's never changing law and backed by God's character and power'.
 - d. The phrase "in which it was impossible for God to lie" means: 'This is our first assurance'.
 - e. The word "consolation" is defined as: 'Comfort; alleviation of misery, or distress of mind; refreshment of mind or spirits; a comparative degree of happiness in distress or misfortune, springing from any circumstance that abates the evil, or supports and strengthens the mind, as hope, joy, courage and the like'. The phrase "we might have a strong consolation" means: 'God has given us a basis of hope that nothing can shake as long as we believe God's promise'.
 - f. The phrase "who have fled for refuge to lay hold upon the hope set before us" means: 'We can find "refuge" in what God gave us which is backed by His character ("hope")'.
 - g. The phrase "Which hope we have as an anchor of the soul" means: 'An "anchor" allows a boat to move and adjust to circumstances but keeps it from moving far'. The circumstances of life are used to increase our spiritual maturity and "hope" in God. Yes, our "soul" will move and grow with the circumstances of life but our true "hope" and "consolation" will never let us be moved far from God.
 - h. The phrase "both sure and steadfast" means: 'Our "anchor of the soul" ("hope") is "both sure and steadfast"'.
 - i. The phrase "and which entereth into that within the veil" means: 'We can approach the throne of God because of our relationship with our "Lord Jesus Christ"'.
 - j. The phrase "Whither the forerunner is for us entered, even Jesus" means: 'Our "Lord Jesus Christ" is already in Heaven'. He is our "forerunner" and is representing us to God the Father.
 - k. The phrase "made an high priest for ever after the order of Melchisedec" means: 'This is His position from which He represents us to God the Father'. Please see the detail note for [Hebrews 7:1](#) about what dictionaries and commentators say about Melchisedec. Please see the note for [Hebrews 7:22-LJC](#) for a link to every verse in this epistle which tells about him and a summary of what each verse says.

Chapter 7 Summary:

Chapter Theme: "Jesus" is a priest for ever after the order of Melchisedec.

Our chapter tells us about "Melchisedec", who was a 'Christophony'. He was the priest who blessed Abraham and our chapter explains how that he also represented a better priesthood than the Levitical priesthood. We are also told that his priesthood was a type of eternal priesthood that "Jesus Christ" now has and uses to represent us. Our chapter gives us several ways that this priesthood is better, and how we are more blessed by it. In particular, this better priesthood does a better job of enabling us to serve God and produce the "better things" that our prior chapter talked about.

1. **C7-S1:** "Melchisedec" is a type of "priest continually".
 - a. The phrase: "this Melchisedec" means: 'Our sentence is identifying him and telling us traits that he had'. Please see the detail note for [Hebrews 7:1](#) about what dictionaries and commentators say about Melchisedec. Please see the note for [Hebrews 7:22-LJC](#) for a link to every verse in this epistle which tells about him and a summary of what each verse says.
 - b. The phrase "king of Salem" means: 'This was his main physical position on Earth at that time'.
 - c. The phrase "priest of the most high God" means: 'This was his main spiritual position on Earth at that time'.
 - d. The phrase "who met Abraham returning from the slaughter of the kings" is a quote from [Genesis 14:18-19](#).
 - e. The phrase "and blessed him" means: 'Melchisedec gave God's blessing to Abraham'.
 - f. The phrase "To whom also Abraham gave a tenth part of all" means: 'Abraham paid tithes to Melchisedec'.
 - g. The phrase "first being by interpretation King of righteousness" means: 'This identified the moral character of Melchisedec'.
 - h. The phrase "and after that also King of Salem, which is, King of peace" means: 'This identified the results produced by Melchisedec'.
 - i. The phrase "Without father, without mother, without descent" means: 'This tells us that he was not a normal human being but was a Christophony'.
 - j. The phrase "having neither beginning of days, nor end of life" means: 'This tells us that he was eternal'.
 - k. The phrase "but made like unto the Son of God" means: 'This describes his character'.
 - l. The phrase "abideth a priest continually" means: 'This describes his position'.
2. **C7-S2:** Consider how important he was.
 - a. The word "Now" means 'after we understand what was written earlier'. That is: after we understand what was just said about Melchisedec.
 - b. The phrase "consider how great this man was" means: 'Use your brain and actually think about this truth'.
 - c. The phrase "unto whom even the patriarch Abraham gave the tenth of the spoils" means: 'Abraham paid tithes to him'. When we claim to be the 'spiritual children of Abraham', in order to also claim the blessings that God promised to Abraham and his children, we must act like Abraham. This means that we are to also pay tithes to the spiritual priest that represents us before God.
3. **C7-S3:** He was a greater than any priest of Levi.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The word "verily" is defined as: '1. In truth; in fact; certainly. 2. Really; truly; with great confidence. This has been verified.'. The phrase "verily they that are of the sons of Levi" means: 'The physical descendants of Abraham'.
 - c. The phrase "who receive the office of the priesthood" means: 'They were the official priests to God for the Jews'.
 - d. The phrase "have a commandment to take tithes of the people according to the law" is very clear on the surface.

- e. The phrase "that is, of their brethren" means: 'They received tithes from the Jews'.
 - f. The phrase "though they come out of the loins of Abraham" means: 'Even though they were not better than the other Jews'.
 - g. The phrase "But he whose descent is not counted from them received tithes of Abraham" means: 'But Melchisedec received tithes from Abraham'.
 - h. The phrase "and blessed him that had the promises" means: 'This proves that Melchisedec was greater than Abraham even though Abraham received the promises from God which we all rely upon'.
4. **C7-S4:** Melchisedec was greater than Abraham.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "without all contradiction the less is blessed of the better" means: 'This proves that Melchisedec was greater than Abraham'.
5. **C7-S5:** He was an early manifestation of "Christ".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "here men that die receive tithes" means: 'Everyone who receives tithes is human and no better than other men'.
 - c. The phrase "but there he receiveth them" means: 'Melchisedec was proven to be better than other men'.
 - d. The phrase "of whom it is witnessed that he liveth" means: 'Melchisedec did not die'.
6. **C7-S6:** Levi paid tithes to Him through Abraham.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "as I may so say, Levi also" means: 'The author is explaining the Jewish thinking about family connections'. This type of thinking comes from the Bible and is the basis of our salvation and all blessings. Therefore, we must accept it.
 - c. The phrase "who receiveth tithes, payed tithes in Abraham" means: 'The son is considered to be responsible for the actions of the father'. The son receives blessings and cursings from the actions of the father to the third and fourth generation.
7. **C7-S7:** says, "For he was yet in the loins of his father, when Melchisedec met him." This means that Levi is a son of Abraham who paid tithes to "Melchisedec".
8. **C7-S8:** The Mosaic Law could not bring "perfection".
- a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - b. The phrase "If therefore perfection were by the Levitical priesthood" means: 'This is the conditional requirement to be accepted by God'. God commands us to be "perfect" if we want to go to His personal home called Heaven and to avoid an eternity in the "lake of fire". The question then becomes: 'How do we become perfect?'.
 - c. The phrase "(for under it the people received the law,)" means: 'People received the Mosaic Law under the Levitical priesthood'.
 - d. The phrase "what further need was there that another priest should rise after the order of Melchisedec" means: 'This is a different type of priesthood'. Please see the detail note for [Hebrews 7:1](#) about what dictionaries and commentators say about Melchisedec. Please see the note for [Hebrews 7:22-LJC](#) for a link to every verse in this epistle which tells about him and a summary of what each verse says.

- e. The phrase "and not be called after the order of Aaron?" means: 'This is posed as a question but proves that the Levitical priesthood did not make people perfect'. The Levitical priesthood could not get people into Heaven.
9. **C7-S9**: The law is subject to the priesthood. This is an incredible statement which is overlooked. The New Testament is based upon the New Covenant and it is based upon the new priesthood of "Jesus Christ". We are being told that "Jesus Christ" can not be our "High Priest" if our religion holds onto the Old Testament Law, like many religions do. And, we can not have the New Testament, nor the New Covenant, unless we accept "Jesus Christ" as our "High Priest". Therefore, religions which pray to so-called saints and the devil who claims to be Mary do not receive any part of the New Testament, nor the New Covenant.
- Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - The phrase "the priesthood being changed" means: "Jesus Christ" became our "High Priest" as a replacement to the Levitical priesthood'.
 - The phrase "there is made of necessity a change also of the law" means: 'Since the law is subject to the priesthood, it also must change'.
10. **C7-S10**: Our new priest is not from Levi.
- Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - The phrase "he of whom these things are spoken pertaineth to another tribe" means: 'As our next sentence says, it is evident that our Lord sprang out of Juda'.
 - The phrase "of which no man gave attendance at the altar" means: 'No one from Juda was part of the Levitical priesthood'.
11. **C7-S11**: "Our Lord sprang out of Juda".
- Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - The phrase "it is evident that our Lord sprang out of Juda" is backed up by the genealogy in Matthew and Luke.
 - The phrase "of which tribe Moses spake nothing concerning priesthood" can be verified with study of the Old Testament.
12. **C7-S12**: Our Lord is a "priest...after the power of an endless life".
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "it is yet far more evident" means: 'The rest of this sentence gives more evidence for this claim',
 - The phrase "for that after the similitude of Melchisedec there ariseth another priest" means: 'The author has already proven that there is another priesthood and that it matches Melchisedec'.
 - Please see the detail note for [Hebrews 7:1](#) about what dictionaries and commentators say about Melchisedec. Please see the note for [Hebrews 7:22-LJC](#) for a link to every verse in this epistle which tells about him and a summary of what each verse says.
 - The phrase "Who is made, not after the law of a carnal commandment" means: "Jesus Christ" did not receive His priesthood from any man'. People who claim to be priests need to know this and should be told that their so-called priesthood is inferior to that of "Jesus Christ".
 - The phrase "but after the power of an endless life" means: 'God gave "Jesus Christ" His priesthood because only God can give "endless life"'.
13. **C7-S13**: is quoting [Psalms 110:4](#).
14. **C7-S14**: Why God changed things.
- Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.

- b. The phrase "there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof" means: 'God removed the Old Testament Law because it was "weak and unprofitable" to God'.
15. **C7-S15**: This is why the Law was "weak and unprofitable" to God.
- Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - The phrase "the law made nothing perfect" means: 'Only what came to "perfection" was "profitable" to God'.
 - The phrase "but the bringing in of a better hope did" means: 'a "better hope" was "profitable" to God because our "better hope" is in "Jesus Christ" and He makes us "perfect"'.
 - The phrase "by the which we draw nigh unto God" means: 'We can "draw nigh unto God" because "Jesus Christ" makes us "perfect"'.
16. **C7-S16**: "Jesus made a surety of a better testament". This sentence has a large included section. The included section has several separate phrases. (What is between parenthesis, in the "word of God", is the included section.) Since these phrases are included, they are part of the original message given in the outer sentence. Proper interpretation is 'Message-to-Message and not what devil motivated men claim which is different'. When this sentence was interpreted into English from the original Greek, the interpreters added the included section in order to keep the same message since a verse-to-verse or a word-to-word interpretation would not deliver the same message and would be doctrinal error. With that in mind, we can look at the outer sentence and then add in the included phrases and see how they increase our understanding. The outer sentence says:
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The word "And", of this sentence, is actually adding it to what was written in **C7-S13** with the two sentences between that sentence and this sentence explaining why **C7-S13** is true. And, with the exception of one sentence starting with the word "if", every sentence since **C7-S13** has started with the word "And" or the word "For". In addition, the sentences in the rest of this chapter start with the word "And" or the word "For" except one sentence which starts with the word "Wherefore". Thus, it should be obvious to everyone that this entire chapter is a single argument where nothing can be considered outside of the context of the entire chapter without producing doctrinal error.
 - The phrase "inasmuch as not without an oath he was made priest" means: "'Jesus Christ" was "made priest" by "an oath" made by God'. The Levitical priests, and all other so-called priests, did not receive "an oath" made by God.
 - The phrase "By so much was Jesus made a surety of a better testament" means: "'Jesus" personally guaranteed everything that is written in "the word of God" in the New Testament'. Many religions pervert what is truly written but "Jesus" does not support their perversions. He personally backs the truth.
 - The phrase "For those priests were made without an oath" starts the inserted part and means: "'those priests" did not personally back the promises of the Mosaic Law'.
 - The phrase "but this with an oath by him that said unto him" means: 'God the Father sware an oath, for our benefit, that He would give this position to "the Son of God"'.
 - The phrase "The Lord sware and will not repent" means: 'There is not changing this oath'.
 - The phrase "Thou art a priest for ever after the order of Melchisedec" means: 'The "Son of God" will always be our "High Priest"'. Please see the detail note for **Hebrews 7:1** about what dictionaries and commentators say about Melchisedec. Please see the note for **Hebrews 7:22-LJC** for a link to every verse in this epistle which tells about him and a summary of what each verse says.
17. **C7-S17**: Jesus has "an unchangeable priesthood".

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "they truly were many priests" means: 'This is contrasted to "Jesus" being a single man'.
 - c. The phrase "because they were not suffered to continue by reason of death" means: 'This is contrasted to "Jesus" not dying'.
 - d. The phrase "But this man" means: 'This points out the doctrine of the humanity of "Jesus"'
 - e. The phrase "because he continueth ever" means: 'This is contrasted to the limited time of each Levitical priest'.
 - f. The phrase "hath an unchangeable priesthood" means: 'With the changing priests of the Levitical priesthood, their service before God also changed'.
18. **C7-S18:** Jesus provides a salvation that does not end. One preacher took this phrase out of context to make a message called '*From the Uttermost to the Gutter most*' and caused people to think this sentence gave a wrong meaning. Our sentence is not speaking of our relative position in the society of men but is saying that the salvation, and priesthood, of "Jesus" will last all of our life. This sentence is truly giving us another reason to be assured of our eternal security as a saved person. The truly saved can not lose their salvation. We need to be careful of popular preaching which perverts the true message from "the word of God".
- a. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - b. The phrase "he is able also to save them to the uttermost that come unto God by him" means: 'The truly saved can not lost their salvation'.
 - c. The phrase "seeing he ever liveth to make intercession for them" means: "'Jesus" is always representing the truly saved before God the Father'. God the Father leaves the judgment of the truly saved to "Jesus Christ" and does not send them to Hell nor does He send them to the "lake of fire".
19. **C7-S19:** Jesus made a sacrifice that does not have to be repeated.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "such an high priest became us" means: 'Consider the personal attributes of our "high priest"'
 - c. The phrase "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" means: 'These personal attributes all speak of His Deity'. We just saw His humanity and now we see His Deity. "Jesus" is both.
 - d. The phrase "Who needeth not daily, as those high priests, to offer up sacrifice" means: 'This provides the basic contrast of the priesthood of "Jesus" when compared to the priesthood of the Levitical priests'.
 - e. The phrase "first for his own sins, and then for the people's" means: 'These were the type of sacrifices that the Levitical priests had to continually bring'.
 - f. The phrase "for this he did once, when he offered up himself" means: 'The sacrifice of "Jesus" only had to be done once'.
20. **C7-S20:** God's "Son...is consecrated for evermore".
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "the law maketh men high priests which have infirmity" means: 'No other human man is perfect in his body, soul nor spirit'.
 - c. The phrase "but the word of the oath" means: 'This is contrasted to the Levitical priesthood which was inherited and not based upon the personal characteristic of the priest'.
 - d. The phrase "which was since the law" means: 'The "oath" gives us the New Testament while the Levitical priesthood gave the Old Testament'.
 - e. The phrase "maketh the Son, who is consecrated for evermore" means: "'Jesus" is our High Priest "for evermore"'



Chapter 8 Summary:

Chapter Theme: A better covenant and a better testament.

This chapter transitions from telling us about a better priesthood to telling us about a better covenant and a better testament which are ministered by our "high priest". Here we learn about the "fault" that God found with the First Covenant. Namely, God's people did not maintain their relationship with Him. God improved things in the New Covenant in hopes that more of God's people will maintain their ongoing personal relationship with Him.

Remember that [C7-S9](#) told us: "For the priesthood being changed, there is made of necessity a change also of the law". A "covenant" is 'a legal contract'. When the law changes, everything that is based upon that law must also change. Thus, our author is going to tell us about the change from the Old Covenant to the New Covenant, in this chapter. Then, in the next chapter, our author is going to tell us about the change from the Old Testament to the New Testament and the change from the Old Tabernacle, with those priestly services, to the New Tabernacle, with the priestly services of "Jesus". Then, in Chapter 10, the author will tell us about how our relationship with God is changed as a result of the New Tabernacle, with the priestly services of "Jesus". This changed relationship is from one based upon religious traditions to a relationship based upon true Biblical "faith". And, that leads to Chapter 11 which is called '*The Faith Chapter*'. And, all of these leads into Chapters 12 and 13 where we are given the true and proper applications of these doctrines.

Thus, once more, we see that everything in this epistle is built one chapter upon the prior chapters just like a building is built one floor upon the lower floors.

1. [C8-S1](#): Our "high priest" is in "heaven".
 - a. The word "Now" means 'after we understand what was written earlier'. That is: after we understand what was just said about the perfect and eternal priesthood of "Jesus", which is contrasted to the Levitical priesthood.
 - b. The phrase "of the things which we have spoken this is the sum" means: 'What follows is a summary of the doctrine which preceded this chapter'.
 - c. The phrase "We have such an high priest" means: 'The author has proven that no other priest, nor any other claimed representative of men, can match our "High Priest" in any way other than lusts and other sinful methods'.
 - d. The phrase "who is set on the right hand of the throne of the Majesty in the heavens" means: 'No other representative can come close to having as powerful of a position with God the Father'.
 - e. The phrase "A minister of the sanctuary, and of the true tabernacle" means: 'No other representative can come close to having as important of a position to serve God the Father'.
 - f. The phrase "which the Lord pitched, and not man" means: "Our Lord Jesus Christ" serves in the place created by God the Father while all others have no place to serve or serve in a place made by man'.
2. [C8-S2](#): Every priest must have a gift to offer.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase: "" means: ' . . .
 - c. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - d. The phrase "every high priest is ordained to offer gifts and sacrifices" means: 'No being can approach God without a gift or sacrifice'. Every being who is not a "high priest", and claims to represent people before God, is a liar and a minister of Satan. In addition, the "high priest" can not approach God without "gifts and sacrifices".

- e. The phrase "wherefore it is of necessity that this man have somewhat also to offer" means: "Our Lord Jesus Christ" also has to bring "gifts and sacrifices".
3. **C8-S3:** He was not a priest on Earth.
- Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - The phrase "if he were on earth" is the conditional statement which must be true in order for the following phrase to be true.
 - The phrase "he should not be a priest" means: 'As already explained by the author, "Jesus Christ" did not fulfil the requirements to be a priest on this Earth'.
 - The phrase "seeing that there are priests that offer gifts according to the law" means: 'There are already priests who fulfilled that role'.
 - The phrase "Who serve unto the example and shadow of heavenly things" means: 'The Earthly priests were not the true priests of God because they were on this Earth'. Just as there is a difference between your picture and you, and just as your picture is not the true you, Earthly priests are also not the true Heavenly priests of God.
 - The phrase "as Moses was admonished of God when he was about to make the tabernacle" means: 'Moses was ordered to make an accurate picture of Heavenly things'.
 - The phrase "for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" means: 'God commanded Moses to make everything related to the worship and service to God, exactly as God showed Moses so that the Earthly things would be "the example and shadow of heavenly things"'.
4. **C8-S4:** He makes everything "better".
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - The phrase "now hath he obtained a more excellent ministry" means: "Our Lord Jesus Christ" has "a more excellent ministry" than any human being or any other claimed representative before God'.
 - The phrase "by how much also he is the mediator of a better covenant" means: 'The New Covenant is better and made possible by the ministry of our "Lord Jesus Christ"'.
 - The phrase "which was established upon better promises" means: 'The promises which we have in *'the Church Age'* are better'. Please see the section called Promises in the Doctrinal Study called Significant New Testament Events.
5. **C8-S5:** The "first covenant" had faults.
- Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - The phrase "if that first covenant had been faultless" means: 'This is the condition which would have rendered the entire New Testament not necessary'.
 - The phrase "then should no place have been sought for the second" means: 'This is the statement of the result that would have happened if the condition had been fulfilled'.
6. **C8-S6:** God's people did not keep the Mosaic covenant.
- Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - The phrase "finding fault with them" means: 'This phrase explains why the Old Testament was replaced'.
 - The phrase "he saith, Behold, the days come, saith the Lord" means: 'give us the first two, of three, phrases in this sentence which tell us that God the Father said this'. Most of this sentence is a direct quote of Jeremiah 31:31-34. The Detailed Note also provides Bible references to similar promises in other places of the Bible.
 - The phrase "when I will make a new covenant with the house of Israel and with the house of Judah" means: 'This promise was given to the Jews and God let the Gentiles in on a promise which was actually not made to them'.

- e. The phrase "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt" means: 'This new covenant will be different from the old covenant'.
 - f. The phrase "because they continued not in my covenant" means: 'Here is why God made the change'. The Old Testament is said to, symbolically, contain all of the New Testament. However, most of the Jews did not understand the symbols. Therefore, they concentrated on what they understood of the physical requirements and completely missed the spiritual requirements. And, that is why this phrase is true. God's covenant was a spiritual covenant. However, no one can fulfil a spiritual covenant with physical actions.
 - g. The phrase "and I regarded them not" means: 'This is the result of their failure to fulfil their end of the spiritual covenant'.
 - h. The phrase "saith the Lord" means: 'This is the third time that we read this in this sentence'. The author wants us to understand that this is not his words but that these words come from "the Lord".
7. **C8-S7**: The basic statement of the New Covenant.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "this is the covenant that I will make with the house of Israel after those days" means: 'The Bible uses the word Israel for when Jacob, and his descendants, were responding spiritually. God made this spiritual covenant with a spiritual people and not with fleshly people acting in the physical reality'. The word "covenant" is defined as: 'a spiritual contract which is enforced by the court of God'. This entire sentence must be understood spiritually.
 - c. The phrase "saith the Lord" means: 'This is a repeat of the prior sentence'. The author wants no doubt as to who said this covenant.
 - d. The phrase "I will put my laws into their mind" means: 'We must get God's word into our mind first'. This is why we are ordered to read, to study, to memorize, and to meditate on "the word of God".
 - e. The phrase "and write them in their hearts" means: 'This second step is added to the first. God can not get "the word of God" into our "heart" until after it is clearly and truly in our "mind"'.
 - f. The phrase "and I will be to them a God, and they shall be to me a people" means: 'This is the end result of getting "the word of God" into our "heart" and into our "mind"'.
 - g. The phrase "And they shall not teach every man his neighbour, and every man his brother" means: 'You don't need to teach people the principals that they are truly living by'.
 - h. The phrase "saying, Know the Lord" means: 'This is not just a head knowledge but the result of an ongoing personal and intimate relationship with "the Lord"'.
 - i. The phrase "for all shall know me, from the least to the greatest" means: 'This is what is truly meant by the word "unction" in [1John 2:20](#)'.
8. **C8-S8**: God promises mercy and forgiveness with the new covenant. This promise is only made to those people who are doing their part to maintain their ongoing personal relationship with God. This promise is not made to the lost people nor to the carnal saved people. And, while this is a great promise that all people like to claim, we are not told what God will do this. I personally believe that this is a promise for the 1,000-year reign of "Christ".
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "I will be merciful to their unrighteousness" means: 'God will give mercy when the attitude of His people is wrong'.
 - c. The phrase "and their sins and their iniquities will I remember no more" means: 'God will forget the sins and the iniquities of His people'.
9. **C8-S9** says: "In that he saith, A new covenant, he hath made the first old". This means that God replaced the "old" covenant with the "new".
10. **C8-S10**: says, "Now that which decayeth and waxeth old is ready to vanish away". God is ready to let the "old" vanish away. Many religions are trying to hang onto what is in the Old

Covenant. Please notice that this does not say everything from Genesis through Malachi. Only the Old Covenant ('the religious part of the Mosaic Law') is replaced. {Please see the next chapter where the author gives a more detailed explanation of the truth found in this sentence.}

Chapter 9 Summary:

Chapter Theme: "Christ" shed His blood to give a better testament.

Our prior chapter told us how "Christ" has a better "priesthood" than what was provided under the Mosaic Law. Now this chapter explains how He also has a better "ordinances of divine service" in a better temple and that the better "ordinances" are related to a better "testament". Our chapter also explains the relationship between the testament and death with the shedding of blood.

1. **C9-S1:** says, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary". This lets us know that the "first covenant" was dealing with religious service to God.
2. **C9-S2:** There were things used in that service.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "there was a tabernacle made" means: 'is speaking about the building that the servicer to God was performed in'.
 - c. The phrase "the first, wherein was the candlestick, and the table, and the shewbread" means: 'are speaking about the physical items used in the service to God'.
 - d. The phrase "which is called the sanctuary" means: 'is telling us that it had a special purpose because it also had special name'.
3. **C9-S3:** The tabernacle also had the "Holiest of all".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "after the second veil" means: 'There was a separation within the "sanctuary", which represented a separation within the access to God the Father'.
 - c. The phrase "the tabernacle which is called the Holiest of all" means: 'The more separated part of the "sanctuary" had the most access to God the Father'. "Jesus Christ" removed this separation with His death and it was signified by God when the "veil of the temple was rent in twain from the top to the bottom" ([Matthew 27:51](#); [Mark 15:38](#) and [Luke 23:45](#)).
 - d. The phrase "Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, And over it the cherubims of glory shadowing the mercyseat" means: 'These items were in the "Holiest of all", but the author is not dealing with their spiritual significance, at this time'.
 - e. The phrase "of which we cannot now speak particularly" means: 'There is doctrine related to "the cherubims of glory shadowing the mercyseat", but that doctrine is a distraction from the doctrine which the author is telling currently'.
4. **C9-S4:** Regular priests only went into part of the tabernacle.
 - a. The word "Now" means 'after we understand what was written earlier'. That is after we understand what was just said about the tabernacle.
 - b. The phrase "when these things were thus ordained" means: 'This was how God ordered things to be'.
 - c. The phrase "the priests went always into the first tabernacle" means: 'The priests were restricted to the first part in their service'.
 - d. The phrase "accomplishing the service of God" means: 'This is why they went "into the first tabernacle"'.
5. **C9-S5:** Only "the high priest alone once every year" into the "Holiest of all".
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.

- b. The phrase "into the second went the high priest alone once every year, not without blood" tells us the restrictions which God placed on entering the second part of the tabernacle.
 - c. The phrase "which he offered for himself, and for the errors of the people" means: 'tells us what God required and why'.
 - d. The phrases "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest" means: 'tell us the symbolic meaning'.
 - e. The phrase "while as the first tabernacle was yet standing" means: 'Tells us the time period'.
 - f. The phrase "Which was a figure for the time then present" means: 'Tells us that all of this was just a picture of the true spiritual meaning'.
 - g. The phrase "in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience" means: 'tells us the limit on the picture'.
 - h. The phrases "Which stood only in meats and drinks, and divers washings, and carnal ordinances" means: 'tells us what was done physically which was supposed to teach the spiritual lesson'.
 - i. The phrase "imposed on them until the time of reformation" means: 'tells us when God planned to replace the symbolic ceremony with the true spiritual representation'.
6. **C9-S6:** How the service of "Christ" is better.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "Christ being come an high priest of good things to come" means: 'We will receive "good things" because of the priestly ministry of "Christ"'.
 - c. The phrases: "by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building" means: 'are describing the "tabernacle" that is in Heaven'.
 - d. The phrase "Neither by the blood of goats and calves" means: "'Christ" is not offering animal sacrifices'.
 - e. The phrase "but by his own blood he entered in once into the holy place" means: "'Christ" offers His own blood as payment for our sins'.
 - f. The phrase "having obtained eternal redemption for us" means: "'Christ" paid the debt for our sins and gained us "eternal redemption"'.
7. **C9-S7:** The work of "Christ" is to "purge your conscience from dead works to serve the living God".
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The word "if" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - c. The phrase "if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh" 'describes the Old Testament sacrifices and their results'.
 - d. The phrase: "How much more shall the blood of Christ" 'describes the much better New Testament sacrifice'.
 - e. The phrase "who through the eternal Spirit offered himself without spot to God" 'tells us why the New Testament sacrifice is much better'.
 - f. The phrase "purge your conscience from dead works to serve the living God?" 'tells us the results of the New Testament sacrifice'.
8. **C9-S8:** Additional work of "Christ".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "for this cause he is the mediator of the new testament" means: "'Jesus Christ" is the legal representative who is negotiating peace between God the Father and saved people for their sins'.

- c. The phrase "that by means of death" means: 'This is the payment that He made for our sins'.
 - d. The phrase "for the redemption of the transgressions that were under the first testament" means: "Jesus Christ" not only represents us today but He also paid for the sins of people who were under the Old Testament'.
 - e. The phrase "they which are called might receive the promise of eternal inheritance" means: 'Since "Jesus Christ" paid for all of our sins, the Old Testament saints could leave paradise and go to Heaven'.
9. **C9-S9:** "Jesus Christ" died to put the New Testament into effect.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "where a testament is" means: 'This is the legal document known as a *Last Will and Testament*'.
 - c. The phrase "there must also of necessity be the death of the testator" means: 'A *Last Will and Testament* does not come into effect until after the "death of the testator"'. Our next sentence also says this truth.
10. **C9-S10:** says, "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth". This sentence explains the truth of the prior sentence.
11. **C9-S11:** says, "Whereupon neither the first testament was dedicated without blood". This means that blood was also shed to put "the first testament" into effect.
12. **C9-S12:** Moses sprinkled everything with blood.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "when Moses had spoken every precept to all the people according to the law" means: 'Moses first made sure that the people understood everything that was in the Old Testament'.
 - c. The phrase "he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people" means: 'Moses then took shed blood to symbolically represent the death which was required to put the Old Testament into effect'.
 - d. The phrase "Saying, This is the blood of the testament which God hath enjoined unto you" means: 'Moses explained the symbolic meaning so that the people understood why he did what he did'.
13. **C9-S13:** says, "Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry". This, symbolically, made them part of the Old Testament.
14. **C9-S14:** Why blood was required.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "almost all things are by the law purged with blood" is true because life is in the blood (**Genesis 9:4**). A life must be given in order to pay for "remission".
 - c. The phrase "and without shedding of blood is no remission" tells us why the prior phrase is true.
15. **C9-S15:** Heavenly things were also purified with a better blood.
- a. The phrase "It was therefore necessary that the patterns of things in the heavens should be purified with these" means: 'God required Moses to teach His people the symbolic meaning of the ceremony and to tell them the cost of their sin'.
 - b. The phrase "but the heavenly things themselves with better sacrifices than these" means: 'However, the purification in Heaven required a better sacrifice than animal sacrifices'.
16. **C9-S16:** "Christ" offered His blood once for all time.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "Christ is not entered into the holy places made with hands" means: "Christ" did not make His sacrifice in any Earthly place'.

- c. The phrase "which are the figures of the true" means: 'That is because they are not the true place of sacrifices made to God'.
 - d. The phrase "but into heaven itself" means: 'The true place of sacrifices made to God is in Heaven'.
 - e. The phrase "now to appear in the presence of God for us" means: 'After making the required sacrifice, "Jesus Christ" now represents the saved before God the Father'.
 - f. The phrase "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others" means: 'This is a major difference between the sacrifices made by Jewish high priests and the sacrifice made by "Jesus Christ"'.
 - g. The phrase "For then must he often have suffered since the foundation of the world" means: 'If there was no difference as this, then "Jesus Christ" would have to keep on making the sacrifice'.
 - h. The phrase "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" means: "'Jesus Christ" does not have to repeat His sacrifice'.
17. **C9-S17:** "Christ" provides "salvation" to "them that look for him".
- a. Our sentence starts with the word And, which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an and, in the word of God, then you change the message from God.
 - b. The phrase "as it is appointed unto men once to die" is speaking about our dying and staying dead. People who are resurrected are not counted as finally dead until they die without resurrection. This is why the saved are promised to live forever.
 - c. The phrase "but after this the judgment" means: 'The judgment is for all that we did and the attitudes which we had that motivated what we did'. The judgment of the saved is at the judgment seat of Christ and the judgment of the lost is at the great white throne.
 - d. The phrase "So Christ was once offered to bear the sins of many" means: 'Christ took our judgment so that we do not have to suffer for the sins which we do'.
 - e. The phrase "and unto them that look for him shall he appear the second time without sin unto salvation".
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Chapter 10 Summary:

Chapter Theme: We have a better relationship with God.

Please also see the Message called: [Why be Loyal to Church](#).

Our prior chapter explained how the Levitical priesthood and sacrifices were not sufficient because they did not make anyone "perfect". Now, our chapter explains how "Jesus Christ" did what was needed to give us the Holy Ghost and make us "perfect". He did this in order to make us "sanctified" ('set aside for God's holy use'). With this change, we now have "the Holy Ghost also is a witness to us" because under the new "covenant" God will "put my laws into their hearts, and in their minds will I write them".

Because of these changes, we are told to have "boldness to enter into the holiest by the blood of Jesus...with a true heart in full assurance of faith". However, we are also to have our life cleaned up and to 'Stop our Sinning'. With that in mind, the last half of our chapter warns us of the consequences of returning to sin after we receive all that God has done to change our life. Here is where we read the famous verse: "It is a fearful thing to fall into the hands of the living God." We are to "live by faith" and know that God will punish backsliders.

1. **C10-S1:** The Mosaic Law could not provide the "good things to come".
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior chapter is true.
 - b. The phrase "the law having a shadow of good things to come" means: 'What the Mosaic Law had was not sufficient'.
 - c. The phrase "and not the very image of the things" means: 'The Mosaic Law did not have what was required'.
 - d. The phrase "can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" means: 'The Mosaic Law could never produce what was required'.
2. **C10-S2:** says, "For then would they not have ceased to be offered?" Our sentence is presented as a question to make us think. But, if the Mosaic Law could make someone "perfect", then they would not need further sacrifices.
3. **C10-S3:** says, "because that the worshippers once purged should have had no more conscience of sins".
4. **C10-S4:** Ongoing sacrifices are for ongoing sins.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "in those sacrifices there is a remembrance again made of sins every year" means: 'The sacrifices did not eliminate the sin'.
5. **C10-S5:** Animal sacrifices can not pay for sins.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "it is not possible that the blood of bulls and of goats should take away sins" means: 'Since the animals did not sin, their blood could not take away the sin'.
6. **C10-S6:** Animal sacrifices can not satisfy God. This sentence is a paraphrase of [Psalms 40:6](#).
 - a. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - b. The phrase "when he cometh into the world" means: 'Tells us what the "Son of God" did and when He did it'.
 - c. The phrase "he saith, Sacrifice and offering thou wouldest not" means: 'The "Son of God" recognized the inadequacy of sacrifices made under the Mosaic Law'.
 - d. The phrase "but a body hast thou prepared me" means: 'The "Son of God" recognized what sacrifice would be required'.

- e. The phrase "In burnt offerings and sacrifices for sin thou hast had no pleasure" means: 'The "Son of God" recognized why the sacrifices made under the Mosaic Law were inadequate'.
7. **C10-S7**: Obedience satisfies God. This sentence is a paraphrase of **Psalms 40:7**. The "Son of God" recognized what would satisfy God the Father.
8. **C10-S8**: The Son of God gave the sacrifice which satisfies God. Our current sentence adds thoughts found in **Psalms 50:8-23**; **Isaiah 1:11**; **Isaiah 7:14**; **Jeremiah 6:20**; **Jeremiah 31:22**; **Amos 5:21-22**; **Malachi 1:10** and other places within the Old Testament.
9. **C10-S9**: God replaced the first type of sacrifice with the second type of sacrifice. Our sentence says: "He taketh away the first, that he may establish the second".
10. **C10-S10**: The "offering" that satisfied God.
- The phrase "By the which will" is referencing the second prior sentence, and the ones before that, where the author quoted scripture which told us that God the Father would not accept animal sacrifices but that God wanted a life of obedience. This is the "will" of God for everyone.
 - The phrase "we are sanctified" means: 'We are set aside from doing the things of this world and from satisfying the lusts of the flesh and are set aside for the service of God'. And, as the rest of our sentence makes clear, this "sanctification" is to be for the rest of our life ("once for all").
 - The phrase "through the offering of the body of Jesus Christ once for all" means: "Jesus Christ" offered His body so that we could have everlasting changes in our lives'.
11. **C10-S11**: Human priests keep making sacrifices but "Jesus Christ" is done making sacrifices. Please note that Catholic priests claim to make a new sacrifice in every Mass.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "every priest standeth daily ministering and offering oftentimes the same sacrifices" means: 'tells us what is the same for all human priests'.
 - The phrase "which can never take away sins" means: 'Their efforts are wasted because their efforts can not accomplish what they claim'.
 - The phrase "But this man, after he had offered one sacrifice for sins for ever" means: "Jesus Christ", in His humanity, made one sacrifice which was so effective that on further sacrifices are ever required'.
 - The phrase "sat down on the right hand of God" means: "Jesus Christ" is now our representative before God the Father since His prior work is accomplished for ever'.
 - The phrase "From henceforth expecting till his enemies be made his footstool" means: 'God the Father promised to make "Jesus Christ" "Lord of lords and King of kings", but it is not yet time for that to happen'.
12. **C10-S12**: His offering provides perfection "for ever".
- Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - The phrase "by one offering he hath perfected for ever them that are sanctified" means: "Jesus Christ" did what no other priest, religion nor sacrifice could do'. His sacrifice makes people "perfect". And, because the result is "perfect", it is acceptable to God the Father and does not have to be repeated ("for ever"). Finally, His sacrifice is applied to "them that are sanctified". People who claim to be saved, but refuse to be truly "sanctified", do not have the assurance from "Jesus Christ" that is given to those saved people who are also truly "sanctified".
13. **C10-S13**: The Holy Ghost is our witness of this truth.
- The phrase "Whereof" means: 'Our "sanctification", which was the subject of the prior sentence, is what this sentence is also speaking about'.
 - The phrase "the Holy Ghost also is a witness to us" means: 'God's "Holy Ghost" uses our true "sanctification" as a "witness" to us that we are truly saved and going to Heaven after we physically die'.

- c. The phrase "for after that he had said before" is a shorter quote of what was quoted in [Hebrews 8:8-11](#) and is referring to [Jeremiah 31:31-34](#). Please see the Detailed Note for more related Bible references.
 - d. The phrase "This is the covenant that I will make with them after those days" means: 'This is the spiritual contract that God offers to people when He saves them during the New Testament'.
 - e. The phrase "saith the Lord, I will put my laws into their hearts" means: 'Truly saved people will let what God wrote in "the word of God" to tell them how to live their daily lives'.
 - f. The phrase "and in their minds will I write them" means: 'Truly saved people will remember the commandments that God wrote in "the word of God"'.
 - g. The phrase "And their sins and iniquities will I remember no more" means: 'This is the final result of saved people living a "sanctified" life'. People who claim to be saved, but who also refuse to live a "sanctified" life, can not truly 'claim' this promise from God.
14. [C10-S14](#): We no longer have to make offerings for sin.
- a. The word "Now" means 'after we understand what was written earlier'. That is after we understand the changes that God wants to cause in the truly saved.
 - b. The phrase "where remission of these is" means: 'In people who have had "Jesus Christ" has held back ("remission") our sins by changing our character to be like God'.
 - c. The phrase "there is no more offering for sin" means: '. "Jesus Christ" does not have to pay ("there is no more offering") for sins that we no longer do.
15. [C10-S15](#): We can not approach God when we clean up our life.
- a. The phrase "Having therefore" means: 'We have the rest of this sentence as a direct result of what our prior sentence said'. That is if "Jesus Christ" has changed your life so that you are no longer deliberately sinning.
 - b. The phrase "brethren" means: 'This is written to saved people who are also serving in God's kingdom'.
 - c. The phrase "boldness to enter into the holiest by the blood of Jesus" means: 'This is how we can not approach God because "Jesus" shed His blood to pay for our sins and our legal record in Heaven is now clean'.
 - d. The phrase "By a new and living way" means: 'We are living a "new" way and no longer seeking to do sin'. Our new life is also "living" because we have God's life controlling our physical life.
 - e. The word "consecrated" means: 'Made sacred by ceremonies or solemn rites; separated from a common to a sacred use; devoted or dedicated to the service and worship of God; made venerable'. The phrase "which he hath consecrated for us" means: "'Jesus Christ" made our "new and living way" sacred before God'.
 - f. The phrase "through the veil" means: 'We can now enter the Holiest of all'. "Jesus Christ" removed the separation between the two parts of the sanctuary, in the Temple, with His death and it was signified by God when the "veil of the temple was rent in twain from the top to the bottom" ([Matthew 27:51](#); [Mark 15:38](#) and [Luke 23:45](#)).
 - g. The phrase "that is to say, his flesh" means: 'This was accomplished when "Jesus Christ" offered "his flesh" and physically died'.
 - h. The phrase "And having an high priest over the house of God" means: 'This is His current position in Heaven'.
 - i. The phrase "Let us draw near with a true heart in full assurance of faith" means: 'If we are truly serving God to the best of our ability (having "a true heart") and have the "full assurance of faith" that "Jesus Christ" has taken care of any sin that we did, we can approach the throne of God the Father'.
 - j. The phrase "having our hearts sprinkled from an evil conscience" means: 'We have accepted that we have been forgiven of our sins because we stopped doing them'.
 - k. The phrase "and our bodies washed with pure water" means: 'We are serving God with our bodies (what "washed with pure water" means symbolically) and doing our service in obedience to God's "Holy Ghost"'.

16. **C10-S16:** Hold on. This sentence is based upon the prior even though the author did not start it with a connecting word. We always need to consider the context when reading and trying to understand "the word of God". This sentence tells us how to act in this physical world and it follows the prior sentence where we were told how to act in the spiritual reality and both sentences are based upon the everything said earlier in this chapter.
- The phrase "Let us hold fast the profession of our faith without wavering" means: 'We will go through many storms in life. Never let a storm of life cause you to lose, or even "waver" in your "profession of faith"'.
 - The phrase "(for he is faithful that promised;)" was added in by the interpreters because it was in the message of the Greek but the interpretation of word-by-word would leave out this critical doctrine. This phrase tells us that we are to "hold fast the profession of our faith without wavering" based upon what "Jesus Christ" is doing. The circumstances of life don't matter. The lies of this world and of devils don't matter. Our own failures don't matter. All that matters is what "Jesus Christ" is doing with us and for us; and, "he is faithful". Therefore, His power is greater than any other power and that is all that matters.
 - The phrase "And let us consider one another to provoke unto love and to good works" means: 'This commandment is added to the prior phrase. If we don't do this commandment then we can not rely on "Jesus Christ" providing for our needs because removing either side of a word "and", in the Bible, changes the message from God'. Thus, we are to do all that we can to cause other saved people to keep on serving God.
 - The phrase "Not forsaking the assembling of ourselves together" means: 'Don't skip church. Don't skip fellowship meetings. Don't skip work and ministry activities'.
 - The phrase "as the manner of some is" means: 'Others doing wrong is not an excuse for you to do wrong'.
 - The phrase "but exhorting one another" means: 'Contact those church members who are missing and do all you can to get them to faithfully participate in the service to God'.
 - The phrase "and so much the more, as ye see the day approaching" means: 'You are getting older and so are others. The day that you, and they, leave this physical life and face your judgment is getting closer'. Therefore, do all you can to serve God while you can because your everlasting rewards depend upon your level of service and that can not be changed after physical death.
17. **C10-S17:** If we willfully sin, then we must expect judgment.
- Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - The phrase "if we sin wilfully after that we have received the knowledge of the truth" means: 'The belief that we can keep backsliding and then getting right with God is a lie'.
 - The phrase "there remaineth no more sacrifice for sins" means: 'We will each live with the consequences of willful sin done after we are truly saved'.
 - The phrase "But a certain fearful looking for of judgment and fiery indignation" means: 'Those consequences can be terrible'.
 - The phrase "which shall devour the adversaries" means: 'When we sin willfully, we become an "adversary" of God because we are fighting against His work to get others to stop their sin'. When this is true, our sentence, and phrase, says that we will receive "judgment and fiery indignation, which shall devour"'.
18. **C10-S18:** We should expect worse punishment than people had under the Mosaic Law.
- The phrase "He that despised Moses' law died without mercy under two or three witnesses" is a reference to [Numbers 16:33](#).
 - The phrase "Of how much sorer punishment, suppose ye, shall he be thought worthy" means: 'Think about this historical example and spiritually consider the attitude that others demonstrate'.

- c. The phrase "who hath trodden under foot the Son of God" means: 'From a spiritual perspective, people treat "Son of God", and all of His sacrifice and His high current position, as if it was just the waste from an animal which was left on the path they are traveling'.
 - d. The phrase "and hath counted the blood of the covenant, wherewith he was sanctified" means: 'In addition, he totally insulted the spiritual life from God and what it took to give him spiritual life and to pay for his ongoing sins'.
 - e. The phrase "an unholy thing" means: 'This is how this person treated all of these precious spiritual things'.
 - f. The word "despite" means 'To contemn; to scorn; to disdain; to have the lowest opinion of'. The phrase "and hath done despite unto the Spirit of grace?" means: 'This person did the same as spitting in the face of God's "Holy Spirit" when He offered God's "grace"'. Such person has done terrible violations to a personal relationship with God that was denied to men for thousands of years.
19. **C10-S19**: The "Lord" promised vengeance.
- a. Our sentence starts with the word "For", which means it is giving us the reason why we should truly consider the reaction of God to people who act like the prior sentence describes.
 - b. The phrase "we know him that hath said, Vengeance belongeth unto me" means: 'This was said by God, Who is the most powerful Being that exists anywhere'.
 - c. The phrase "I will recompense, saith the Lord" means: 'God will take care of the vengeance if we turn all wrongs over to God to deal with and refuse to do anything ourselves about wrongs done to us'. I can testify from several personal experiences that this is absolutely true. Sometimes God gives people several years to repent and sometimes God even blesses the other person. But when God brings hurt on them, it is far more than anything which we can do. In addition, if we are truly trusting God for our physical needs while we devote our life to the service of God, then God more than restores what we lost.
20. **C10-S20** says, "And again, The Lord shall judge his people". This is always true and this is when we receive rewards as well as punishments for doing wrong. Ignore the doctrinal lie which claims that the judgment of God's people, at the "judgment seat of Christ" is only a reward judgment ("Bema Seat").
21. **C10-S21** says, "It is a fearful thing to fall into the hands of the living God". Doctrinal error says that this only applies to the lost. But the truth is that this was written to the saved people who were also serving. This truth is written to encourage the saved and serving to never stop.
22. **C10-S22**: Remember your past.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "call to remembrance the former days, in which" means: 'Remember experiences of this particular type'.
 - c. The phrase "after ye were illuminated, ye endured a great fight of afflictions" means: 'Remember the devil motivated attacks by people right after you received salvation and after you received greater spiritual understanding'.
 - d. The phrase "Partly, whilst ye were made a gazingstock both by reproaches and afflictions" means: 'Remember how people mocked and insulted you'.
 - e. The phrase "and partly, whilst ye became companions of them that were so used" means: 'Remember the people who were also treated the same and befriended you'.
23. **C10-S23**: You had joy in losing physical things to gain the spiritual ones.
- a. This sentence is one that people use in order to claim that Paul wrote this epistle. However, we know from history that many others were also put in "bonds" and martyred. Therefore, this sentence does not really support the claim that Paul was the author of this epistle. As written at the start of this Study, devils get God's people arguing about who the author was, which we can not know, so that they are distracted from the true doctrine in this epistle.

- b. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. The author knew this was true because of the way that these people treated him when he was in "bonds".
 - c. The phrase "ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance" means: 'True saved and serving people are willing to lose things in the physical reality in order to gain spiritual rewards'.
24. **C10-S24** says, "Cast not away therefore your confidence, which hath great recompence of reward". Please pay attention to the phrase that it is our "confidence" in our "Lord Jesus Christ" which has "great recompence of reward". This "confidence" is what truly causes us to act in true Biblical "faith" and it is a lack in "confidence" in Him which prevents us in acting in true Biblical "faith".
25. **C10-S25**: Have patience and faith.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "ye have need of patience" means: 'Each and every one of you personally needs patience'. God will fulfill His promise in His time. However, He determines when that will be and if we lack "patience", we might "Cast away our confidence" like the prior sentence warned us to not do.
 - c. The phrase "that, after ye have done the will of God" means: 'This is why the saved and serving need "patience". They did what was required in order to receive the promise, but they can still "Cast away their confidence"'.
 - d. The phrase "ye might receive the promise" means: 'The word "might" means it is not guaranteed'. We must also have "patience" in order to receive the promise. The more "patience", which is required, the more proof we have of our true Biblical "faith".
26. **C10-S26** says, "For yet a little while, and he that shall come will come, and will not tarry". This is another prophecy of the Rapture. For more Bible references to prophecies in the New Testament, please see the sections on Prophecy in the Doctrinal Studies called Significant Gospel Events and Significant New Testament Events.
27. **C10-S27**: Remember that God is not pleased with backsliders.
- a. The word "Now" means 'after we understand what was written earlier'. That is after we understand what was just said about Melchisedec.
 - b. The phrase "the just shall live by faith" is a partial quote of Habakkuk 2:4. Please also see the Detailed Note for more Bible references.
 - c. The phrase "but if any man draw back" means: 'This is what people call backsliding'.
 - d. The phrase "my soul shall have no pleasure in him" means: 'The pastor is not happy with this person nor is our "Lord Jesus Christ" Nor is God the Father'. In this sentence, the pastor is giving us a message from our "Lord Jesus Christ" and from God the Father.
28. **C10-S28**: Don't be a backslider.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. This sentence gives us the contrast between people who please God and those who displease God. In addition, the entire next chapter is giving us Bible references to people who pleased God and to the accounts of how they pleased God
 - b. The word "perdition" means: 'Entire loss or ruin; utter destruction. If we reject the truth, we seal our own perdition'. The main application is: 'up to and including acting like Judas Iscariot'. (The Bible calls him "the son of perdition".) The phrase "we are not of them who draw back unto perdition" means: 'We do not have the attitudes, nor the actions, of people who receive "perdition" from God'. The true Bible believer avoids this doctrinal error by having the true "fear of the Lord".
 - c. The phrase "but of them that believe to the saving of the soul" means: 'The people who truly "believe to the saving of the soul" have different attitudes and actions than those people who "draw back unto perdition"'. Remember that the "soul" is defined as: 'The long-term result of the short-term actions of our heart in deciding how we will think, how

we will act emotionally to circumstances of life and how we will decide the issues of life'. Thus, long-term, truly saved, and serving people avoid the attitudes and actions of "them who draw back unto perdition" and they learn to think, make decisions and react emotionally like "Jesus Christ".

Chapter 11 Summary:

Chapter Theme: "Faith".

This is the famous chapter on "faith". There are times when I listen to people and am convinced that they are sure that they 'know' what it says and, when they read it, they see what they have been told to see and not what it really says. As the Bible says in some places: "Selah" ('Think about it!').

True Biblical "faith" is an action verb which produces "works". If people really read this chapter, they will see that every person mentioned here did act. In addition, we are judged by our "works" because our "works" are the evidence of true Biblical "faith". [James 2](#) talks about "faith without works", but that is not true Biblical "faith", as even [James 2](#) explains. The definition from our chapter is: "Now faith is the substance of things hoped for, the evidence of things not seen". As I explain to Bible Students and others, "evidence" is something that is used in court and can be separated from the person presenting it so that it can be examined independent from that person. What is in your head and in your heart can not be separated from you. That is a "belief" and not true Biblical "faith". In addition, something that has "substance" can be sensed with our physical senses. Another person can not sense what is in your head and in your heart. Thus, what [James 2](#) calls "faith without works" is in fact only a "belief" and does not match what is truly reported within our chapter.

Please prayerfully read what this chapter truly says about true Biblical "faith".

PS: [Hebrews 11:6](#) is the verse that God used to start me on this Study and the creation of this web site. It has the promise that "God...is a rewarder of them that diligently seek him". I started by "seeking" God by studying through every book in the New Testament (at least 24 times each book) to find how the Bible truly uses the various roles of the Son of God. The result is in the [Lord Jesus Christ](#) Study on this site. The rest of this site came after that because God rewarded me by showing me how to interpret His Word so that there are **NO** conflicts. While many people believe this, neither I nor anyone that I know of has provided the "proof" required by God to back up such a belief. True "proof" requires proving a thing to be true in every circumstance. Since all claims of 'error in the Bible' are based upon claims about the New Testament, with God's help I will finish this Study for the entire New Testament and "prove" that there are **NO** 'errors in the Bible' but that all such claimed 'errors' are due to men refusing to use God's way to interpret the Bible while they use the way of men. ("There is a way which seemeth right unto a man, but the end thereof are the ways of death." [Proverbs 14:12](#); [Proverbs 16:25](#))

1. [C11-S1](#): The main Biblical definition of "faith".
 - a. The word "Now" means 'after we understand what was written earlier'. That is after we understand all of the doctrine which preceded this chapter.
 - b. The word "substance" means: 'In a general sense, being; something existing by itself; that which really is or exists; equally applicable to matter or spirit. Thus, the soul of man is called an immaterial substance, a cogitative substance, a substance endued with thought. We say, a stone is a hard substance, tallow is a soft substance'. The phrase "faith is the substance of things hoped for" means: 'True Biblical "faith" takes what is "hoped for" and turns it into true "substance"'. True Biblical "substance" can be detected directly or indirectly in this world. Just as "Jesus" used the wind to illustrate that "every one that is born of the Spirit" produces results which allow indirect evidence that they have been "born of the Spirit" ([John 3:8](#)), so also can the "substance" of true Biblical "faith" be detected directly or indirectly by our physical senses.
 - c. The word "evidence", in this sentence, means: 'The record that is kept in Heaven, and that will be used at the "judgment seat of Christ", to prove our true Biblical "faith", or lack thereof'. God keeps an accurate record, in Heaven, of all our attitudes and

- actions. The phrase "the evidence of things not seen" means: 'What we do not see with our physical senses but what God has recorded as our heart motivations and attitudes'.
2. **C11-S2:** It takes "faith" to get "a good report".
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "by it" means: 'By true Biblical "faith", which was the subject of the prior sentence'.
 - c. The phrase "the elders obtained a good report" means: 'God reported their attitudes, actions and results received from God. These things were reported, and are reported in this chapter, so that we are encouraged to follow their example'.
 3. **C11-S3:** "Faith" teaches us about creation.
 - a. The word "through" means: 'You enter one side of an obstacle and continue within the obstacle until you come out on the other side'. The phrase "Through faith" means: 'Our lack of true Biblical "faith" is an obstacle to our receiving the reward from God. We must enter the attitudes and actions of true Biblical "faith", and continue in them, until we come out on the other side and receive the reward from God'.
 - b. The phrase "we understand that the worlds were framed by the word of God" means: 'It takes true Biblical "faith" to believe, and act upon, the account of creation found in "the word of God"'. People think that 'Evolution' was the start of religious attacks on the Genesis account, but our phrase lets us know that it is just the latest attack.
 - c. The phrase "so that things which are seen were not made of things which do appear" means: 'Everything in the physical reality was made from substances of the spiritual reality'.
 4. **C11-S4:** "Able" demonstrated "faith".
 - a. The phrase "By faith Abel offered unto God a more excellent sacrifice than Cain" means: '. '. This is a reference to **Genesis 4**.
 - b. The phrase "by which he obtained witness that he was righteous, God testifying of his gifts" means: "the word of God" has the "good report" from God that "he was righteous".
 - c. The phrase "and by it he being dead yet speaketh" means: 'Since his act of true Biblical "faith" is reported in "the word of God", his record "yet speaketh" and is used to encourage others to act in a similar way'.
 5. **C11-S5:** "Enoch" demonstrated "faith".
 - a. The phrase "By faith Enoch was translated that he should not see death" is reported in We find the name of "Enoch" in the Bible in: **Genesis 4** and **Genesis 5**. **Jude 1:14** tells us that he was a prophet (was probably the first) who prophesied the return of "Christ" to rule and reign on this Earth. Although not a correct definition of the word "translate", a definition from one dictionary does give us the true application found in this sentence, which is: 'To remove or convey to heaven, as a human being, without death'.
 - b. The phrase "and was not found, because God had translated him" is a precursor of the Rapture.
 - c. The phrase "for before his translation he had this testimony, that he pleased God" gives is the testimony that: 'God rewards those people who please Him'.
 6. **C11-S6:** God only responds positively to "faith". This is the sentence which God used to command me to start this entire Bible Study and to prove that there are no errors in "the word of God". However, we must use God's "way", with the guidance from God's "Holy Spirit", if we wish to achieve these results.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. The prior sentence told us a specific example about "Enoch", and the one before that told us a specific example about "Able". Now, our current sentence is switching from telling us specific examples to telling us the general rule about true Biblical "faith".
 - b. The phrase "without faith it is impossible to please him" means: 'God can not be pleased with anything other than true Biblical "faith"'. The problem that many people have with the truth of this phrase is that they believe a religious definition for the

word "faith", which is not true Biblical "faith". Thus, while religious people believe that they "please God", in truth they do not. As a result, they do not receive the blessings that they desire. Our chapter continues with examples of true Biblical "faith", so that people can verify if their attitudes and actions match what "the word of God" reports as true Biblical "faith".

- c. The phrase "for he that cometh to God must believe that he is" means: 'We must believe that God is Who is reported in "the word of God" and that the character, which we believe, matches what is reported in "the word of God"'. The Bible warns us that people preach "another god" and "another Jesus" and an "antichrist". Therefore, the character that we believe in must match what is reported in "the word of God" or we do not fulfill this requirement.
 - d. The phrase "and that he is a rewarder of them that diligently seek him" is the main requirement, of this sentence, which most people fail to fulfill. I kept actual records and I started studying "the word of God" a minimum of 20 hours per week (average) at the start of the year 2000 and increased that to an average minimum of 40 hours per week starting in the year 2013. (It is now 2022.) That should help the reader understand what "the word of God" means by the phrase "diligently seek him".
7. **C11-S7:** "Noah" demonstrated "faith".
- a. The phrase "By faith Noah" means: 'Our sentence gives us an example of how Noah acted in true Biblical "faith"'.
 - b. The phrase "being warned of God of things not seen as yet" means: 'Noah had to believe God even though all of his experiences in life went against what God said would happen'.
 - c. The phrase "moved with fear, prepared an ark to the saving of his house" means: 'Noah understood the true "fear of the Lord" and acted upon it'.
 - d. The phrase "by the which he condemned the world" means: 'Noah was a "preacher of righteousness" (2Peter 2:5)'. It is computed that he preached for 100 years and, yet, no one believed him and no one embarked the ark with Noah and his family. When Noah and his family acted but all others refused, they were "condemned".
 - e. The phrase "and became heir of the righteousness which is by faith" means: 'Noah received everlasting rewards in heaven ("heir") because of his act of true Biblical "faith"'. This is presented as an example for us to believe and follow.
8. **C11-S8:** "Abraham" demonstrated "faith".
- a. The phrase "By faith Abraham" means: 'Our sentence gives us an example of how Abraham acted in true Biblical "faith"'.
 - b. The phrase "when he was called to go out into a place which he should after receive for an inheritance, obeyed" is easily overlooked. Paul wanted "To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand" (2Corinthians 10:16). The people who caused problems in the Jerusalem Church and had Paul's head cut off never wanted to be a missionary but wanted to take over a church which Paul had started. Our phrase says that Abraham had a missionary call. How many young men claim to have a call like Abraham and Paul but want to get a position on the staff of an existing church and refuse to go to the mission field?
 - c. The phrase "and he went out, not knowing whither he went" tells us that Abraham had to fully trust God for his protection and provision since he could not know how he would protect and provide for himself in an unknown place.
9. **C11-S9:** "Abraham" lived by "faith" and taught the same to Isaac and Jacob.
- a. The phrase "By faith he sojourned in the land of promise" means: 'God promised the land to Abraham and his descendants, but did not give it during the life of Abraham nor during the life of several generations of his descendants'.
 - b. The phrase "as in a strange country" means: 'While Abraham was alive, the land was controlled by a people and culture which treated the family of Abraham as aliens'.

- c. The phrase "dwelling in tabernacles with Isaac and Jacob" means: 'Abraham never had a house nor a fixed piece of land to live on'.
 - d. The phrase "the heirs with him of the same promise" means: 'Abraham, Isaac, and Jacob all believed the promise even though they did not see God fulfill it during their lives'.
 - e. The phrase "For he looked for a city which hath foundations, whose builder and maker is God" means: 'Here is why Abraham had faith'. The cities and culture in the land did not serve God. Abraham refused to act like Lot and changed to fit into the local culture but kept serving God even though it was only his household that did so.
10. **C11-S10:** "Sarah" demonstrated "faith".
- a. The phrase "Through faith also Sara herself" means: 'Our sentence gives us an example of how Sarah acted in true Biblical "faith"'. She proved her "faith" by believing a promise when it was no longer physically possible.
 - b. The phrase "received strength to conceive seed, and was delivered of a child when she was past age" is reported in [Genesis 17:17](#).
 - c. The phrase "because she judged him faithful who had promised" means: 'This is why Sarah had faith and the only reason for anyone to have true Biblical "faith"'. Our "faith" must be based upon the character of God and on nothing else.
11. **C11-S11:** A multitude came from the child received by "faith".
- a. The word "Therefore" means: 'what follows the "therefore" is a future result that is based upon what came before the "therefore" and only seen "there"'. That is, Sarah gives us an example of receiving what is physically impossible because she had true Biblical "faith".
 - b. The phrase "sprang there even of one, and him as good as dead" means: 'Abraham and Sarah were each too old to conceive a child'.
 - c. The phrase "so many as the stars of the sky in multitude" is a reference to the promise that God made to Abraham in [Genesis 22:17](#). Thus, we see the conclusion ("Therefore") that God honors "faith" and that God keeps His "promises".
 - d. The phrase "and as the sand which is by the sea shore innumerable" tells us that God fulfilled this promise. This is reported in: [Deuteronomy 1:10](#); [Deuteronomy 10:22](#) and [Deuteronomy 28:62](#).
12. **C11-S12:** All held their "faith" through death.
- a. The phrase "These all died in faith, not having received the promises, but having seen them afar off" means: 'This shows that they believed they would return with "Christ" and receive the promise then'. Even though they did not receive them in their physical life, they continued to believe. Thus, they had to believe that they would return in order to receive the promises.
 - b. The phrase "and were persuaded of them, and embraced them" means: 'They never lost "faith" but told others that God gave them the promises'.
 - c. The phrase "and confessed that they were strangers and pilgrims on the earth" means: 'They refused to become part of the local culture because they believe God would replace it with a culture of righteousness'.
13. **C11-S13:** All looked for reward in the future.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "they that say such things declare plainly that they seek a country" means: 'They have to give a reason for rejecting the local culture even though they live in the land'.
14. **C11-S14:** None returned to former life because their focus was on heaven.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "And truly, if they had been mindful of that country from whence they came out" is a conditional phrase which was not fulfilled. That is why the next phrase never occurred.

- c. The phrase "they might have had opportunity to have returned" means: 'Since they rejected the culture of the land they were in, their flesh would have desired to return to their original culture'. However, they never returned because neither culture was from God and they sought a culture that served God.
15. **C11-S15:** God prepared a city for them in heaven.
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - The word "Now" means 'after we understand what was written earlier'. That is after we understand what was just said about Melchisedec.
 - The phrase "they desire a better country" means: 'They wanted something better than humans can create'.
 - The phrase "that is, an heavenly" means: 'They desired what matches the laws and culture of Heaven'.
 - The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - The phrase "wherefore God is not ashamed to be called their God" means: 'Because of their attitudes and actions, God accepted them'.
 - The phrase "for he hath prepared for them a city" means: 'God has prepared a city for the people who are truly saved and serving'. The saved, but carnal, are not promised to have a part in that city.
16. **C11-S16:** Abraham proved his "faith" when he offered up Isaac. This sentence is referring to the incident recorded in [Genesis 22:1-10](#).
- The phrase "By faith Abraham" means: 'Our sentence gives us another example of how Abraham acted in true Biblical "faith"'.
 - The phrase "when he was tried, offered up Isaac" means: 'Abraham had to pass several tests in this incident'.
 - The phrase "and he that had received the promises offered up his only begotten son" means: 'God could not keep His promise if Isaac died, but Abraham believed that God would keep His promise'.
 - The phrase "Of whom it was said, That in Isaac shall thy seed be called" means: 'This was the promise that God gave to Abraham'.
 - The phrase "Accounting that God was able to raise him up, even from the dead" means: 'This is how Abraham thought that God would keep His promise'. Notice that this proves that Abraham believed in resurrection.
 - The phrase "from whence also he received him in a figure" means: 'Abraham received "Christ" "in a figure"'. The "Son of God" only acted in His role as "Christ" after He rose from the dead. (Before His resurrection, "Christ" was paying the dowry.) Likewise, Abraham expected God to resurrect Isaac like God resurrected "Christ".
17. **C11-S17:** Isaac proved his "faith" when he prophesied of future.
- The phrase "By faith Isaac" means: 'Our sentence gives us an example of how Isaac acted in true Biblical "faith"'.
 - The phrase "blessed Jacob and Esau concerning things to come" means: 'Isaac gave prophecy'. This sentence is referring to the incident recorded in [Genesis 27](#). This sentence shows that it takes "faith" to be a true prophet of God.
18. **C11-S18:** Jacob did the same.
- The phrase "By faith Jacob" means: 'Our sentence gives us an example of how Jacob acted in true Biblical "faith"'. This sentence combines two different events; one from [Genesis 47:31](#) and one from [Genesis 48:5-22](#).
 - The phrase "when he was a dying" means: 'tells us when Jacob did this'.
 - The phrase "blessed both the sons of Joseph" means: 'Jacob gave them a special blessing beyond what was given to the brothers of Joseph'.
 - The phrase "and worshipped" means: 'Part of true prophecy involves "worship", which acknowledges God as the true source of the prophecy'.
 - The phrase "leaning upon the top of his staff" speaks of his physical weakness. [2Corinthians 12:9](#) says: "And he said unto me, My grace is sufficient for

thee: 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”.

19. **C11-S19:** Joseph did the same.
 - a. The phrase "By faith Joseph" means: 'Our sentence gives us an example of how Joseph acted in true Biblical "faith"'. This sentence references [Genesis 50:24-26](#).
 - b. The phrase "when he died" tells us when this happened.
 - c. The phrase "made mention of the departing of the children of Israel" means: 'This was a prophecy by Joseph'. As we already saw, it takes true "faith" to give a true prophecy from God.
 - d. The phrase "and gave commandment concerning his bones" tells us that Joseph wanted nothing of him left where people worshipped false gods.
20. **C11-S20:** The parents of Moses proved their "faith" when they hid him.
 - a. The phrases "By faith Moses, when he was born, was hid three months of his parents" means: 'Our sentence gives us an example of how the parents of Moses acted in true Biblical "faith"'. This sentence is referencing the account found in [Exodus 2:2-10](#).
 - b. The phrase "because they saw he was a proper child" means: 'They realized that God gave their child and that God had a plan for their child'. This is in opposition to what foolish women are taught about abortion.
 - c. The phrase "and they were not afraid of the king's commandment" means: 'People with true "faith" do not worry about threats of violence and death'.
21. **C11-S21:** Moses proved his "faith" when he choose God's people.
 - a. The phrases "By faith Moses" means: 'Our sentence gives us an example of how Moses acted in true Biblical "faith"'. This sentence is referring to the account found in [Exodus 2:11-15](#).
 - b. The phrase "when he was come to years" tells us when this account happened.
 - c. The phrase "refused to be called the son of Pharaoh's daughter" means: 'Moses rejected the chance to be at the top of the Egyptian society'.
 - d. The phrase "Choosing rather to suffer affliction with the people of God" tells us what Moses chose instead.
 - e. The phrase "than to enjoy the pleasures of sin for a season" tells us what Moses gave up in his choice.
 - f. The phrase "Esteeming the reproach of Christ greater riches than the treasures in Egypt" means: 'Moses saw the spiritual rewards as greater than the loss of physical rewards and even including suffering in the flesh'.
 - g. The phrase "for he had respect unto the recompence of the reward" tells us why Moses made this choice. Moses understood the rewards of each choice and chose the everlasting rewards, which came later, over the immediate physical rewards.
22. **C11-S22:** Moses choose God over the king.
 - a. The phrase "By faith he forsook Egypt" means: 'Our sentence gives us an example of how Moses acted in true Biblical "faith"'. This sentence is referring to the account found in this sentence is referencing the account found in [Exodus 10:28](#); [11:8](#); [12:37-42](#); [13:17-21](#). Many might think that this is referring to the first time that Moses left Egypt but, at that time, he did "fear the wrath of the king".
 - b. The phrase "not fearing the wrath of the king" is referencing [Exodus 14:10-13](#).
 - c. The phrase "for he endured, as seeing him who is invisible" means: 'Moses endured because he believed in God and did what he was told that God required'.
23. **C11-S23:** The Jews proved their "faith" when they kept the first Passover. This sentence is referencing the account found in [Exodus 12](#).
 - a. The phrase "Through faith he kept the passover" is referencing Moses but, actually, all of the Jews did this.
 - b. The phrase "and the sprinkling of blood" means: 'They obeyed even when they did not understand the symbolic spiritual meaning'.
 - c. The phrase "lest he that destroyed the firstborn should touch them" means: 'They had a true "fear of the Lord"'.

24. **C11-S24:** The Jews proved their "faith" when they went through the Red Sea. This sentence is referring to the account found in [Exodus 14](#).
- The phrase "[By faith they passed through the Red sea as by dry land](#)" means: 'Our sentence gives us an example of how the Jews acted in true Biblical "faith"'. Moses had to deal with their fear before he lifted his rod and parted the sea.
 - The phrase "[which the Egyptians assaying to do were drowned](#)" lets us know that God does not give unbelievers the same protections and blessings that he gives to believers.
25. **C11-S25:** The walls of Jericho fell by "faith". This sentence, and the next, speak of the same account which is found in [Joshua 2](#) and [Joshua 6](#).
- The phrase "[By faith the walls of Jericho fell down](#)" means: 'Our sentence gives us an example of the result of true Biblical "faith"'. Imagine going out and marching around the city every day for seven days and nothing happens for the first six days. How many people had to think that their actions were foolish?
 - The phrase "[after they were compassed about seven days](#)" tells us when God acted. True "faith" requires obedience even when what God commands seems foolish.
26. **C11-S26:** Rahab proved her "faith" when she hid the spies. This sentence and the prior speak of the same account which is found in [Joshua 2](#) and [Joshua 6](#).
- The phrase "[By faith the harlot Rahab perished not with them that believed not](#)" means: 'Our sentence gives us an example of how Rahab the harlot acted in true Biblical "faith"'. What we see here is that her true "belief", which resulted in the action of true "faith", saved her. The lesson here is failure to act in true "faith" can result in destruction and death while acting in true "faith" can save.
 - The phrase "[when she had received the spies with peace](#)" means: 'She proved which side of the conflict she chose and proved it with her actions'.
27. **C11-S27** says, "[And what shall I more say?](#)". It means: 'How much more evidence is required?'. The next sentence explains why the author writes this sentence. The sentence after that tells us how people acted in general without naming specific people. And, the final sentence gives the summary for the sentence. Thus, the author has included many examples of how true Biblical "faith" works and we are to use these examples for doing works of true "faith" in our life with the expectation that God will reward such in His time and in His way.
28. **C11-S28:** Lots of others in the Bible proved their "faith" by their actions.
- Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - The phrases "[for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets](#)" tell us of how many others acted in true Biblical "faith".
 - The phrases "[Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword](#)" tells the active works of true "faith" which can be found in the Bible record but which the author did not list.
 - The phrase "[out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens](#)" tells us how true "faith" allowed God to work through their lives and do what was not humanly possible.
29. **C11-S29:** Lots of others not mentioned in the Bible did the same.
- The phrase "[Women received their dead raised to life again](#)" means: 'Our sentence gives us an example of how others acted in true Biblical "faith"'. For links to miracles in the Bible, please see the Doctrinal Studies called: [Table Of Miracles in the Old Testament](#); [Table Of Miracles in the New Testament](#) and [Table Of Miracles in the Gospels](#).
 - The phrase "[and others were tortured, not accepting deliverance; that they might obtain a better resurrection](#)" tells us something that most people don't realize and that many people deny. That is, the more that you suffer for God's kingdom, the greater your everlasting reward is.

- c. The phrase "And others had trial of cruel mockings and scourgings" tells us that devil-motivated people first tried "cruel mockings", and when that didn't stop God's people from witnessing the truth, they tried "scourgings".
 - d. The word "yea" means: 'yes very positively with no doubt'. The phrase "moreover of bonds and imprisonment" means: 'These devil-motivated people put God's witnesses into "bonds and imprisonment" when "cruel mockings and scourgings" were not enough to get them to stop witnessing for God'.
 - e. The phrase "They were stoned, they were sawn asunder, were tempted, were slain with the sword" means: 'These were just some of the methods used to murder God's witnesses when nothing less than death shut their mouths'.
 - f. The phrase "they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" means: 'This is the type of physical life that God's true witnesses accepted in order to prove that they were willing to suffer in the flesh in order to have a greater and everlasting spiritual reward'.
 - g. The phrase "(Of whom the world was not worthy:)" is a phrase added by the interpreters in order to keep the same message in the English as was delivered in the Greek language.
 - h. The phrase "they wandered in deserts, and in mountains, and in dens and caves of the earth" means: 'God's witnesses went everywhere to deliver God's Gospel and to avoid persecution when they could'.
30. **C11-S30:** They all had a "good report" but haven't received the "promise" yet.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "these all, having obtained a good report through faith" means: 'Our sentence gives us an example of the result of true Biblical "faith" in that "these all" are still waiting for their reward'. True Biblical "faith" waits for God's time in order to receive their rewards.
 - c. The phrase "received not the promise" means: 'They are still waiting for the "judgment seat of Christ", which is when they will receive their rewards'. It will not happen until after the Rapture so that all saved, of the '*Church Age*', will be in Heaven.
 - d. The phrase "God having provided some better thing for us, that they without us should not be made perfect" means: 'All saved will get their rewards at the same time'.
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Chapter 12 Summary:

Chapter Theme: Serve God righteously.

Our chapter starts with, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us". It continues from there but we are reminded that when we start to think our circumstances are hard and that we are not receiving the help which we think we deserve, we have all of these "witnesses" who had worse circumstances and less help and yet were faithful. We are also told how to be faithful when we are told to "lay aside" what will hinder us and to concentrate on running "the race". Further, if this was not enough, our first sentence then reminds us of "Jesus" and all He did and of His motivation. "Jesus" is our main example for how to live in the flesh using the power of the Holy Ghost.

With this basis, our chapter tells us that our circumstances aren't as bad as we imagine them to be. In addition, what we think is bad may be "the chastening of the Lord" which is designed to help us. From this admonition to fix our attitude, we are told to worship God ("Wherefore lift up the hands"), seek God's healing, and do right by other people. We are also warned against "bitterness" and becoming like Esau. We are also reminded that we have a better deal than the people in the Old Testament. Since they did not escape punishment, then we also will not escape punishment for sin. With these admonishments, we are told: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."

1. **C12-S1**: Conclusion of how we should also do the same as the people reported in the prior chapter did.
 - a. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - b. The phrase "seeing we also are compassed about with so great a cloud of witnesses" is a reference to the entire prior chapter. When saved people start trying to make excuses for not working for God's kingdom, God will call on these "witnesses" to testify against any claim of not being able to do what God commanded us to do.
 - c. The phrase "let us lay aside every weight" means: 'Things which are not sin, but which hinder us from serving God, can "so easily beset us"'. These are things which we considered to be good in this life or commitments to things that take up our time such as politics. We are told to "lay them aside" so that they stop hindering our service to God.
 - d. The phrase "and the sin which doth so easily beset us" warns us that "sin which doth so easily beset us". Sin is always attractive and pleasurable at first, but then it becomes addictive. Devils want us involved in sin so that we do not spend time serving God.
 - e. The phrase "and let us run with patience the race that is set before us" means: 'God has a plan for each of our lives and fulfilling that plan can be as exhausting as running a long distance race'. And, as we read in the prior chapter, we need to serve God with "patience" because that is part of our test which will increase our everlasting rewards.
 - f. The phrase "Looking unto Jesus the author and finisher of our faith" means: "Jesus" is the One Who gave us the "grace" to be saved and to serve God. He is also our example of how to serve God'. (Please also see the Doctrinal Study called: [What Did Jesus Do?](#)).
 - g. The phrase "who for the joy that was set before him endured the cross, despising the shame" means: "Jesus" did everything that God required in order to receive everlasting spiritual rewards'. We are to do the same.
 - h. The phrase "and is set down at the right hand of the throne of God" means: "Jesus" is now in Heaven representing us. Therefore, we need to go to Him for help in time of need'.

C12-S2: Consider Jesus Christ when getting "weary".

- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence tells us to "Look unto Jesus".
 - b. The phrase: "consider him that endured such contradiction of sinners against himself" means: 'Really take time to consider how people, even the saved, treat "Jesus" and how He responds'.
 - c. The phrase: "lest ye be wearied and faint in your minds" means: 'Here's why'. No matter how frustrating life can be and no matter what we suffer, it is not as much as "Jesus" puts up with.
2. **C12-S3** says: "Ye have not yet resisted unto blood, striving against sin". Even if we have been beaten bloody, we are still alive and have not been martyred. That is what this sentence means.
3. **C12-S4:** Remember that "the chastening of the Lord" is done in love.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "ye have forgotten the exhortation which speaketh unto you as unto children" is a reference to [Deuteronomy 8:4](#); [Revelation 3:19](#) and several other places in "the word of God". (Please see the Detailed Note for more reference).
 - c. The phrase "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him" means: "'The Lord" chastens and rebukes to correct our sin nature'. Since our sin nature is so strong in us, it takes strong correction to get it out of us.
 - d. The phrase "For whom the Lord loveth he chasteneth" means: 'This is why'.
 - e. The phrase "and scourgeth every son whom he receiveth" means: 'God continues our punishment until we fix our attitude and character'. It is our own stubbornness that increases our punishment which is meant to correct.
4. **C12-S5:** Chastening proves that we are God's children.
- a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - b. The phrase: "If ye endure chastening" is the conditional phrase which must be fulfilled in order for the rest of the sentence to apply to us.
 - c. The phrase "God dealeth with you as with sons" means: 'This is the true reason for "chastening". God is trying to change our character to be like His character, which will make us a true "son of God"'.
 - d. The phrase "for what son is he whom the father chasteneth not?" is common practice among all humans.
5. **C12-S6:** People who claim to be God's people, but who are not chastened, are "bastards".
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and no one who fails to fulfil the condition receives the result.
 - c. The phrase "if ye be without chastisement" means: 'God never spans you for doing wrong'.
 - d. The phrase "whereof all are partakers" means: 'Everybody gets spanked by loving parents.'. Anyone who never was spanked never had a loving parent ([Proverbs 13:24](#)).
 - e. The phrase "then are ye bastards" means: 'Your personal spiritual mother is the church and your personal spiritual father is a devil'.

- f. The phrase "and not sons" means: 'You personally are not a "son of God"'. You personally do not have the character of God. (See [C12-S8](#) where the author writes this literally.)
6. [C12-S7](#): We should reverence God more than our fleshly fathers.
- The word "Furthermore" means: 'Going further along this line of reasoning and adding more to what was already said'.
 - The phrase "we have had fathers of our flesh which corrected us" means: 'God uses the physical to teach us spiritual lessons'. The loving "fathers of our flesh" are to teach us how our loving spiritual Father will treat us when we do wrong. Notice that the motivation is not to hurt but is to "correct".
 - The word "reverence" means: 'Fear mingled with respect and esteem'. The phrase "and we gave them reverence" means: 'We had this attitude towards our "fathers of our flesh"'.
 - The phrase "shall we not much rather be in subjection unto the Father of spirits, and live?" means: 'We should have this attitude more towards God the Father because He gives spiritual life and increases our spiritual life'.
7. [C12-S8](#): God has a better motivation for chastening us.
- Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - The phrase: "they verily for a few days chastened us after their own pleasure" means: 'Our human fathers "chastened" us so that we would please them, even if what they taught us did not profit us'.
 - The phrase: "but he for our profit" means: 'God "chastens" us for our own profit. The more that we learn from God the greater our own everlasting rewards'.
 - The phrase: "that we might be partakers of his holiness" means: "'Holiness" is the main character trait of God that God wants us to make our own character trait'.
8. [C12-S9](#): Look at the long-term results.
- The word "Now" means 'after we understand what was written earlier'. That is: after we understand the purpose of "chastening" by God.
 - The phrase "no chastening for the present seemeth to be joyous" means: 'No body enjoys being "chastened"'.
 - The phrase "but grievous" means: 'All "chastening" is "grievous"'.
 - The phrase "nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" means: 'Some things are only learned through personal experience. Only "chastening" produces these results'.
 - Everybody wants "peace". Everybody wants the "peace of God". Everybody wants "peace" with God. However, nobody wants to experience what is required in order to have true "peace".
9. [C12-S10](#): Act right to get the blessing.
- The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - The phrase "lift up the hands which hang down, and the feeble knees" means: 'Fix your understanding and attitude so that you stop being discouraged'.
 - The phrase "And make straight paths for your feet" means: 'Know where you are going in life. Stop wandering around with no purpose'.
 - The phrase "lest that which is lame be turned out of the way" means: 'People who are having a hard time ("lame") will tend to try and seek an easier way to go'. Help them to serve God.
 - The phrase "but let it rather be healed" means: 'True "healing" only comes from God'. This is especially true for "healing" of the "spirit" and of the "soul". (I have personally had multiple times where lost doctors said that I had '*undeniable multiple miracles of physical healing*'. And, I was emotionally abused for years until I ended up in the hospital bleeding to death. Thus, I write from personal experience about multiple types of healing from God.) Therefore, helping others to seek God is the best way to help them to heal.

C12-S11: Act morally right.

- a. The phrase "Follow peace with all men, and holiness, without which no man shall see the Lord" is the primary command for finding true "peace". It is not enough to "Follow peace with all men", because some will require you to live in sin in order to have "peace". However, what they offer is not true "peace". Only "the Lord" can give true "peace" and He requires us to have "holiness" first. Therefore, make sure that you do both sides of the "and" which is in our phrases, if you want the promised result.
 - b. The phrase "Looking diligently lest any man fail of the grace of God" means: 'Never lay your eyes, and main goal of life, stray from pleasing "the Lord"'. Only obedience to "the Lord" will get us more "grace".
 - c. The phrases "lest any root of bitterness springing up trouble you, and thereby many be defiled" means: 'Satan designs the problem of this world to cause God's people to become "bitter, and thereby many be defiled"'. The only way to avoid Satan's design is trusting that "the Lord" has a purpose for our suffering and that will bring Him glory and give us everlasting rewards. Therefore, keep your eyes on "the Lord" and your true "faith" in Him, like the people did who were reported in the prior chapter.
 - d. The word "fornicator" means: 'Someone who violates their covenant relationship'. The word "profane" means: 'Irreverent to any thing sacred; applied to persons. A man is profane when he treats sacred things with abuse and irreverence'. The phrases "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright" mean: 'Here is our example of someone who disobeyed the command of this sentence'. Our next sentence tells us that he was never forgiven. This proves that the claim 'God is a God of unlimited chances to repent' is a lie.
10. **C12-S12:** God does not always accept repentance.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrases "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" summarize the experience of Esau. Please see the Detailed note for Bible references and further explanation of this sentence. As explained in the note above, our sentence tells us that he was never forgiven. This proves that the claim: 'God is a God of unlimited chances to repent', is a lie.
11. **C12-S13:** We have a better relationship with God.
- a. The phrases: "ye are not come unto the mount that might be touched, and that burned with fire" means: These phrases are explained in the Detailed note. Please see it for the Bible references to this sentence.
 - b. The phrases: "nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words" are also explained in that note. In addition, this experience can be viewed as a type of prophecy for what people will experience just before the return of "Jesus Christ".
 - c. The phrase "which voice they that heard intreated that the word should not be spoken to them any more" means: 'People were afraid of the voice of God and they wanted a priest between them and God'.
 - d. The phrases "(For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart" mean: 'People had a true "fear of the Lord" when they truly understood the consequences of disobedience'.
 - e. The phrase "And so terrible was the sight, that Moses said, I exceedingly fear and quake:)" tells us that even Moses, who had a unique relationship with God, also has a true "fear of the Lord".

- f. The phrase "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn" means: 'We are no longer under the Mosaic Law but we now approach everything in Heaven through the New Testament'.
 - g. The phrase "which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" means: 'God keeps a true and accurate record in Heaven. There will be no error nor misrepresentation of our life, and our attitudes and deeds, when we are judged'.
 - h. The phrase "And to Jesus the mediator of the new covenant" means: 'Only "Jesus" can remove the record of our sins and we must do what He says before He alters our legal record in heaven'.
 - i. The phrase "and to the blood of sprinkling, that speaketh better things than that of Abel" means: "'Jesus Christ" shed His "blood" to "sprinkle" our heavenly record with the payment for our sins and to give us "better things than that of Abel"'. Many people foolishly want to return to a former time but they fail to realize that the New Testament gives us the best relationship with God.
12. **C12-S14** says: "See that ye refuse not him that speaketh". This command is given with the assumption that we understand all that was written in the prior sentence. In addition, our next sentence gives us another reason why we need to obey this command.
13. **C12-S15**: Old Testament people were judged and they had less of a relationship than we have.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The word "If" makes this a conditional sentence. All who fulfill the condition receive the result and none who fails to fulfill the condition receives the result.
 - c. The phrase "if they escaped not who refused him that spake on earth" means: 'This is the example that we need to consider because God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)). Therefore, we need to pay attention to the Biblical examples and expect the same from God'. These examples include God dropping whole families into Hell alive and God marching His people in the wilderness for forty (40) years while God killed the entire generation for ongoing disobedience and a wrong attitude towards God.
 - d. The phrase "much more shall not we escape, if we turn away from him that speaketh from heaven" means: 'They only heard from Moses, and other prophets, who passed on the message from God'. However, we have God's "indwelling Holy Spirit" Who uses "the word of God" to speak directly to our spirit.
 - e. The phrase "Whose voice then shook the earth" reminds us of the reported experience of God's people. Please see the Detailed note for Bible references and further explanation of this phrase.
 - f. The phrase "but now he hath promised, saying" means: 'We have promises in the New Testament which were not given before'. Please see the section called [Promises](#) in the Doctrinal Study called [Significant New Testament Events](#).
 - g. The phrase "Yet once more I shake not the earth only, but also heaven" is a prophecy of "the day of the Lord", which is also called "the great tribulation". (Please see the Doctrinal Study called [Significant Events in the New Testament](#) and the section called: [Prophecies](#) for other Bible references to this event). As terrible as the experience of God's people was in the Old Testament, we are warned of much worse in the future because we are given much more in the New Testament.
14. **C12-S16**: God removes what can't last and leaves what is permanent.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "this word, Yet once more" means: 'The prophecies references in this chapter are given again so that we can not miss them'.

- c. The phrase "signifieth the removing of those things that are shaken, as of things that are made" means: 'All of creation will be shaken, destroyed and replaced'. People who are trying to live forever, in this physical reality, are pursuing a foolish goal. They can not stop the destruction of all of the physical reality. Neither can they survive it.
 - d. The phrase "that those things which cannot be shaken may remain" means: 'Only the spiritual reality will survive the destruction of "the heavens and the earth" (2Peter 3:7)'.
15. **C12-S17**: Conclusion: "serve God acceptably with reverence and godly fear".
- a. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - b. The phrase "we receiving a kingdom which cannot be moved" means: 'The truly saved are part of God's spiritual kingdom. As a result, they "cannot be moved" when God destroys all of the physical reality'.
 - c. The phrase "let us have grace" means: 'Accept whatever God gives you'. We like to think that "grace" is something that we will enjoy here in our flesh and in this physical reality. However, God gives "grace" to His people that He lets be martyred. So, even if that is the future that God gives to you, accept it. Please reread the prior chapter, and associated notes, to remind yourself of this truth.
 - d. The word "acceptable" means: 'What God finds to be "acceptable" and not what our flesh or the world claims is "acceptable"'. The word "reverence" means 'Fear mingled with respect and esteem'. The true Biblical definition of the godly "fear" is: 'an absolute knowledge that God will hurt me if I deliberately disobey His command'. We are not to "fear" anything except God. The phrase "whereby we may serve God acceptably with reverence and godly fear" means: 'We need to have the true attitudes described by these words as we serve God.'
 - e. The phrase "For our God is a consuming fire" means: 'Here is why the prior phrase is true'. More than one preacher has preached on this phrase. The lost will be "consumed" in the "lake of fire". The saved but carnal will be "consumed" in "outer darkness" after they get to heaven. The saved and serving will have their physical life "consumed" in the service to God so that they "might obtain a better resurrection" (Hebrews 11:38).
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Chapter 13 Summary:

Chapter Theme: Have a righteous life.

In our final chapter, we are told how to apply in our daily life the doctrines which were in the prior chapters. First, we are to treat others right. Then, we are to keep our doctrine and service to God right. Then, we are to keep our eyes on the Heavenly goal and remember that we are here to represent God, not to fight for things of this world. Finally, we are to encourage the brethren.

1. **C13-S1** says: "Let brotherly love continue". This might seem to be a simple and straight forward command, but the evidence within many churches is that it is not easy to obey.
2. **C13-S2**: Entertain strangers.
 - a. The phrase "Be not forgetful to entertain strangers" is second of the several commands given in this chapter.
 - b. The phrase "for thereby some have entertained angels unawares" means: 'This is why we should obey this command'.
3. **C13-S3**: Remember those who suffer.
 - a. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - b. The phrase "Remember them that are in bonds, as bound with them" means: 'Think about how you would feel if you were locked up for preaching the Gospel. Do for such people as you would want someone to do for you'.
 - c. The phrase "and them which suffer adversity, as being yourselves also in the body" means: 'Treat "them which suffer adversity", for the sake of the Gospel, the same way'. Keep this attitude towards all who suffer for the Gospel.
4. **C13-S4**: Keep sex to the marriage bed.
 - a. The phrase "Marriage is honourable in all" means: 'God created marriage and those who "forbid to marry" are preaching a "doctrine of devils" (1Timothy 4:3)'.
 - b. The phrase "and the bed undefiled" means: 'All natural sex is allowed by God'.
 - c. The phrase "but whoremongers and adulterers God will judge" means: 'Violations of God's restrictions on sex will be judged by God'.
5. **C13-S5**: Do not covet.
 - a. The word "conversation" means: 'Your way of life. How we live speaks louder than what comes out of our mouth and if the two disagree, we prove ourselves to be a liar'. The phrase "Let your conversation be without covetousness" means: 'Don't let "covetousness" be in any part of your life'.
 - b. Our phrase starts with the word "And", which means it is added to the prior phrase. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God. The phrase "and be content with such things as ye have" means: 'Do not wish for what God has not given nor promised, if it is for any purpose other than the service to God'. Anything that we want in order to increase our service to God comes from God.
 - c. The phrase "for he hath said, I will never leave thee, nor forsake thee" means: "Jesus" said this and the only way that He will not provide for us is if we leave Him by refusing to fulfill our responsibilities in our ongoing personal relationship with Him'. Thus, if we are right with Him, and He does not provide what we desire, then it is not yet time for us to have it or whatever we desire will harm us. Therefore, thank Him for protecting us from harm and let it go unless He keeps bring it to our mind as something to serve God. And, in that case, wait until He lets us know that it is time for us to have the thing.
6. **C13-S6**: Rely upon help from "the Lord".

- a. The phrase "So that we may boldly say" means: 'We are to have the attitude specified in the prior sentence in order to be able to do the rest of this sentence'.
 - b. The phrase "The Lord is my helper" means: 'We have to do our part before "the Lord" steps in and does the true spiritual work'. We work for Him but He is "our helper" only in that we must act in "righteousness" first.
 - c. The phrase "and I will not fear what man shall do unto me" means: 'We must truly trust "the Lord" for our protection'. Nothing can happen to us unless "the Lord" allows it. If we are hurt, then He allowed it to give us a better everlasting reward. If we die, then He determined that our race is over.
7. **C13-S7**: Treat church leaders right.
- a. The phrase "Remember them which have the rule over you" means: 'This is not just pastors but all who hold a position of authority within the church'.
 - b. The phrase "who have spoken unto you the word of God" means: 'This phrase is what limits this command to people in the church'.
 - c. The phrase "whose faith follow" means: 'Look at their life and do the same as what caused God to bless them'.
 - d. The phrase "considering the end of their conversation" means: 'Think about how godly preachers will be rewarded in Heaven. And, someone who served God but then turned from God will be punished'.
8. **C13-S8** says: "Jesus Christ the same yesterday, and to day, and for ever". This is a precept that can be, and is, used independent of the context. This sentence and **Malachi 3:6** tell us that 'God does not change'. And, because of this truth, it is the basis of our confidence and the reason why we should believe, and obey, everything in this epistle. Since "Jesus Christ" does not change, we can be sure that we will receive the same rewards, and punishments, as the people reported in this epistle.
9. **C13-S9**: Don't get caught up in strange doctrines.
- a. The phrase "Be not carried about with divers and strange doctrines" tells us the same thing as **Ephesians 4:14**.
10. **C13-S10**: Choose "grace" over religion.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "it is a good thing that the heart be established with grace" means: 'The best thing to spend our life seeking is God's "grace"'.
 - c. The phrase "not with meats", symbolically, means: 'Not with religious rules and concerns of the flesh and of this world'. Those are the concerns of people who trust their religion and such concerns keep them from receiving God's "grace".
 - d. The phrase "which have not profited them that have been occupied therein" means: 'There is no spiritual profit in being concerned with religious rules or things of the flesh or things of this world'.
11. **C13-S11**: We have access to God which other religions don't have.
- a. The word "tabernacle" is used symbolically, in our sentence, for: 'serving religious rules with the hope of blessings from God for doing so'. Our sentence says: "We have an altar, whereof they have no right to eat which serve the tabernacle". It means: 'Saved people who dedicate their lives to obeying religious rules, instead of maintaining their ongoing personal relationship with "Jesus Christ", will not be allowed to attend the "marriage supper of the Lamb"'.
12. **C13-S12**: The bodies of animals used for sin offerings were burned outside of the camp.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. The next two sentences are also part of this reason why the prior sentence is true. Understanding this reason requires understanding what is being done spiritually and explained symbolically.
 - b. The phrase "the bodies of those beasts" means: 'Everything that was not blood and certain parts of fat which were burned on the altar'.
 - c. The phrase "whose blood is brought into the sanctuary by the high priest for sin" means: 'Only the "blood" was offered as payment for sin'.

- d. The phrase "are burned without the camp" means: 'The rest of the body was "burned without the camp", which, symbolically, showed that nothing else from our flesh is acceptable to God'.
13. **C13-S13**: That's why "Jesus" also suffered outside of religion.
- The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - The phrase "Jesus also" means: 'This is why "Jesus" had to suffer where He did'.
 - The phrase "that he might sanctify the people with his own blood" means: 'Only the "blood of Jesus" was offered to pay for our sins and save us'.
 - The phrase "suffered without the gate" means: 'Golgotha was outside of the city'.
14. **C13-S14**: We need to also go outside of religion to be identified with Him. Our sentence says: "Let us go forth therefore unto him without the camp, bearing his reproach". While we are in this world, we are still in sinful flesh, which was represented by the body of the beast which was destroyed outside of the camp. We are still sinful, which is why "Jesus" had to become sin for us and do it outside of Jerusalem. And, as He took our "reproach" while He lived in the flesh, so also should we "bear his reproach" while we live in the flesh.
15. **C13-S15**: Our reward isn't here but it comes later. Our sentence says: "For here have we no continuing city, but we seek one to come." This means that we will not be here in this physical reality forever ("no continuing city") but we will be in the spiritual reality for ever ("but we seek one (continuing city) to come"). Therefore, we need to concentrate on providing for our stay in the spiritual reality. And, we do that by obeying the prior sentence with this sentence giving us the reason why we want to obey.
16. **C13-S16**: We need to thank and praise God "continually".
- The phrase "By him therefore let us offer the sacrifice of praise to God continually" means: 'We can approach the throne of God because of our relationship ("by Him") to "Jesus"'. We are to approach the throne of God "continually" so that we can "offer the sacrifice of praise to God".
 - The phrase "that is" means: 'The next phrase explains the prior phrase'.
 - The phrase "the fruit of our lips giving thanks to his name" means: 'This is how we are to "offer the sacrifice of praise to God continually". We do "praise" Him by recognizing what God did for us and then we are to "thank" God for what He did for us'.
17. **C13-S17**: Keep doing good.
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - The Biblical usage of the word "good" is: 'what comes from God'. The phrase "to do good" means: 'Do what God gave you to do'.
 - The word "and" means that this phrase is added to the prior phrase. The word "communicate" is used to mean that we are to feel what the less fortunate feel and help them the way we would want to be helped if we were in their circumstances. The phrase "and to communicate forget not" means: 'We are to not forget to do either. We are to do what God wants us to do and we are to help others as if we were in their circumstances'.
 - The phrase "for with such sacrifices God is well pleased" means: 'Obeying this command will hurt us personally, which is what the word "sacrifice" means'. However, we are also told that "God is well pleased" when we do these things and, when "God is well pleased", we receive everlasting spiritual rewards.
18. **C13-S18**: Follow your spiritual leaders.
- The phrase "Obey them that have the rule over you" means: 'Obey your spiritual leaders'.
 - The phrase "and submit yourselves" means: 'Keep an attitude of true "submission" towards your spiritual leaders'.
 - The phrases "for they watch for your souls, as they that must give account" means: 'This is why. They will answer to God for their influence on your soul and how much they obeyed their command to teach you to spiritually mature your soul'.
 - The phrases "that they may do it with joy, and not with grief" means: 'You want them to receive reward and not punishment'.

- e. The phrase "for that is unprofitable for you" means: 'This is why. The more you help them do their job the greater your own everlasting spiritual rewards will be'.
19. **C13-S19**: Pray for church leaders.
- The phrase "Pray for us" is quite clear. We are to pray for each other but we are to especially pray for our spiritual leaders.
 - The phrase "for we trust we have a good conscience" means: 'The author had only acted towards them to help them be right with God'.
 - The phrase "in all things willing to live honestly" means: 'The author had always treated other people honestly'.
20. **C13-S20**: Pray for the author's return.
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - The phrase "I beseech you the rather to do this" means: 'The author begged for their prayers more than any other effort'.
 - The phrase "that I may be restored to you the sooner" indicates that he was in prison. This happened to many church leaders in the early church.
21. **C13-S21**: Blessing from God.
- The word "Now" means 'after we understand what was written earlier'. That is: after we understand what was just said about obeying the commandments of God.
 - The phrase "the God of peace" identifies the most powerful being that exists and what He gives to all who truly serve Him.
 - The phrase "that brought again from the dead our Lord Jesus" means: 'This is what He did in the past and this is what we can expect Him to do for us'.
 - The phrase "that great shepherd of the sheep" means: "'our Lord Jesus" is our "great shepherd". He guides us and protects us'.
 - The phrase "through the blood of the everlasting covenant" means: 'He paid for our sins and deserves our life-long obedience'.
 - The phrase "Make you perfect in every good work to do his will" means: 'He will bring spiritual maturity to all who stay close to Him and obey Him'.
 - The phrase "working in you that which is wellpleasing in his sight" means: 'The changes that He "works in us" is "wellpleasing in his sight" and gets us everlasting Heavenly rewards'.
 - The phrase "through Jesus Christ" means: 'God does everything with thee saved "through Jesus Christ". We must do our part to maintain our ongoing personal relationship that is through Him if we want to continue to receive blessings from God'.
 - The phrase "to whom be glory for ever and ever" means: 'We are to always give the glory to God'.
22. **C13-S22**: "Amen". This doubles the prior sentence.
23. **C13-S23**: Listen to exhortation.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "I beseech you, brethren" means: 'The author is begging people who are saved and serving'.
 - The phrase "suffer the word of exhortation" means: 'Accept and obey the commandments and doctrine of this epistle even if it makes you uncomfortable'.
 - The phrase "for I have written a letter unto you in few words" means: 'The author could have written much more'.
24. **C13-S24** says: "Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you". This means that Timothy was set free and had been with the author. Timothy would bring more messages from the author.
25. **C13-S25** says to salute God's people.
26. **C13-S26** says that greetings from Italy.
27. **C13-S27** gives a final blessing.

28. [C13-S28](#): "Amen". This doubles the prior sentence.

God in Hebrews

God is the Son:	1:8
Son of God:	4:14 ; 6:6 ; 7:3 ; 10:29
of God	
Angels	1:6
Grace	2:9
People	4:9 ; 11:25
Word	4:12 ; 6:5 ; 11:3 ; 13:7
things	5:1
called	5:4 ; 5:10
oracles	5:12
priest	7:1
service	9:6
presence	9:24
will	10:7 ; 10:9 ; 10:36
right hand	10:12
house	10:21
warned	11:7
throne	12:2
grace	12:15
God did	

spake	1:1 ; 1:8
anointed	1:9
bore witness	2:4 ; 11:4
built	3:4 ; 11:10
rest	4:4
ceased own work	4:10
can not lie	6:18
admonish	8:5
enjoin	9:20
translated	11:5
provided	11:40
God is	
not unrighteous	6:10
living	9:14 ; 10:31 ; 12:22
not ashamed	11:16
able to raise the dead	11:19
a consuming fire	12:29
well pleased	13:16
from God	
blessings	6:7
promise	6:13
confirmation	6:17
judgment	13:4
peace	13:20

God gave	
children	2:13
to God	
all things	2:17
Christ offered Himself	9:14
God - man	
do not depart	3:12
faith toward	6:1
do what God permit	6:3
draw nigh	7:19
is able to save all	7:25
personal relationship	8:10
Able offered	11:4
pleased God	11:5
cometh to God	11:6
their God	11:16
deals with as sons	12:7
come to God	12:22-23
we may serve God	12:28
let us offer the sacrifice of praise to God	13:15

Questions and Answers

Epistle Overview

1. What is the theme of this epistle?
 - a. How God the Father deals with His sons.
2. How do we know that Paul did not write this epistle and why is it important to avoid arguing about this even while knowing the truth?
 - a. 2Thessalonians 3:17 tells us that Paul signs all of his epistles and this epistle does not have Paul's signature on it. All of the arguments which claim that Paul wrote it are based upon it having the same style and character as Paul's writings. However, Paul had three men, within all that he trained, whom he called 'son'. That meant that they received Paul's character in the faith and would have written like Paul did. However, even with this, we see that God deliberately did not identify the author and arguing about the author distracts from the message of this epistle. Therefore, when we meet people who want to argue that Paul wrote this epistle, we should realize that they believe doctrinal error taught by people who use the wrong ways to understand the Bible, try to gently correct them but avoid arguing. Anyone who wants to argue is to be left for God to correct.
3. What is the doctrinal significance of the number of Old Testament quotes within this epistle?
 - a. While the author explains how the New Testament is better than the Old Testament, he also shows that the New Testament is based upon promises found within the Old Testament
4. Our epistle tells us that God the Son is "better". List the things named.
 - a. Angels and all spiritual beings
 - b. Moses and all prophets
 - c. the Levitical priests and all beings which represent God to man or man to God
 - d. all religious things
5. What better things does the Son of God provide for saved people?
 - a. relationship with God
 - b. life due to God changing the saved
 - c. covenant
 - d. testament
 - e. promises
 - f. heritage
 - g. sacrifices, ordinances and divine services
 - h. tabernacle
 - i. country, which is the place we will live
 - j. priesthood and representation before God the Father
6. What is the main spiritual danger which we are warned against and what is the way to avoid that danger?
 - a. The danger is "unbelief" and the cure is to "walk by faith".
7. What is the main lesson provided by all of the examples in the "Chapter on faith"?
 - a. Every person mentioned acted based upon their faith while ignoring all of the physical evidence that their faith was impossible. As we are told in James, a claimed faith that does not produce action is dead and not true Biblical faith.
8. What is the main conclusion which the author draws from all of the examples in the "Chapter on faith"?
 - a. *"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."*
9. Why did God hate Esau?

- a. He was a spiritual “fornicator” who sold his spiritual birthright for physical porridge. That is: he violated his personal relationship with God, which was spiritual, in order to have physical things.
10. What does Chapter 13 (the concluding chapter) tell us?
- a. How to apply all of the doctrine covered in earlier chapters.

Chapter 1

1. What is the theme of this chapter?
 - a. *God's Son* is greater than all other beings so don't listen to anyone who disagrees with Him.
2. Who does the author compare God's Son to and what is the result of that comparison?
 - a. *God's Son* is better than the angels.
3. Who did God speak through in the past and who is God speaking through today and why is this significant to us?
 - a. "*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son*". *God's Son* is the Word of God in human flesh and the Bible is the word of God in print. God spoke through prophets in the past but no longer does so. Instead, *God's Son* uses God's Holy Spirit and God's word (the true Bible) to speak to us today.
4. Our first sentence tells us that *God's Son* "*hath by inheritance obtained a more excellent name than they (the angels)*". What is the doctrinal significance of this phrase?
 - a. The Bible uses the word "*name*" to indicate the power and authority which is behind the "*name*". Thus, our phrase is telling us that *God's Son* has more power and authority than any angel.
5. What evidences does the author give to show that *God's Son* has more power and authority than any angel?
 - a. He is *God's "only begotten Son"* while angels were created and not begotten.
 - b. He is *God's Son* while angels are *God's servants*.
 - c. Angels are commanded to worship *God's Son*.
 - d. Angels are ministers while *God's Son* was given a throne.
 - e. *God's Son* "*hast (personally) loved righteousness, and hated iniquity*" while some angels turned evil and followed Satan.
 - f. *God's Son* created the world while angels can't create anything.
 - g. *God's Son* has been promised that God will "*make thine enemies thy footstool*" while angels have no similar promise.
6. Why does the author compare *God's Son* to angels?
 - a. Because many people worship spiritual beings other than God and believe they have to do so because of the power of those spiritual beings. However, since *God's Son* has greater power than any other spiritual being, and we are instructed to worship Him and no other spiritual being, only the foolish chose the weaker being to worship.
7. What are modern examples of people worshipping other spiritual beings?
 - a. Roman Catholics praying to (worshipping) Mary and "*saints*".
 - b. Buddhists and other religions which have a multitude of gods or which teach that all, or part, of nature is a god.
 - c. Religions with ancestor worship.
8. Who are the angels really supposed to serve?
 - a. "*them who shall be heirs of salvation*"
9. What is the main action which our author reports that the Son of God did which got Him reward and which we are to also do if we want God to reward us?
 - a. "*Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows*". The amount of reward that we can expect to receive from God is proportional to the amount that we also "*love righteousness, and hate iniquity*".
10. What does our author say is the main evidence that *God's Son* is His Son and how does that apply to saved people?
 - a. The author tells us that *God's Son* is "*the express image of his (God's) person*". John 1:12 says: "*But as many as received him, to them gave he power to become the sons of God, even to*

them that believe on his name". In order for the saved "to become the sons of God", they also must "express the image of God's person". That is: their life must show God to the world.

Chapter 2

1. What is the theme of this chapter?
 - a. The Son of God *“hath suffered being tempted, he is able to succour them that are tempted”*.
2. What is the significance of this truth when it is applied to our lives?
 - a. The most powerful being, other than God the Father, in all of existence became a weak human being and understands our condition and needs because He personally experienced those conditions and needs. He is now on the right hand of God the Father providing for our needs and no being is powerful enough to keep him from proving for us. The only thing which stops Him is our refusal to accept what He provides. Therefore, there is no excuse for us not accepting and using all that He provides.
3. What two reasons does our chapter give us, at the start of the chapter, which tell us why we *“ought to give the more earnest heed to the things which we have heard”*?
 - a. Because of the truths in the prior chapter (*“Therefore”* is the first word in this chapter).
 - b. Because we are warned about the consequences if *“at any time we should let them slip”*.
4. What evidences does the author give for his claim in the first sentence?
 - a. *“the word spoken by angels was stedfast”*
 - b. *“and every transgression and disobedience received a just recompence of reward”*
 - c. Our *“great salvation (was) first...spoken by the Lord”*
 - d. Our *“great salvation (was) confirmed unto us by them that heard him”*
 - e. Our *“great salvation (had) God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost”*.
5. Why does our chapter quote Psalms?
 - a. To remind us of the great difference between God and us and to remind us that there is no way that we deserve the salvation which God provides.
6. Why is the Son of God able to *“succour”* us?
 - a. *“For in that he himself hath suffered being tempted, he is able to succour them that are tempted”*.
7. Why are the saved called the *“brethren”* of God's Son?
 - a. *“For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren”*. When we become *“sanctified”* and like God's Son (*“are all of one”*) then He *“is not ashamed to call (us) brethren”*.
8. Why did God's Son take human flesh?
 - a. *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same”*
 - b. *“that through death he might destroy him that had the power of death, that is, the devil”*
 - c. *“And deliver them who through fear of death were all their lifetime subject to bondage”*
9. Why did God's Son become like us?
 - a. *“that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people”*
10. What does our chapter tell us about the Son of God's understanding about being tempted?
 - a. *“For in that he himself hath suffered being tempted, he is able to succour them that are tempted”*.

Chapter 3

1. What is the theme of this chapter?
 - a. Christ Jesus is the Apostle and High Priest of our profession.
2. What is the conclusion after comparing Christ Jesus to Moses?
 - a. “For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house”
3. What is the difference between Christ Jesus and Moses when we consider their position before God the Father?
 - a. Christ Jesus is a Son while Moses is a servant.
4. What is the main warning of this chapter?
 - a. “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God”
5. How do God’s people make this mistake?
 - a. By choosing religious doctrine over what the Bible literally says when the religious doctrine disagrees with what the Bible literally says.
6. What was the consequence to the Jews and what are the main indicators that people who claim to be saved are making the same mistake?
 - a. God “sware in my wrath, They shall not enter into my rest” because the Jews provoked God “in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years”. Today, people who claim to be saved have not entered into what Hebrews calls God’s “rest” and we know this because of all of the illness, financial problems, lack of participation in doing God’s work and all of the different doctrines accepted by people claiming to be saved when God has a single (“one Lord, etc”) doctrine.
7. What is the command, within our chapter, to all true believers?
 - a. “But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin”
8. What was the consequence of their unbelief?
 - a. Death: “But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?”
9. What are the requirements that our chapter gives us in order to be “made partakers of Christ”?
 - a. “if we hold the beginning of our confidence stedfast unto the end”
 - b. “if ye will hear his voice, harden not your hearts, as in the provocation”
10. What is the final conclusion of our chapter regarding God’s “rest”?
 - a. “So we see that they could not enter in because of unbelief.”

Chapter 4

1. What is the theme of this chapter?
 - a. Be afraid that you will miss God's "rest" if you don't believe and do what God says.
2. Our chapter starts with "Let us therefore", which means it is based upon what came before. What did our prior chapter tell us that is repeated near the end of this chapter?
 - a. The prior chapter told us that Christ Jesus is the Apostle and High Priest of our profession. Our current chapter tells us, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God".
3. What does our chapter tell us is the expected consequence of our having an ongoing relationship with the Son of God Who has this current position in Heaven?
 - a. "let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need". We are to live a life which matches our claimed belief with the assurance that Christ Jesus will get us what we need from God so that we can do so.
4. What is meant "he also hath ceased from his own works" and "us labour therefore" in 4:10-11 and how do these two phrases work together while avoiding a conflict?
 - a. The critical phrase is "his own works" in "he also hath ceased from his own works" and the phrase "us labour therefore" is directed towards "to enter into that rest". That is: we are to stop working to provide for our own needs and work for God's kingdom while depending upon God to provide for our needs.
5. How is the attitudes and actions of the prior question related to our chapter saying, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do"?
 - a. The Son of God knows our true heart and what our true attitudes are. We can not lie to Him like we can to other men. Therefore, we will not be blessed and enter into God's "rest" unless the Son of God truly sees that we are doing our best to labor in God's kingdom while we rely upon Him for our physical needs.
6. What does our chapter tell us is the reason why the Son of God is our high priest?
 - a. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin". Unlike God the Father, the Son of God personally experienced being a weak human being who was tempted. He can "be touched with the feeling of our infirmities" and be a true representative of our weaknesses before God the Father.
7. Why did the Jews not enter into God's "rest"?
 - a. "because of unbelief".
8. Why were they stuck in "unbelief"?
 - a. Because they personally ("ye") refused to "hear his (God's) voice" and they "harden their hearts" when God required them to "believe" truths which went against what their natural senses told them. They saw the size of the giants instead of believing that God was bigger.
9. How do we know that we can enter into God's "rest"?
 - a. Our chapter quotes scripture telling us that God rested and that God's people entered into God's rest and the fact that the Jews did not fulfil this prophecy.
10. Our chapter tells us that "the gospel (was) preached as well as unto them (the Jews)". They would have received "the gospel of God", which is slightly different from what is usually preached today but the required reaction by hearers has not changed. What does God require from everyone who hears the gospel?
 - a. Hearing must be "mixed with faith" in order for it to "profit".

Chapter 5

1. What is the theme of this chapter?
 - a. The high priesthood of Jesus Christ.
2. What are the purposes of the priesthood?
 - a. To represent “men in things pertaining to God”
 - b. To “offer both gifts and sacrifices for sins”
 - c. To “have compassion on the ignorant, and on them that are out of the way”
3. How does a man become a priest?
 - a. “no man taketh this honour unto himself, but he that is called of God, as was Aaron”.
4. How is the phrase “to day have I begotten thee” related to the priesthood of the Son of God?
 - a. “For every high priest (is) taken from among men”. The Son of God had to be “begotten” as a literal physical man before He could be our high priest.
5. Why is He called “a priest for ever after the order of Melchisedec”?
 - a. Other places in this epistle point out that the Jewish priesthood is all from the tribe of Levi, and the Son of God was “begotten” through the tribe of Judah. Therefore, He could not be part of the Jewish priesthood but had to be part of another priesthood. The “order of Melchisedec” is also explained in this epistle as an older and more godly priesthood that was even above Abraham and presided over a relationship with God that was shown by faith, as opposed to a relationship God that was shown by keeping the Mosaic Law, which the Jewish priesthood represented. There are other advantages also pointed out within this epistle but in EVERY way possible, the “order of Melchisedec” is a superior priesthood.
6. Who is talked about in Hebrews 5:7-10, which is a single sentence and a single thought?
 - a. Jesus Christ
7. If our sentence says “Though he were a Son, yet learned he obedience”, is it possible to learn all things through the teaching of others or do some things that require experience to understand?
 - a. Some things are only learned through experience. Sex, pregnancy, and birth, for example, can only be fully understood through experience.
8. What does our chapter say about people who can only handle “milk” doctrine?
 - a. “ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you...he is a babe”.
9. What evidence does our chapter give us to use when determining that someone is a spiritual “babe”?
 - a. He “is unskilful in the word of righteousness”. That is: such a person does not apply God’s “righteousness” to his life but lives a sinful lifestyle even while professing salvation.
10. Who can handle “strong meat” doctrine?
 - a. “them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil”. That is: they have personally (“by reason of use”) experienced “having their senses exercised to discern both good and evil” and live a life which displays God’s “righteousness”.

Chapter 6

1. What is the theme of this chapter?
 - a. Go beyond basic doctrine to mature doctrine in order to have a better witness and a better blessing from God.
2. What are the “principles of the doctrine of Christ” which our chapter names?
 - a. “the foundation of repentance from dead works”.
 - b. “the foundation of ...faith toward God”.
 - c. “the foundation of... the doctrine of baptisms”.
 - d. “the foundation of... laying on of hands”.
 - e. “the foundation of... resurrection of the dead”.
 - f. “the foundation of... eternal judgment”.
3. How does our chapter use the word “principles” in the “principles of the doctrine of Christ” and how do we know this by the usage of the word “foundation” within the same sentence where the author describes the “principles” that he is talking about?
 - a. Our chapter uses the word “principles” for ‘the main thing’ and ‘the main thing’ to get right, when you build anything, is your “foundation”. We see this taught in Psalms and Proverbs as well as in other parts of the Bible. A lot of doctrinal error is accepted by people who want to know about ‘prophecy’ and other “meat” doctrines when they don’t understand basic “milk” doctrines.
4. What is meant by 6:4-6?
 - a. If someone was truly saved and truly became spiritually mature through personal experience and then returned to the way of the world, then “it is impossible... to renew them again unto repentance”. The main source of argument against this statement from God is that people who were **NOT** truly saved or who were **NOT** truly spiritually mature through personal experience try to claim that they were. Then when they “backslide”, they either believe that they can not repent or they believe that this statement from God is wrong. However, the true source of the problem, when such people do truly repent, is their pride in their claiming to have had a spiritual maturity which they did not truly have. However, those spiritually people who truly have the personal experience, which the author speaks about, can not be so tempted by the things of the world to truly turn their back on God because they know in their innermost being that the things of this world are temporary while true spiritual rewards are eternal.
5. What is the primary truth which the author provides to motivate people to remain true to God and His service?
 - a. “For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.” Based upon the character of God, and the testimony of how God dealt with others, as recorded in the Bible, we can be positive that we will receive our eternal reward after we leave this physical life.
6. What is the phrase, in our chapter, which tells us to trust the character of God even when we can not find a specific promise within the word of God?
 - a. “the full assurance of hope”. In the Bible, “hope” is an action word just like “faith” is. However, where “faith” is based upon a promise found within the word of God, “hope” is based upon the character of God and actually carries a greater reward than “faith” provides.
7. How does our chapter say that we must prove that we have “the full assurance of hope”?
 - a. “every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises”.
8. How did God show that we could trust His promises which he gave to us through Abraham?
 - a. “Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath”.
9. How do we prove that we believe the character and oath of God?

- a. By following “Jesus...which entereth into that within the veil” and who is our “forerunner” and “an high priest for ever after the order of Melchisedec”.
10. How do we follow “Jesus” in this action?
- a. We approach God’s throne in worship and with sacrifices which are acceptable to God. Please also see Romans 12:1-2.

Chapter 7

1. What is the theme of this chapter?
 - a. The change that God brought to the priesthood with the New Testament.
2. What was the job of “Melchisedec” and why does the author say that his job was important?
 - a. He “abideth a priest continually” who was so “great” that “even the patriarch Abraham gave the tenth of the spoils”.
3. How is this related to the Levitical priesthood?
 - a. The author explains in more detail but makes it clear that “Melchisedec” was greater than “Levi” and, therefore, the priesthood from “Melchisedec” is greater than the Levitical priesthood.
4. What did God change with the New Testament?
 - a. He replaced the religious part of the Mosaic Law with the New Testament.
5. How is this related to the priesthood?
 - a. The way that we worship God, and religious rules that we follow, are based upon the priesthood. In order for God to change the way that we worship God, and religious rules that we follow, God had to change the priesthood that they are based upon.
6. What does this tell us about Seventh Day Adventists and other religions which claim to be Christian while insisting upon keeping parts of the religious portions of the Mosaic law?
 - a. They have been deceived and deceive others. You can accept worshipping God and keeping religious rules from the Mosaic Law **ONLY** if you reject Christ as your high priest. Such rejection makes a claim to be Christian a lie.
7. Why did God replace the religious part of the Mosaic Law with the New Testament?
 - a. “For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.” (7:19). God changed the type of relationship that we have with Him so that He could bring spiritual maturity (“make perfect”) to us in a way that keeping religious rules do not do.
8. Why were there “many priests” in the Levitical priesthood while Christ “hath an unchangeable priesthood”?
 - a. “they were not suffered to continue by reason of death”. Death is the penalty of sin and even while they administered the Mosaic Law, which tells the condemnation of sin, they continued to sin and break the very law which they represented. That resulted in their death. However, Christ does not sin and does not die.
9. What is the result of this change for us?
 - a. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” There is a famous saying that goes: ‘from the guttermost to the uttermost’. However, that teaches doctrinal error about this part of Hebrews. This is not saying how much sin Christ can get us out of but is saying how long Christ can keep us saved. It is telling us that we have eternal security because of His ongoing intercession for us.
10. What is the basic conclusion of this chapter?
 - a. “For such an high priest became us, *who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.*” (Hebrews 7:26-28) We have a different and better relationship with God because we have a different and better high priest representing us before God.

Chapter 8

1. What is the theme of this chapter?
 - a. The new covenant
2. What is the new covenant based upon?
 - a. A change in our relationship with God which is based upon the change in the priesthood that the prior chapter explained.
3. What is the evidence of this changed relationship?
 - a. The indwelling Holy Spirit who keeps us connected to Christ and that relationship gets us to stop our sinning and live a holy and righteous life.
4. Where in the Old Testament do we find the promise of the new covenant which is referenced in our current chapter?
 - a. [Jeremiah 31:31-34](#)
5. What does our chapter warn us was God's reaction to His people breaking the first covenant and what Old Testament reference is used for this claim?
 - a. "because they continued not in my covenant, and I regarded them not, saith the Lord" comes from Jeremiah 11.
6. What is the specific change promised with the new covenant and what Old Testament reference is used for this claim?
 - a. "For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Hebrews 8:10-11) comes from [Jeremiah 31:31-34](#) and [Ezekiel 11:19; 36:26-27](#) and [Hosea 2:23](#) and [Zechariah 8:8](#).
7. What reason does our chapter give for God changing the covenant?
 - a. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:12). The second phrase in this verse is quoting Jeremiah 31:34.
8. What is the result to the religious part of the Mosaic Law?
 - a. "Now that which decayeth and waxeth old *is* ready to vanish away". The Temple, which is required to keep the sacrifices which are an important part of the religious portion of the Mosaic law, is gone. A new Temple will not be built until God is ready to remove the church (or after God removes the church).
9. What is meant by the phrase, "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest"?
 - a. During the 1,000-year reign of Christ, all saved will personally know God and be able to get personal directions directly from God and not have to get other people to explain the things of God.
10. What is the basic message of this chapter?
 - a. "But now hath he (Christ) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

Chapter 9

1. What is the theme of this chapter?
 - a. The change in the tabernacle and related services which came with the new covenant.
2. How do we know that “the golden censer, and the ark of the covenant” and other things mentioned in the start of this chapter had symbolic significance?
 - a. We are also told, later in the chapter, that “the first tabernacle was yet standing: Which was a figure for the time then present”. The word “figure” tells us that it was not the true “tabernacle” and, therefore, only had symbolic representation of the true “tabernacle”.
3. What are we told about the construction of the true “tabernacle” and what does that tell us about where it is?
 - a. “a greater and more perfect tabernacle, not made with hands, that is to say, not of this building...he (Christ) entered in once into the holy place”. This is in Heaven where things are “not made with hands, that is to say, not of this building” and where “(Christ) entered in once into the holy place” with the sacrifice that obtained our salvation. Other places within our epistle also tells us that the true “tabernacle” is in heaven.
4. What is supposed to be the result of Christ offering His blood for our sins?
 - a. It is supposed to “purge your conscience from dead works to serve the living God”.
5. Why is Christ “the mediator of the new testament”?
 - a. To “purge your conscience from dead works to serve the living God”.
 - b. “for the redemption of the transgressions that were under the first testament”.
 - c. So that “they which are called might receive the promise of eternal inheritance”.
6. What is required to put a ‘last will and testament’ into force?
 - a. “a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth”.
7. Why was death by shedding of blood required for God to accept the Old and the New Testaments?
 - a. “And almost all things are by the law purged with blood; and without shedding of blood is no remission.” (“Remission” is part of our forgiveness of sins. Without it, God does not “blot out” the legal record and we still have the penalty of our sin.)
8. Why were the Earthly Tabernacle and sacrifices created according to our chapter?
 - a. “It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” (Hebrews 9:23). The physical is used to teach us about the spiritual. (The physical is only a “pattern”.) However, the physical was not sufficient and “better sacrifices” were required in order to change the spiritual legal record.
9. How do we know that the sacrifice by Christ is better than physical sacrifices?
 - a. “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” (Hebrews 9:24-26).
10. How is our last sentence (Hebrews 9:27-28) related to the statement on the cross of “it is finished” (John 19:30)?
 - a. Our last sentence says, “as it is appointed unto men once to die, but after this the judgment”. If Jesus Christ had to be sacrificed many times, as claimed by many religions which claim to be Christian while refusing to accept God’s requirements, then His death could not “finish” the work of our salvation and Christ could not “appear the second time without sin unto salvation”. A further work would be required and we would have no assurance that the required work would be done in our life. Therefore, we would have no assurance of salvation.

Chapter 10

1. What is the theme of this chapter?
 - a. The changes in our life that are expected because we have a better sacrifice, better covenant and better testament.
2. What is the order in which the author presents his argument for a changed life?
 - a. The Old Testament Mosaic Law could not make people “perfect” because if it did then they would have stopped offering sacrifices for sin.
 - b. The Son of God came into the world “to do thy will, O God” in the “body hast thou prepared me”.
 - c. God replaced continuous sacrifices with a life doing the will of God.
 - d. We are “perfected” (‘made spiritually mature’) when we let Jesus Christ “sanctify” (‘set aside from sin and unto God’s use’) our life.
 - e. We can have “boldness to enter into the holiest by the blood of Jesus, By a new and living way” because of the changed (“sanctified”) life which Jesus Christ gives to the obedient who live to serve God.
 - f. We must “hold fast the profession of our faith without wavering” and do the right things to help each other.
 - g. We must have “the fear of the Lord” and remember God’s punishment for His people who disobeyed.
 - h. We must remember the changed life that our relationship with Jesus Christ brings.
 - i. We must “have need of patience, that, after ye have done the will of God, ye might receive the promise”.
 - j. We must “live by faith”.
 - k. Our life must prove that “we are not of them who draw back unto perdition; but of them that believe to the saving of the soul”.
3. Why is it not possible for anyone to have this type of changed life while relying upon keeping the Old Testament Law?
 - a. This type of change is only possible if Jesus Christy changes us in a way that we can not change ourselves, even by doing our best to obey.
4. What does our chapter tell us is the reason why God “took away” the Old Testament?
 - a. “that he (God) may establish the second (New Testament)...(so that) we are sanctified through the offering of the body of Jesus Christ once for all”. People in the New Testament are to be set aside (“sanctified”) from sin and unto God’s service in a way that Old Testament saints could not be.
5. What evidence does our chapter give us to show that we have the Holy Spirit and that we are saved?
 - a. “I will put my laws into their hearts, and in their minds will I write them”. If we never learn what God expects us to do and don’t understand God’s word, then we must question our claim to salvation. Further, if we never obey God’s will then we probably do not really understand God’s law and judgment and probably are not truly saved.
6. What is one reason that our chapter gives us to “have boldness to enter into the holiest by the blood of Jesus”?
 - a. So that we can “hold fast the profession of our faith without wavering”.
7. What is the warning about if “we sin wilfully”?
 - a. “there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries”.
8. What are we offered to help us live right besides the promise of punishment when “we sin wilfully”?
 - a. The testimony of our changed life and the blessings which we received because of the change along with the promise that we “know in yourselves that ye have in heaven a better and an enduring substance”. That is: we know our promise for eternal rewards if we “live by faith” and continue to the end of our life.
9. How does our chapter tell us that we must continue to the end of our life?
 - a. “Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”

10. What is the evidence that our author tells us to have in our life to prove our claims?
- a. “we are not of them who draw back unto perdition; but of them that believe to the saving of the soul”.

Chapter 11

1. What is the theme of this chapter?
 - a. The definition and application of true Biblical “faith”.
2. What is the true Biblical definition of “faith”?
 - a. True Biblical definition of “faith” is an action word that is based upon a promise found within the word of God. All promises given to saved people during the church age include a requirement to do something to prove that, of our own free will, we are giving God permission to work in and through our life. Thus, we must do the specified action with the belief that God will give us what He promised and do so with the understanding that God will decide when and how He keeps His promise.
3. How does this definition match the first verse of our chapter?
 - a. The word “is” tells us that the first verse is giving us at least part of the definition. Both “substance” and “evidence” can be detected by our physical senses, which means that true Biblical “faith” produces what can be physically sensed. That means that true Biblical “faith” is an action word since it produces things which can be sensed. In addition, with the verse starting with the word “now”, we know that this verse requires us the understanding what came before it, which told us about promises and warnings based upon what the Bible says, and lets us know that true Biblical “faith” is based upon what the Bible says. Further, the phrases “things hoped for” and “things not seen” lets us know that the reward for our current action will come in the future and may be after we leave this life by death or rapture.
4. What does 11:3 tell us about our current world as far as the physical and spiritual interact?
 - a. The physical reality was made from the spiritual reality and the spiritual reality controls the physical reality.
5. What are we told is an absolute requirement to please God?
 - a. Faith
6. What are we told is an absolute requirement to receive a reward from God?
 - a. We “must believe that he is, and that he is a rewarder of them that diligently seek him”. This “belief” must result in matching action because anyone who claims to believe one thing while doing another is a liar. In addition, the phrase “diligently seek him” means that we must “keep on keeping on searching everywhere to find God and the way to God”. Someone who gives up searching is not “diligent”. Someone who only looks where others tell them to look is not truly “seeking”. Someone who does only what religious leaders tell them to do, even if they are “diligent” and are truly “seeking”, are not “seeking him (God)”
7. What does our chapter tell us was the motivation for the faith of Moses and that should also be our main motivation?
 - a. “Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward”.
8. What does our chapter tell us with all of the people named and the things talked about them?
 - a. Those tell us different applications of true Biblical “faith”. If we are not willing to match, or exceed, these applications when we are in similar circumstances then we do not have true Biblical “faith” and can not expect to receive the reward.
9. What does the author report is common with all of the people named as far as their reward goes?
 - a. “And these all, having obtained a good report through faith, received not the promise”.
10. Why was that so?
 - a. “God having provided some better thing for us, that they without us should not be made perfect”.

Chapter 12

1. What is the theme of this chapter?
 - a. The conclusion of everything said so far, which is that we are to follow the example of Jesus for how to live in this flesh using the “faith” which He gives us.
2. Why did Jesus “endure the cross” and what is the example for us to follow?
 - a. “For the joy that was set before him”. The example is that we are to be willing to suffer anything in this physical life which God has us suffer and willingly accept any loss in this physical life and we are to even get rid of any good thing which hinders our service to God. We are to do all of this in order to “lay up treasure in heaven”. That is what is meant by “let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us”.
3. What are we to do when we “be wearied and faint in your minds”?
 - a. We are to “consider him (Jesus) that endured such contradiction of sinners against himself” and realize that we “have not yet resisted unto blood, striving against sin”. Therefore, while we are still alive, we have not yet lived up to the example of Jesus. In addition, we need to remember the exhortation of: “despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth”. Therefore, the problems which we endure here are to make us like God’s Son and are done by God with love so that we will enjoy our eternity more.
4. What is the warning about people who claim to be saved but are never chastened by God for their sin and their failure to live up to God’s standards?
 - a. “But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons”. The “bastards” have a spiritual mommy that is the church but their spiritual daddy is the devil. When God is our spiritual Father then He changes our inner character to be like His character. Therefore, anyone who claims to be saved, but still shows the sinful nature which we were each born with, is either newly saved, and has not yet learned to be like God, or is a spiritual “bastard”.
5. How does our chapter tell us to verify someone’s claim of salvation?
 - a. “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” We look to see if they have “the peaceable fruit of righteousness” in their life and we look to see how they react to the “chastening” from God. The truly saved will do the things which we are told to do in this chapter, especially after they receive “chastening” from God.
6. What does our chapter tell us to do as a result of receiving “chastening” from God?
 - a. “Wherefore lift up the hands which hang down, and the feeble knees”. This means that we are to praise God and go out and serve Him as a direct result of receiving “chastening” from God.
 - b. “And make straight paths for your feet”. This means to stop sinning and walk the “narrow way” which Jesus shows us and which causes our life to be righteous and holy.
 - c. “lest that which is lame be turned out of the way”. This means we are to act in the fear of the Lord that God will make us a “castaway” if we refuse correction from God.
 - d. “but let it rather be healed”. This means to let God heal our life and character by making them like God.
 - e. “Follow peace with all men, and holiness, without which no man shall see the Lord”. This means that it does not matter how evil other men are, we are to follow the example of Jesus so that we can “see the Lord” and receive His instructions on how to handle the circumstances of life.
 - f. “Looking diligently lest any man fail of the grace of God”. God gives us His “grace” to make Him look good. If we fail to make God look good, by showing the world how God takes care of us, then we “fail of the grace of God”. We must be “Looking diligently” to do this because it is easy to fall into error otherwise.
 - g. “lest any root of bitterness springing up trouble you, and thereby many be defiled”. Anyone who has ever experienced “bitterness” knows what it feels like and how hard it is to overcome. In fact, we can only overcome it when we realize in our innermost being that it “defiles” us

personally. The “root of bitterness” is the result of our resenting the circumstances of life which is usually because we are looking at circumstances and at people instead of looking at God and realizing that He gave us these circumstances to teach us how to be like Him. Bitter saved people also fail to “look unto Jesus” for the “faith” which is required to live in this life using the power of the Holy Spirit, as He gave us an example.

- h. “Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright”. This means we can have a more than one reason but end up at the same result of throwing away the things which God is trying to give us and doing so in order to gain something in this physical world which we will lose at our death.
7. What is meant by the sentence in Hebrews 12:18-24?
 - a. We have a better covenant and a better high priest than anyone in the Old Testament had. Therefore, we are given much more and are expected to produce much more for the “kingdom of God”.
8. What is meant by “See that ye refuse not him that speaketh”?
 - a. God speaks to our hearts and uses men to deliver His message. Many times, saved people are moved by a message and yet refuse to respond to the invitation. They are disobeying this command and ignoring the warning that is in 12:25-26. The most common prayer request in America is because of sickness and death even while saved are refusing to respond to the message from God and are warned that God uses sickness and death to “chasten” His children. I have personally seen God kill a preacher, who was a preacher’s son, because both refused the correction from God. They used the excuse that I was not a preacher, and therefore, could not be a messenger from God. However, the Bible tells us that God used an ass, and a cock and uses children as well as using lost people. **1Samuel 8:7** says: “And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.” When our heart is moved, it is not the speaker but God speaking through the person and we are disobeying this command and ignoring the warning that is in 12:25-26 when we “refuse him that speaketh”.
9. What is meant by “And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain”?
 - a. God is going to remove everything in this physical reality and only spiritual things which we have will remain. Therefore, we need to concentrate on getting the spiritual, which we can not lose, and not worry about losing anything physical, which we can not keep anyway.
10. What part of the Bible is the last verse (Second Equivalent Section of the last sentence) quoting and what is the original usage?
 - a. The Second Equivalent Section is a quote of Deuteronomy 4:24 and Deuteronomy 9:3. In those places, we are warned about the consequence of ignoring the warning from God and continuing to live in sin.

Chapter 13

1. What is the theme of this chapter?
 - a. The application of all of the doctrine taught within this epistle.
2. How are most of the commands within this chapter to be viewed in relationship to context?
 - a. Most of the sentences within this chapter commands are based upon doctrine taught earlier within this epistle and taught elsewhere in the Bible. In general, these are precepts which can be preached and taught independent of the context. However, a few are related to the sentences before and/or after them. Those should be obvious from reading the chapter.
3. What is the final result that the author wished for his readers to have?
 - a. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."
4. What is the main command which is given regarding our spiritual leaders?
 - a. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."
5. In the first four verses we are told how to deal with different groups of people. What are these four groups?
 - a. Saved
 - b. Strangers
 - c. Saved people in bonds and suffering
 - d. Marriage partners
6. What is the primary basic command given regarding our lifestyle?
 - a. "Let your conversation be without covetousness; and be content with such things as ye have".
7. What two reasons are we given for living this way?
 - a. "for he hath said, I will never leave thee, nor forsake thee"
 - b. "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."
8. Why are we told "Jesus Christ the same yesterday, and to day, and for ever"?
 - a. So that we will know that the doctrine found within the Bible, and our example from the Son of God, do not change. Many doctrinal errors are based upon a claim that God had told us to do something new that is different from what God said to do in the past. Notice that the next verse says: "Be not carried about with divers and strange doctrines".
9. What is meant by "For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein"?
 - a. Let the grace of God direct your life and not keeping religious rules and traditions which go against grace.
10. What are we told to do with money?
 - a. "But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Questions for Hebrews

Epistle Overview

1. What is the theme of this epistle?
 - a.
2. How do we know that Paul did not write this epistle and why is it important to avoid arguing about this even while knowing the truth?
 - a.
3. What is the doctrinal significance of the number of Old Testament quotes within this epistle?
 - a.
4. Our epistle tells us that God the Son is “better”. List the things named.
 - a.
 - b.
 - c.
 - d.
5. What better things does the Son of God provide for saved people?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
6. What is the main spiritual danger which we are warned against and what is the way to avoid that danger?
 - a.
7. What is the main lesson provided by all of the examples in the “[Chapter on faith](#)”?
 - a.
8. What is the main conclusion which the author draws from all of the examples in the “[Chapter on faith](#)”?
 - a.
9. Why did God hate Esau?
 - a.
10. What does Chapter 13 (the concluding chapter) tell us?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. Who does the author compare God's Son to and what is the result of that comparison?
 - a.
3. Who did God speak through in the past and who is God speaking through today and why is this significant to us?
 - a.
4. Our first sentence tells us that God's Son "hath by inheritance obtained a more excellent name than they (the angels)". What is the doctrinal significance of this phrase?
 - a.
5. What evidences does the author give to show that God's Son has more power and authority than any angel?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
6. Why does the author compare God's Son to angels?
 - a.
7. What are modern examples of people worshipping other spiritual beings?
 - a.
 - b.
 - c.
8. Who are the angels really supposed to serve?
 - a.
9. What is the main action which our author reports that the Son of God did which got Him reward and which we are to also do if we want God to reward us?
 - a.
10. What does our author say is the main evidence that God's Son is His Son and how does that apply to saved people?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. What is the significance of this truth when it is applied to our lives?
 - a.
3. What two reasons does our chapter give us, at the start of the chapter, which tell us why we “ought to give the more earnest heed to the things which we have heard”?
 - a.
 - b.
4. What evidences does the author give for his claim in the first sentence?
 - a.
 - b.
 - c.
 - d.
 - e.
5. Why does our chapter quote Psalms?
 - a.
6. Why is the Son of God able to “*succour*” us?
 - a.
7. Why are the saved called the “*brethren*” of God's Son?
 - a.
8. Why did God's Son take human flesh?
 - a.
 - b.
 - c.
9. Why did God's Son become like us?
 - a.
10. What does our chapter tell us about the Son of God's understanding about being tempted?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What is the conclusion after comparing Christ Jesus to Moses?
 - a.
3. What is the difference between Christ Jesus and Moses when we consider their position before God the Father?
 - a.
4. What is the main warning of this chapter?
 - a.
5. How do God's people make this mistake?
 - a.
6. What was the consequence to the Jews and what are the main indicators that people who claim to be saved are making the same mistake?
 - a.
7. What is the command, within our chapter, to all true believers?
 - a.
8. What was the consequence of their unbelief?
 - a.
9. What are the requirements that our chapter gives us in order to be "[made partakers of Christ](#)"?
 - a.
 - b.
10. What is the final conclusion of our chapter regarding God's "[rest](#)"?
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. Our chapter starts with “Let us therefore”, which means it is based upon what came before. What did our prior chapter tell us that is repeated near the end of this chapter?
 - a.
3. What does our chapter tell us is the expected consequence of our having an ongoing relationship with the Son of God Who has this current position in Heaven?
 - a.
4. What is meant “he also hath ceased from his own works” and “us labour therefore” in 4:10-11 and how do these two phrases work together while avoiding a conflict?
 - a.
5. How is the attitudes and actions of the prior question related to our chapter saying “Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do”?
 - a.
6. What does our chapter tell us is the reason why the Son of God our high priest?
 - a.
7. Why did the Jews not enter into God’s “rest”?
 - a.
8. Why were they stuck in “unbelief”?
 - a.
9. How do we know that we can enter into God’s “rest”?
 - a.
10. Our chapter tells us that “the gospel (was) preached as well as unto them (the Jews)”. They would have received “the gospel of God”, which is slightly different from what is usually preached today but the required reaction by hearers has not changed. What does God require from everyone who hears the gospel?
 - a.

Chapter 5

1. What is the theme of this chapter?
 - a.
2. What are the purposes of the priesthood?
 - a.
 - b.
 - c.
3. How does a man become a priest?
 - a.
4. How is the phrase “to day have I begotten thee” related to the priesthood of the Son of God?
 - a.
5. Why is He called “a priest for ever after the order of Melchisedec”?
 - a.
6. Who is talked about in Hebrews 5:7-10, which is a single sentence and a single thought?
 - a.
7. If our sentence says “Though he were a Son, yet learned he obedience”, is it possible to learn all things through the teaching of others or do some things require experience to understand?
 - a.
8. What does our chapter say about people who can only handle “milk” doctrine?
 - a.
9. What evidence does our chapter give us to use when determining that someone is a spiritual “babe”?
 - a.
10. Who can handle “strong meat” doctrine?
 - a.

Chapter 6

1. What is the theme of this chapter?
 - a.
2. What are the “principles of the doctrine of Christ” which our chapter names?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
3. How does our chapter use the word “principles” in the “principles of the doctrine of Christ” and how do we know this by the usage of the word “foundation” within the same sentence where the author describes the “principles” that he is talking about?
 - a.
4. What is meant by 6:4-6?
 - a.
5. What is the primary truth which the author provides to motivate people to remain true to God and His service?
 - a.
6. What is the phrase, in our chapter, which tells us to trust the character of God even when we can not find a specific promise within the word of God?
 - a.
7. How does our chapter say that we must prove that we have “the full assurance of hope”?
 - a.
8. How did God show that we could trust His promises which he gave to us through Abraham?
 - a.
9. How do we prove that we believe the character and oath of God?
 - a.
10. How do we follow “Jesus” in this action?
 - a.

Chapter 7

1. What is the theme of this chapter?
 - a.
2. What was the job of “Melchisedec” and why does the author say that his job was important?
 - a.
3. How is this related to the Levitical priesthood?
 - a.
4. What did God change with the New Testament?
 - a.
5. How is this related to the priesthood?
 - a.
6. What does this tell us about Seventh Day Adventists and other religions which claim to be Christian while insisting upon keeping parts of the religious portions of the Mosaic law?
 - a.
7. Why did God replace the religious part of the Mosaic Law with the New Testament?
 - a.
8. Why were there “many priests” in the Levitical priesthood while Christ “hath an unchangeable priesthood”?
 - a.
9. What is the result of this change for us?
 - a.
10. What is the basic conclusion of this chapter?
 - a.

Chapter 8

1. What is the theme of this chapter?
 - a.
2. What is the new covenant based upon?
 - a.
3. What is the evidence of this changed relationship?
 - a.
4. Where in the Old Testament do we find the promise of the new covenant which is referenced in our current chapter?
 - a.
5. What does our chapter warn us was God's reaction to His people breaking the first covenant and what Old Testament reference is used for this claim?
 - a.
6. What is the specific change promised with the new covenant and what Old Testament reference is used for this claim?
 - a.
7. What reason does our chapter give for God changing the covenant?
 - a.
8. What is the result to the religious part of the Mosaic Law?
 - a.
9. What is meant by the phrase, "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest"?
 - a.
10. What is the basic message of this chapter?
 - a.

Chapter 9

1. What is the theme of this chapter?
 - a.
2. How do we know that “the golden censer, and the ark of the covenant” and other things mentioned in the start of this chapter had symbolic significance?
 - a.
3. What are we told about the construction of the true “tabernacle” and what does that tell us about where it is?
 - a.
4. What is supposed to be the result of Christ offering His blood for our sins?
 - a.
5. Why is Christ “the mediator of the new testament”?
 - a.
 - b.
 - c.
6. What is required to put a ‘last will and testament’ into force?
 - a.
7. Why was death by shedding of blood required for God to accept the Old and the New Testaments?
 - a.
8. Why were the Earthly Tabernacle and sacrifices created according to our chapter?
 - a.
9. How do we know that the sacrifice by Christ is better than physical sacrifices?
 - a.
10. How is our last sentence (Hebrews 9:27-28) related to the statement on the cross of “it is finished” (John 19:30)?
 - a.

Chapter 10

1. What is the theme of this chapter?
 - a.
2. What is the order in which the author presents his argument for a changed life?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
3. Why is it not possible for anyone to have this type of changed life while relying upon keeping the Old Testament Law?
 - a.
4. What does our chapter tell us is the reason why God “took away” the Old Testament?
 - a.
5. What evidence does our chapter give us to show that we have the Holy Spirit and that we are saved?
 - a.
6. What is one reason that our chapter gives us to “have boldness to enter into the holiest by the blood of Jesus”?
 - a.
7. What is the warning about if “we sin wilfully”?
 - a.
8. What are we offered to help us live right besides the promise of punishment when “we sin wilfully”?
 - a.
9. How does our chapter tell us that we must continue to the end of our life?
 - a.
10. What is the evidence that our author tells us to have in our life to prove our claims?
 - a.

Chapter 11

1. What is the theme of this chapter?
 - a.
2. What is the true Biblical definition of “faith”?
 - a.
3. How does this definition match the first verse of our chapter?
 - a.
4. What does 11:3 tell us about our current world as far as the physical and spiritual interact?
 - a.
5. What are we told is an absolute requirement to please God?
 - a.
6. What are we told is an absolute requirement to receive a reward from God?
 - a.
7. What does our chapter tell us was the motivation for the faith of Moses and that should also be our main motivation?
 - a.
8. What does our chapter tell us with all of the people named and the things talked about them?
 - a.
9. What does the author report is common with all of the people named as far as their reward goes?
 - a.
10. Why was that so?
 - a.

Chapter 12

1. What is the theme of this chapter?
 - a.
2. Why did Jesus “endure the cross” and what is the example for us to follow?
 - a.
3. What are we to do when we “be wearied and faint in your minds”?
 - a.
4. What is the warning about people who claim to be saved but are never chastened by God for their sin and their failure to live up to God’s standards?
 - a.
5. How does our chapter tell us to verify someone’s claim of salvation?
 - a.
6. What does our chapter tell us to do as a result of receiving “chastening” from God?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
7. What is meant by the sentence in Hebrews 12:18-24?
 - a.
8. What is meant by “See that ye refuse not him that speaketh”?
 - a.
9. What is meant by “And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain”?
 - a.
10. What part of the Bible is the last verse (Second Equivalent Section of the last sentence) quoting and what is the original usage?
 - a.

Chapter 13

1. What is the theme of this chapter?
 - a.
2. How are most of the commands within this chapter to be viewed in relationship to context?
 - a.
3. What is the final result that the author wished for his readers to have?
 - a.
4. What is the main command which is given regarding our spiritual leaders?
 - a.
5. In the first four verses we are told how to deal with different groups of people. What are these four groups?
 - a.
 - b.
 - c.
 - d.
6. What is the primary basic command given regarding our lifestyle?
 - a.
7. What two reasons are we given for living this way?
 - a.
 - b.
8. Why are we told “Jesus Christ the same yesterday, and to day, and for ever”?
 - a.
9. What is meant by “For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein”?
 - a.
10. What are we told to do with money?
 - a.

Additional Lessons on Hebrews

These are good lessons that I collected but I don't remember the author.

Overview of the book of Hebrews

I. Chapter themes

1. God's only begotten Son (1:5) is better than Old Testament prophets and better than angels.
2. 'Wherefore (2:17)': Jesus took on the nature of man to be 'made perfect (2:10)'. Therefore, we can't dare to neglect our salvation (2:3).
3. Don't act in unbelief as the Jews did when they were following Moses (3:12).
4. Jesus and the Bible (4:12) can separate the true saved from the religious lost.
5. Jesus is our High Priest (5)
6. Live your salvation and trust God to reward your efforts (6:11-12).
7. We have a better priest and testament (7:26-28).
8. The new covenant (8: 10) is better than the old and replaces it (8: 10).
9. Christ is a better high priest with a better sanctuary, a better sacrifice and a better testament (9:14-15).
10. The better sacrifice and service of Christ requires a more sanctified service from us (10:38-39).
11. (11:1) Faith is ... True faith results in works seen by others.
12. If men could serve God like they did under the Old Testament (12:1), we have no excuse and should serve God 'acceptably with reverence and godly fear (12:28)'.
13. Because of everything that I have told you, do these things ... (13:16).

II. Jesus is better.

1. 1:4 - better than the angels
2. (implied) Chap 3: Jesus is better than Moses
3. (implied) Chap 4: better relationship (rest) than religion
4. 6:9 - better things ... that accompany salvation

5. 7:7 And without all contradiction the less (lesser person) is blessed of the better (person).
6. (implied) Chapters 7-8: better priesthood
7. 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.
8. 7:22 By so much was Jesus made a surety of a better testament.
9. 8:6 ... he (Jesus) is the mediator of a better covenant
10. 8:6 ... which was established upon better promises.
11. (implied) Chapter 8: better hope
12. 9:23 better sacrifices
13. 9:15-18 (implied) better testament (New Testament is better than Old Testament).
14. 10:1-9 (implied) a better purging from sin (New Testament vs Old Testament).
15. 10:17-19 (implied) a better way to approach the throne of God.
16. 10:34 a better and an enduring substance (reward in heaven).
17. 11:16 better country.
18. 11:35 better resurrection: (for martyrs).
19. 11:40 God having provided some better thing (results of faith) for us.
20. 12:18,22 (implied) better mount of religious covenant.
21. 12:24 ... new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (better results from better sacrifice)

III. Hebrews tells us of 12 titles for Jesus

1. God's only begotten Son (1:5)
2. God (1:8)
3. Lord (1:10)
4. The captain of our salvation (2:10)
5. Our merciful and faithful High Priest (2:7)
6. The Apostle (3:1)
7. The Son over God's house (3:6)
8. The author of eternal salvation (5:9)
9. Our forerunner (6:20)
10. The mediator of a better covenant (8:6)
11. The author and finisher of our faith (12:2)

12. The Great Shepherd (13:20)

IV. The great acts of Jesus

1. He made the worlds (1:10)
2. He made the heavens (1:10)
3. He upholds all things by His power (1:3)
4. He purges our sins (1:3)
5. He proclaims our salvation (2:3)
6. He destroyed the devil (2:14)
7. He delivers those who are subject to death (2:15)
8. He succors those who are tempted (2:18)
9. He resisted every temptation known to man (4:14)
10. He saves to the uttermost those who come to God by him (7:25)
11. He entered heaven and represents us to God (9:24)
12. He will appear the second time without sin unto salvation (9:28)
13. He perfects us to the work that pleases God (13:21)

V. Hebrews is written to saved

1. 1:1-2 the reader knew 'the fathers' and 'the prophets'
2. 2:3 the writer groups himself with the readers
3. 3:1 the readers were called 'holy brethren'
4. 4:2-3 both the author and the reader had heard the Gospel and believed
5. 6:9 the writer expected 'things that accompany salvation' of his 'beloved' readers.
6. 10:10 'We (writer & reader) are sanctified through the offering of the body of Jesus Christ once for all.'
7. 10:39 'We (writer & reader) are not of them who draw back unto perdition: but of them that believe to the saving of the soul.'

VI. Warnings to Christians in Hebrews

1. 2:1-4 – Don't drift from so great of a savior.

2. 3:1-12 – Don't doubt so great of a Son.
3. 5:11-14 – Don't disregard so perfect of a scripture.
4. 10:19-39 – Don't disobey so great of a God.
5. 12:3-11, 25-29 – Don't defy so authoritative of a savior.

VII. Important passages

1. 4:12 For the word of God ... dividing asunder of soul and spirit, ... In this verse the 'soul' represents the true saved who end up in heaven and the 'spirit' represents the religious lost that act like (have the 'spirit of') the true saved.
2. 6:1-9 Lost people who claim special relationship and special privilege with Christ (lost priest / preacher) will find it 'impossible' (6:4) to find true faith. ie: People can't be saved, 'fall away' (6:6) and then be saved again.

VIII. 'Eternal' and 'forever' in Hebrews

1. Heb. 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
2. Heb. 5:6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.
3. Heb. 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;
4. Heb. 6:1-2 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
5. Heb. 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.
6. Heb. 7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.
7. Heb. 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)
8. Heb. 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.
9. 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. Heb. 9:13-14 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 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?

11. Heb. 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.
12. Heb. 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
13. Heb. 10:14 For by one offering he hath perfected for ever them that are sanctified.
14. Heb. 13:8 Jesus Christ the same yesterday, and to day, and for ever.
15. Heb. 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

IX. 'Heavenly' in Hebrews.

1. Heb. 3:1 heavenly calling
2. Heb. 6:4 heavenly gift
3. Heb. 8:5 heavenly things (tabernacle)
4. Heb. 9:23 heavenly things (purified)
5. Heb. 9:24 Jesus entered into heaven
6. Heb. 10:34 'ye have in heaven a better and an enduring substance.'
7. Heb. 11:16 a better country, that is, an heavenly:
8. Heb. 12:22 heavenly Jerusalem,
9. Heb. 12:23 new covenant written in heaven
10. Heb. 12:25 Jesus speaks from heaven
11. Heb. 12:26 Jesus' voice shakes heaven

The Majestic Greatness of Christ: Hebrews 1:1-4,8-14

Theme: Jesus is better.

Thirteen (13) times the writer of Hebrews uses the word 'better'. He goes to great lengths to show that a perfect relationship with God can NEVER be achieved through religion alone. It is possible ONLY through a personal relationship with Jesus.

I. Jesus is better than the prophets 1:1-3

1. God spoke to the prophets 'at sundry times'.

- a) 'Sundry' means collectively and individually. God spread certain revelations across several prophets. No one prophet knew all of the revelation of Christ's first or second coming. Yet, each prophet had his own message.
- b) The definition of 'sundry' also deals with the consistency of scripture. While each prophet spoke in their own style, all of the revelations fit together in a way that shows one author (God). They individually spoke and yet they spoke together.
- c) The New Testament was given by Jesus through the Holy Ghost. The New Testament reveals the Old Testament, which is better. The prophets themselves didn't understand what they wrote (1 Pet. 1:10-11). Jesus did understand and explained the scriptures (Luke 24:27, 44-45).

2. God spoke to the prophets 'in divers manners'.

- a) 'Divers manners' means in different ways. The Old Testament is broken into History, Poetry, Law, Prophets, and books of Wisdom.
- b) God spoke through dreams (Dan), visions (Sam), covenants (Abraham), angels (Mary), and an audible voice (Adam).
- c) God spoke through different symbols: a burning bush (Moses), a brazen serpent (to Jews bitten), a fiery cloud (in wandering), earthquake (at mount in desert), a still small voice (Elijah), Ezekiel laying on his side, Hosea marrying a whore, Balaam's donkey, etc.

3. The author tells us 7 ways that Jesus is better.

- a) Jesus is the 'appointed heir of all things': He rightfully inherits God's throne

- b) Jesus ‘made the worlds’: He is the Creator.
- c) Jesus ‘in the brightness of [God’s] glory’: He deserves all of the praise directed at God.
- d) Jesus is ‘the express image of [God’s] person’: His essence represents Deity precisely.
- e) Jesus is ‘upholding all things by the word of His power’: He sustains all of creation moment by moment.
- f) Jesus ‘by himself purged our sins’: He has already completed the task, not by offering a sacrifice separate from Himself, but by offering Himself.
- g) Jesus ‘has sat down on the right hand of the Majesty on high’: He sits exalted on the right hand of God.

II. Jesus is better than the angels.

A. Angels are misrepresented in our society.

1. Angels are always male or neutral in the Bible. The world presents them as female.
2. When the world presents angels as male, they always have long hair. The only beings in the Bible that have male faces and long hair are the beasts out of the ‘pit’ in Rev. 9:7-8.
3. People pray to angels but any true angel refuses worship and prayers. Rev. 22:8-9 and other places.
4. The world presents angels as a type of being. The Bible presents an angel as God’s servant. In Revelation 1:1 the angel is Jesus (giver of Revelation). In Revelation 2:1 – 3:14, the angel is the pastor of the church. In Revelation 5:2 the angel is what we think of as angels. In Isaiah 6, they have six wings. In Ezekiel and Revelation, they appear as ‘beasts’. There is enough about angels to have their own doctrine. And as with all other doctrines, the world has the wrong idea.

B. The author of Hebrews tells us how Jesus is better by quoting Old Testament verses.

1. 1:5 Jesus is God’s only begotten Son. Angels (Job 38:7) and men (John 1:12, 10:34-35) are called ‘sons of God’ but Jesus is the only begotten (not adopted) son of God.
2. 1:5 Jesus fulfils God’s covenant to David that David’s son (Jesus) would have the throne for ever (2 Sam. 7:13-14). On heaven’s throne, Jesus is master to angels.

3. Jesus is worshiped by angels. 1:6 Quotes Ps. 97:7 ‘...worship him, all ye gods.’ where ‘gods’ is the same word as ‘angels’ in Ps. 8:5. The ‘gods’ in Ps. 97:7 are fallen angels which were the power behind false gods in the Old Testament.
4. 1:7 Jesus is eternal. Quote of Ps 104:4 proves that angels are created as spirits while Jesus is both spirit and has his own body. Angels can have a body temporarily or can possess a person. They don’t have their own body.
5. Jesus is sovereign (1:8-9) while angels are servants (1:7).
6. Jesus is the Creator (1:10-12) quotes Psalm 102:25-27 which shows that Jesus created the angels. He created the world (1:10-12) in the past, He sustains it (1:3) in the present and He will destroy it in the future (Revelation 20:11) and create it new (Revelation 21:1). Worlds and angels are corrupted (Jude 6) but Jesus stays pure.
7. Jesus is the ultimate conqueror. 1:13 quotes Psalm 110:1 where ‘footstool’ refers to a conqueror putting his foot on the neck of the conquered king. Gen 3:15 promised that Jesus would ‘bruise thy (Satan’s) head’ and Satan is the most powerful of angels. Angels serve not conquer (Hebrews 1:14). Angels who refused to serve were cast from heaven (Luke 10:18).

The Praise Habit: Hebrews 2:9-18

Theme: God deserves praise for what He's done (Hebrews 2:12).

I. Praise Jesus because He restored fallen man. (Heb. 2:9).

A. Man had been created 'with glory and honor' (Heb. 2:7, Ps. 8:5). Man lost his glory and honor when he sinned and was cast out of the Garden of Eden. Jesus became man so that as man He could pay the price to restore man's 'glory and honor'. Isaiah 65:25 and other verses tell of man's restoration during the millennium rule of Christ.

II. Praise Jesus because of His self-abasement (Heb. 2:9-10).

A. Heb. 2:2-8 quotes Ps. 8:4-6 which tells us that men are a little lower than the angels in God's creation. Jesus gave up all of His glory and honor in heaven to become man and after that He suffered and died the most dishonoring and painful death known to man.

B. Jesus' titles and attributes show us that He was higher than angels before His birth. Also, in Heb. 2:9 'was made a little lower than the angels' indicates that He was higher before that event.

C. Jesus became man to experience suffering and death and pay our sin debt (Heb. 2:9-10). He was willing to do anything to win our salvation.

III. Praise Jesus as the 'Captain of our salvation' (Heb. 2:10-13).

A. 'Captain' means a leader that also experiences the things that his followers experience. The word also means 'trailblazer'. No one could go to heaven until Jesus made the way ('I am the door', 'I am the way', etc.).

B. 'Made perfect': 'Perfect' means complete, effective, or adequate. Certain things, like sex and death, must be experienced to be fully appreciated. Jesus was tempted, suffered and died. No man can say that he experienced something that Jesus did not experience.

C. Jesus identified with humans by becoming a human.

a. Heb. 2:11 and Matt. 28:10 Jesus called men his 'brothers'.

b. He sang praises to God with other men (Heb. 2:12, Mark 14:24-26).

c. He trusted God like other men (Heb. 2:13, Luke 4:3-4, Matt. 27:46, etc.)

d. He succeeded in His ministry only as God gave Him followers (Heb 2:13, John 17:6).

IV. Praise Jesus because of His victory (Heb. 2:11-16).

A. He 'partook of flesh and blood (2:14)' in order to save man (Matthew 1:21).

B. He saved man from the 'power of death (2:14-15)': we no longer have to fear death. Jesus gave us the power over suffering even to become martyrs because we are promised a greater life after death. Jesus rose from the dead and was seen of man specifically to prove that death had been overcome.

C. His victory 'destroyed the devil (2:14)'. This 'destroy' is not completely removing the devil but making his works (fear, depression, etc.) non-effectual. By prayer, we can overcome the devil ourselves (James 4:7).

D. His victory brings sanctification (Heb. 2:11). Man was created in glory and honor (God's image) but lost it when he sinned (Rom. 3:23). Jesus restores that glory and honor by setting us apart for God's use.

E. His victory brings through brotherhood (Heb. 2:11-12). When we are 'born again' we become adopted by God and brothers with Christ (Rom. 8:15).

F. His victory brings out the praise in us (Heb. 2:12-13). Being brothers with Christ makes us like Him. If we are truly saved, we will glorify God like Christ did.

G. His victory brings defeat to Satan and sin (Heb. 2:14-16). Jesus' death ended the threat of eternal punishment to saved people. He also broke the power of Satan to make us sin. Saved people sin only when they choose to do so. Sin is no longer 'natural' to the saved that are living by the Spirit.

V. Praise Jesus because of His intercession (Heb. 2:17-18).

A. Jesus is merciful: Jesus knows our infirmities and tempers just judgment.

B. Jesus is faithful: He always represents our interests in the best way to God the Father.

C. Jesus is High Priest: Jesus offered Himself, instead of an animal, so that the need of sacrifices could end.

D. Jesus makes reconciliation: He tells us what we need to do to be right with God and avoid further judgment (for sin).

E. Jesus is sympathetic and 'succors' us: 'Succor' means to aid, assist, help or relieve. How many of us struggle with sin and circumstances when Jesus is waiting to help?

The Son over God's House: Hebrews 3:1-12

Theme: Jesus, God's Son, deserves far greater honor than Moses, God's servant. Never back off from your allegiance to Jesus as God's Son.

Danger: Backsliding is accepting a position that you used to hold which is less devoted to God and God's service than you have had at your best. Backsliding begins with the neglect of God's word (Heb. 2:1).

I. Problems with "holy brethren" (3:1). The writer implies that some of the readers had problems by giving the solutions to those problems. All of their problems came from their own backsliding.

1. 3:12-13 They stopped believing God's promises. This is sin (evil heard). Some became hardened in their sin. The counter is the encouragement from other saints. This is one of the reasons for attending church, especially when you don't feel like it.
2. 4:1 They didn't have God's 'rest'. They fretted about things only God could handle. The counter to this fretting is to actively seek acknowledging what God does for us. If we 'fear' losing our confidence in God, we will actively avoid 'unbelief' (3:19).
3. 5:11-12 They backslid. They became 'dull of hearing (5:11) and therefore lost the things they had. They had not matured (teachers, strong meat) but were still babes (milk). They did not retain past lessons (taught again). Lessons of life are painful and a lot of their pain was due to a refusal to grow.
4. 6:9-11 They had started well but lost their practice of faith ('though ...') they were acting like God wasn't faithful (needed reminding that 'God is not unrighteous'). They weren't getting the 'full assurance of hope' because they were no longer 'diligent' (6:11).
5. 10:23-24 They lost their testimony and others knew it. As a result, they stopped encouraging others to do right and then stopped showing up for church. Nothing shuts a Christian's mouth like having their sin thrown in their face does. The only way to get rid of sin is to confess it and forsake it.
6. 12:3-4 They magnified their problems and opposition out of proportion. They needed to consider what Christ did for them 'while (they) were yet sinners'.
7. 12:15 They looked at their own problems instead of looking at Christ and became bitter and defiled. The 'grace of God' fails us if it doesn't meet our need. We 'fail the grace of God' when we refuse the results of God's grace. When problems make us bitter and defiled, we have refused God's grace. When we accept God's grace, we see problems as a stepping stone to helping others.
8. 3:17-19 Those who grieved God were the ones who had the name of God's people but not the belief. They were the religious lost or the backslidden. They had the appearance of

religion but not the personal relationship that comes from true belief. The writer warns us against becoming like them (4:1).

II. 3:1-6. The solution offered to the “[holy brethren](#)” was to consider Jesus Christ (3:1). Jesus is compared to Moses because the Jewish Law (Jewish religion) was given through Moses. Moses is equated with the Old Testament Law in the Gospels. See Matthew 8:4, 17:3 (Mount of Transfiguration), 19:7, 22:24, 23:2, Mark 1:44, 7:10, 9:4, 10:3, etc. This comparison between Christ and Moses is a comparison of the religion of Jesus Christ (personal salvation) to the religion of Moses (laws and ceremonies).

1. Moses was a faithful servant in the house (3:5) but Jesus was the builder (owner) of the house (3:6).

2. (3:6) ‘For this man (Jesus) was counted worthy of more glory than Moses’: The Son is above the servant in importance.

3. Jesus built the house (us) 3:6. Moses was ‘built’ by God (Jesus) 3:4. The builder is greater than the building 3:3.

4. 3:1 ‘partakers of the heavenly calling’ Since our calling is from heaven, and Jesus is from heaven, we should listen to Jesus more than listen to earthly religion (Moses).

III. 3:6-12 The warning offered to the “[holy brethren](#)” was to ‘take heed’.

1. The part within the parenthesis is a separate, but related, thought.

a. ‘if ye will hear his voice’: Even Jesus couldn’t make people listen if they refused to listen. Many times in the Gospels Jesus said ‘let he who has ears to hear ...’. There are always blessings to those who listen and curses to those who will not hear.

b. ‘Harden not your hearts’: those who refuse to listen ‘harden their hearts’. They insist that ‘their interpretation’ is right regardless of the evidence presented to them. For example, people who are in a service with the Holy Ghost moving and they decide that people are being ‘emotional’. Also, those who insist that ‘their interpretation’ of the Bible is right like those who insist that there are contradictions in the Bible but can’t point them out or refuse to accept the non-contradictory interpretation.

c. ‘as in the provocation ... , and saw my works forty years’. Specific reference to Kadeshbarnea and the wandering in the desert.

d. ‘When your fathers tempted me (God)’: people who demand God do a miracle before they will believe. Matthew 4:1-3; devil ‘tempted’ Jesus with ‘if thou be the Son of God’.

- e. 'When your fathers tempted me (God)': people who try to twist the true meaning of the Bible like the lawyer 'tempted' Jesus in Luke 10:25.
 - f. 'When your fathers ... proved me': Prove means to test until there is no possibility of question. These Jews not only tempted God but kept it up in spite of God's provision (saved from Egypt, manna, shoes not wear out, etc.). These Jews refused to believe no matter what proof God provided.
 - g. 'Wherefore I was grieved': people with hard hearts say 'who could God do/let this happen' while they ignore man's own actions that caused the problems.
 - h. 'They do alway err in their heart; and they have not known my ways.' This is a parallel to Heb. 5:11-12 which is Christians who backslide.
 - i. 'So I swear in my wrath, They shall not enter into my rest.' Backslidden Christians will not get assurance from God that He will meet their needs ('my rest').
2. The part outside of the parenthesis is a complete thought even when the parentheses are removed. This makes the statement 'Wherefore, Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.'
- a. 'Wherefore': because of things immediately preceding. That is, because true Christians have a personal relationship with Jesus (opposed to earthly religious relationship), 'take heed'. 'Holy Brethren' in 3:1 and 'if we hold fast ...' in 3:6b refers to the personal relationship.
 - b. 'Wherefore': 'the Apostle' in 3:1 refers to Jesus being God's special messenger to man.
 - c. 'Wherefore': 'High Priest of our profession' in 3:1 refers to Jesus being man's representative to God.
 - d. 'Wherefore': because Jesus is the Son (3:6) with special privileges.
 - e. 'Wherefore': Because Jesus is greater than prophets, angels in Chapters 1 & 2.
 - f. 'Wherefore': Because Jesus is greater than religion in Chapter 3.
 - g. 'In departing' is evidence of 'an evil heart of unbelief'. Our actions reveal our heart Matt. 15:11.
 - h. 'evil heart of unbelief': the author is emphasizing how bad of a sin this is with the word 'evil'.
 - i. 'from the living God': the Bible makes it clear, in many places, that God is the God of the living. Dead boring religion does not honor a 'living' God.
 - j. 'In departing from the living God': is referring to people who were turning to dead religious ceremonies from an active relationship to a 'living' God.
 - k. 'take heed' means to pay attention. Don't forget this warning before the end of the day.

This is the second warning in Hebrews. Unless you actively work against it, you will drift into a life of doubt. We must actively identify circumstances when we must trust God and then actively glorify God when He provides for our needs.

Maturing in Christ: Hebrews 4:14, 5:11-14

Theme: God has provided the necessary ingredients for spiritual maturity.

Required Response: We need to progress daily in the various stages of Christian growth.

I. The tragedy of the failure to hear (Heb 4:14, 5:11-12).

1. 'Dull of hearing' (5:11): 'dull' means lazy, sluggish or slothful. People are 'Dull of hearing' when they are too lazy to think about what they are hearing. They are also 'Dull of hearing' when they are willfully ignorant.
2. Dullness happened gradually.
 - a. New Christians start out eager to learn about God and the Bible.
 - b. They drifted from God and let the things that they knew slip from their lives (Heb. 2:1).
 - c. They began to doubt that God's grace was sufficient and departed from God's ways (Heb. 3:12).
 - d. They turned to rituals, religion and their own works rather than resting in Christ (Heb. 4:10-11).
 - e. They started missing church (Heb. 10:24-25).
 - f. They trod the blood of Christ under-foot and did despite to the Holy Ghost (Heb. 10:29).
3. Dullness is unproductive. Heb. 5:10-12 says that they should be able to teach others but were too immature because of their dullness. Not teaching = unproductive. In addition to not growing, they saw no need to grow. Rev. 3:17 tells what Christ thought of the same type of Christians at Laodicea.
4. Dullness requires teaching to be repeated: 'teach you again' (5:12). This is evidence of backsliding mentioned earlier.

II. The tragedy of spiritual immaturity (Heb. 5:13-14).

1. Is milk unhealthy?

Yes, for most adults. Milk is food for babies, not adults. There have been a number of health studies showing that milk is damaging to adults. It's the advertising by the American Dairy Association that makes people believe otherwise. Among other things, milk does not add to bones but can actually strip calcium from adult's bones. Note: Cheese is different.

2. Is meat unhealthy?

Yes, for babies. Their digestive system can't handle meat. As the writer says here, milk belongs to babies and meat belongs to those of 'full age'.

3. How do Christians mature?

- a. By 'reason of use have their senses exercised to discern both good and evil'.
- b. Mature Christians 'exercise their senses' regularly by putting into practice the things they are taught. They understand that 'living by faith' is hearing, obeying then understanding and not understanding before obedience.
- c. They are sensitive to God and can tell the difference between the Spirit moving and emotions.
- d. They are humble (James 4:6).
- e. They forsake sin (Heb. 10:22).
- f. They resist the Devil until he flees (James 4:7) and the temptation stops being a temptation (quit smoking, etc.).
- g. They are consistent in their faith regardless of circumstances (Heb. 10:23).
- h. They 'provoke unto love and good works' (Heb. 10:24).
- i. They attend all church services if possible (Heb. 10:25).
- j. They look for the Lords return (Heb. 10:25).
- k. They receive rebuke with love (Heb. 10:29).
- l. They not only read their Bible, but they study their Bibles to answer their own questions of life.
- m. They pray until they get answers to prayers.
- n. They can 'discern both good and evil'. 'Discern' means 'figure it out'. Innocent covers on evil such as Halloween don't fool them. They also know that Godly punishment is good.

Strong Consolation: Hebrews 6:13-20

Theme: We are saved by the gracious work of Christ. We are kept by the gracious work of Christ. We can have confidence because Christ, not our works, did it all and He can't fail.

Required Response:

I. Strong consolation in God's oath (Heb. 6:13-18).

1. Example in Abraham

- a. Hebrews refers to Genesis 22:15-18. God made the promise following Abraham's obedience in offering Isaac.
- b. Abraham received the promise in faith (after) (Heb. 6:15).
- c. Abraham waited patiently for the promise (Heb. 6:15).
- d. Abraham obtained the promise. [Isaac and later Jesus] (Heb. 6:15).

2. Example in God

- a. The integrity of God revealed (Heb. 6:14): God swore an oath so that Abraham could believe. An oath is supposed to end strife. In context, we should end strife over our salvation ('anchor of the soul').
- b. The purpose of God revealed (Heb 6:17) 'to show the heirs...' This didn't make God's promise any more reliable but provided extra 'believableness' for those who doubt.
- c. The character of God revealed (Heb 6:17-18) 'immutable': God's promise and God's oath can't be canceled.
- d. The significance is that Abraham waited 25 years for Isaac even though there was no evidence of God keeping His promise. We should trust God's promise in spite of no outward evidence. Also, God's promise to Abraham wasn't based upon any action by Abraham. Our salvation also is not dependent

II. Strong consolation in a place of refuge (Heb. 6:18-20).

1. A place of refuge (Heb. 6:18).

- a. Six cities on Refuge in Old Testament (Num. 35:11-14).
- b. Christ is our refuge in New Testament Jesus is the 'consolation of Israel' (Luke 2:25).

2. An anchor (Heb. 6:19).
 - a. The anchor is an answer to Christians drifting from solid doctrine (Heb. 2:1).
 - b. It is 'steadfast': will not let go because it is Christ holding us, not us holding Christ. We just need to submit and obey the true teaching of the Bible (Jesus: John 1:1).
 - c. It is 'sure': This anchor is based on God's oath.
 - d. It is based in Heaven: 'entereth into that within the veil'.
3. The Forerunner (Heb. 6:20). 'entereth into that within the veil': into heaven. We are going to heaven because Jesus opened the way.
4. The High Priest (Heb 6:20). He represents us to God as a priest. 1 John 2:1, Jesus is our advocate.

III. Strong consolation = eternal security.

1. Christ's offering for our sin makes us 'perfected for ever' (Heb. 10:14).
2. Our salvation 'shall be forever' (Ecclesiastes 3:14).
3. Our salvation is already 'ready to be revealed in the last time': It can't be 'ready' if it is dependent upon our adding to it with our 'good works'. It can be 'ready' only if 'it is finished' (John 19:30).
4. Our salvation is forever because 'neither shall any man pluck them out of my hand' (John 10:27-29).
5. 'Nothing can separate us from God's love' (Rom. 8:38-39).

The Problem of Hebrews 6:4-6

What does the author mean when he speaks of 'those who were once enlightened' falling away?

The Range of Views

Commentators of various doctrinal backgrounds offer the following theories about this passage.

The Apostasy View: Some say that it speaks of saved people who lose their salvation through some horrible sin.

The Empty-Profession View: Some suggest that the passage refers to professed believers who have only 'tasted' the thing of God but have never fully drunk them in.

The Judgement-on-Backsliders View: Still others look at this passage as a statement about backsliders who are in danger of committing a sin which God will judge by taking their physical life from them.

The Hypothetical-Case View: Others see the enlightened ones who fall away as hypothetical only. 'If one could fall away,' they say, 'it would be impossible to renew him again to repentance, for in such an instance it would be necessary for Christ to be crucified a second time.' Since this will not occur (Hebrews 10: 12, 14), neither will any believer fall away.

Let's look to see which of these views best conforms to the Bible itself.

Wrong Views

The Apostasy View

No believer can lose his salvation. The scriptures in the handout 'God's Word on It' (page 38) are sufficient to prove that this is impossible. (If you haven't completed the handout, stop and do it now.) Just a reading of Hebrews 10: 14 should forever put that issue to rest.

The groups that teach that you can lose your salvation also teach that you can get it back again. However, the clear rendering of 6:4-6 denies this! '*It is impossible ... if they shall fall away, to renew them again unto repentance.*' So, the groups that hold these verses to teach apostasy are not being consistent in their application of the whole passage.

The Empty-Profession View

This passage does not refer to people who have professed faith in Christ but have never truly come into a relationship with Him. This twists the clear meaning of Scripture by saying the believers have 'tasted' the truth but never swallowed it. '*Tasted*' is the same word the author used in Hebrews 2:9: '*Jesus ... was made a little lower than the angels for the suffering of death ... that he by the grace of God should taste death for every man.*' Did Christ just sample death and

then back away? The answer is obvious: Jesus really died on the cross. And just as Christ 'tasted death' (fully experienced it), so also Christians have '*tasted*' the gift of salvation.

Some also do mental gymnastics with the phrase '*partakers of the Holy Ghost*' They say that these individuals have experienced the conviction of the Spirit without responding in faith. This again contradicts the writer's use of this word elsewhere. He writes to people who are '*partakers of the heavenly calling*' (3: 1), '*partakers of Christ*' (3:14), partakers in God's chastisement as His children (12:8), and '*partakers of his holiness*' (12: 10). To partake of something *is* to receive it. '*Partakers of the Holy Ghost*' have received His indwelling.

One further problem with this view is that the writer indicates in verse 6 that these people '*crucify to themselves the Son of God afresh, and put him to an open shame.*' How could an unbeliever ever bring shame upon Christ?

The Judgement-on-Backsliders View

Now, suicide is obviously a '*sin unto death*,' so there is such a sin (I John 5:16-17). But those who see a sin unto death in Hebrews 6:4-6 are saying that there is a point in backsliding where you have gone too far to be restored to fellowship with God, and therefore YOU lose your life. While this view finds some support in other scriptures (see I Corinthians 11: 30; Acts 5: 1 11), Hebrews 6:4-6 itself doesn't make reference to physical death.

The Correct View

I believe the best explanation of Hebrews 6:4-6 is that the writer is giving us a hypothetical situation that can never happen. In doing so he illustrates the absurdity of the idea that we can lose our salvation. The passage obviously refers to Christians. They have '*tasted of the heavenly gift*' and '*tasted the good word of God and dike powers of the world to come*'. They were '*once enlightened.*' The Greek phrase used here does not mean that they used to be enlightened but that they were '*enlightened once and for all.*' They are '*partakers of the Holy Ghost.*'

Also take note that in preceding verses (6:1-3) an in succeeding verses (6:9-20) the writer uses 'we' and 'us.' But in verses 4-8 he shifts to 'they' and 'then without specifying who they are - again suggesting hypothetical case. In fact, in verse 9 he seems to indicate that this was a purely hypothetical case when I says, 'We we persuaded better things of you' than the falling away described in verses 4-6.

We must also look at the flow of thought in the co text. In verses 1-3 the writer is urging us to move on to maturity in our relationship with Jesus Christ. With his hypothetical case in verses 4-6 he is saying, you don't move on to maturity, will you lose your salvation? This is impossible. If you could lose your salvation, you could never get it back because you can't crucify the Son of God a second time. Also, such idea would disgrace Jesus by saying that His work the cross wasn't sufficient to keep you saved.'

This seems to be the best explanation of the verses. The writer is not trying to frighten us, but gives us assurance of our salvation. This theme of assurance is consistent with all of Chapters 6 and 7.

Saved to the Uttermost: Hebrews 7:20-28

Theme: God saves forever through the work of Christ, the ever-lasting High Priest.

'Saved to the uttermost' is talking about what God does, NOT about how terrible of a sinner someone is before salvation.

This section is teaching the same truth as Heb. 6:13-20 (previous lesson) but stating it another way. It also states the doctrinal basis where Heb. 6:13-20 dealt more with our feeling saved. God repeats the most important things and states the lesson different ways so that everyone can understand using the method they are most comfortable with.

Required Response: Put aside any worry that Christ will allow anything to revoke your salvation.

- I. The Melchizedek Priesthood (Heb. 7:1-10).
 1. Gen. 14:18-20 Blessed Abraham and received tithes from Abraham.
 - a. Blessed: greater blesses lesser
 - b. Received tithes: lesser pays tithes
 - c. First mention of tithes: part of the 'moral law' which was before the Levitical Law and remains in effect until today.
 - d. This mention of tithes shows tithes are mainly to honor God for His provision in our life. The Melchizedek Priesthood is associated with God's glory, not some religion.
 2. Psalms 110:4 David prophesized that Jesus would be a 'priest for ever after the order of Melchizedek'. This was 1,000 years after Melchizedek and 500 years after the Levitical priesthood was created.
 3. Melchizedek Priesthood in Hebrews:
 - a. 7:1 Melchizedek was priest and king. Jesus is the only other person who is king and priest in the Bible. Saul had the kingship removed from his family for trying to offer a sacrifice (1 Sam. 15:23).
 - b. 7:2 Melchizedek was 'king of righteousness' and 'king of peace'. These traits alone make him a picture of Jesus because even David wasn't called a 'king of righteousness' and 'king of peace'. David was not allowed to build the temple because he was a 'bloody man' (2 Sam. 16:8).
 - c. 7:3 This verse means that there is no record of Melchizedek's birth, death or lineage. This does not make him like the angels because only a man can be a priest (Heb. 5:1).
 - d. 7:9 'Levi paid tithes in Abraham' is using a principle of God in that the children are accounted with the actions of their parent when that parent's actions have long lasting effects. The same principle is used to declare that we are all born sinners and that we all sinned in Adam.
- II. The Levitical Priesthood (Heb. 7:11-19).
 1. 7:11 The writer says that perfection came not by the Levitical priesthood and implied that it came from the Melchizedek priesthood.

2. 7:12 The priesthood 'changed' because the rules were changed by different high priests and even the different generations of priests changed the priesthood.
3. 7:12 'The Law' also changed because the priests implemented / enforced the law. The sacrifices offered by Levitical priests couldn't remove sin. Furthermore, the sacrifices made by Eli's sons and other priests were an offense to God.
4. 7:16 The Levitical priests were 'carnal' in that they died as opposed to the Melchizedek priesthood which lived for ever.
5. 7:18-19 'The commandment (Law)' was 'disannulled' because of the 'weakness and unprofitability thereof'. This means that the Law was not able to remove sin (19: made nothing perfect) and was therefore 'weak and unprofitable'. Since it couldn't remove sin it had to be 'disannulled': removed and replaced.

III. The Messianic Priesthood Heb. 7:20-28.

1. 7:21 Christ was made a priest by an oath of God (Ps. 110:4). God's oath shows that it is forever (Heb. 6:16-17).
2. 7:23-24 Christ is a single priest because He never dies. The Levitical priests died making the priesthood 'changeable'.
3. 7:25 Christ saves 'to the uttermost (until the end of our lives)' by remaining our priest and continually making intercession for us.
4. 7:25 Jesus 'became us': Jesus meets all of our needs precisely. Jesus stands in our place and our sin is replaced by His holiness.

IV. We are saved even when we don't feel saved.

1. 1 John 1:3-4 says that 1 John was written so that the believer could have fellowship with other believers, God and Jesus and so that our 'joy may be full'. We cannot have full joy while worrying about our salvation.
2. 1 John 1:7-9 says 'IF' we walk then we have fellowship and forgiveness of sins. If we don't 'walk in the light' or we don't 'confess our sins' then we lose our fellowship with Christ and 'deceive ourselves'. We (usually) end up believing false doctrines like losing our salvation. Most people who believe in losing their salvation have a guilty conscious because they have not forsaken (repented) of the sins that they 'confessed'.
3. 1 John 2:3-5 'hereby we do know that we know him, if we keep his commandments ... hereby know we that we are in him'. Our 'knowing that we are in him' is our security in our salvation. Staying in sin removes our security in our salvation as well as other negatives.

A New Covenant (Testament): Hebrews 8:6-13

Theme: God put the New Covenant in believer's heart, making them 'God's people' and becoming their personal God.

Required Response: Put aside any worry that Christ will allow anything to revoke your salvation.

V. The New Covenant is based upon better promises (Heb. 8:6).

4. The Old Covenant was good but limited.
 - a. Jesus said that the old was good: 'I am not come to destroy the Law' (Mat 5:17).
 - b. The Old was a shadow of the salvation in the New (Heb. 8:5).
 - c. The Law was 'our schoolmaster to bring us onto Christ' (Gal. 3:19-24).
 - d. The Law couldn't provide righteousness. Therefore, it was not faultless (Heb. 8:7).

5. The Old Covenant stressed the outward and temporal.
 - a. The Old stressed pictures and types and therefore was oriented to the flesh, not to the spirit.
 - b. The New stresses the inward and spiritual.
 - c. Individual salvation always starts with realizing outward sins (actions) and inward sins (attitudes) are realized later. This is the same order as God gave the Covenants.

VI. The New Covenant was anticipated in the Old Covenant (Heb. 8:7-9).

6. The Old Covenant was defective.
 - a. Hebrews says so (Heb. 8:7).
 - b. The Old was given so that people could understand their sin and need for salvation but did not provide that salvation.
 - c. Even in time of the Old, people (David, etc.) were saved by faith and never kept the Law (Acts 15:10).

7. The people during the Old Covenant were not faithful.
 - a. Under the Old, God's blessings were conditional (Ex. 24:3).
 - b. Because of the people's unfaithfulness, God promised a New Covenant (Jer. 31:31-34).

VII. The New Covenant has superior design (Heb. 8:10-13).

Both Old and New contain works to exhibit faith. Neither provided salvation by works. The New is better than the Old because it provides more of an emphasis on faith.

1. It emphasizes an inward experience.

The Old had 10 Commandments written on stone and similar external rules. The New has Gods Commandments written on our hearts (Ezekiel 36:26-27).
2. It promises an unending relationship.

God's promise of a personal relationship starts at Abraham (Gen. 17:7) and lasts through Rev. 21:3.
3. It promises eternal reconciliation.

- i. Under the Old, sacrifices had to be continually made. That emphasized that the sacrifices weren't final. Under the New, we have one final sacrifice: Jesus' blood.
- ii. When a New Covenant is in force it forces the Old to become obsolete (Heb 8:13).

Purged with Blood: Hebrews 9:12-22

Theme: The blood of Christ cleanses from all sin.

Required Response: Depend totally upon His complete sacrifice for the forgiveness of your sins. In Heaven we will declare 'thou was slain and hast redeemed us to God by thy blood ...' Rev 5:9.

- VIII. The better sacrifice solves an old problem (Heb9:12-15).
6. The OT tabernacle and sacrifices were insufficient
 - a. They were 'worldly' 9:1
 - b. They had mere symbols which were shadows of the true 9:2-5
 - c. They were inaccessible to most people 9:6-7
 - d. They were temporary 9:8
 - e. Their ministry was external: they didn't change the inner man nor purge sin 9:9-10
 - f. The purpose was to point people to the true sacrifice 9:11
 7. Christ's blood is different from our blood and the blood of animals. Therefore, the sacrifice of Christ's blood is more precious than the sacrifice of any other blood.
 - a. Jesus' physical father is the Holy Ghost (Matthew 1:20).
 - b. Our blood comes from our father (RH factor in babies).
 - c. '... life thereof, which is the blood thereof, ...' (Gen 9:4). We know that Jesus was fully God and fully man. We know that Jesus had the Spirit and life of God (John 1, etc.). Part of that was because His blood, and life, came from God.
 - d. When Jesus shed His blood to pay for our sins, He gave an 'eternal life' (John 1:4) to pay for our sins, not a temporal life like that of animals. This is part of why His sacrifice can go on paying for our sins. The payment lasts as long as the sacrifice, which is eternity.
 8. Christ's blood forgives sin eternally (12)
 - a. 'entered in once': more than once was not required since the once was sufficient for eternity
 - b. 'having obtained eternal redemption': Christ's blood meets any future need we have. We can't lose the redemption He provides.
 9. Christ's blood does away with external rituals (12-14).
 - e. The blood of animals purified the flesh (13).
 - f. The blood of Christ purified our spirit ['purge your conscious' (14)]. We don't have to worry about dying between sacrifices and facing God with non-covered sin like Old Testament saints did and like 'lose your salvation' religions.
 - g. Animal sacrifice was like putting on clean clothes each time you need a bath. It makes us look good but doesn't deal with the real problem.
 10. Christ's blood establishes an eternal relationship (15).
 - d. The 'first testament' didn't provide 'the redemption of the transgressions'. The second did.
 - e. The 'first testament' provided a temporal inheritance (the land of Israel). The 'second testament' provided an 'eternal inheritance' (Heaven).

- f. 'for the redemption of transgressions that were under the first testament': Jesus blood covered the sins of Old Testament saints also. The OT sacrifices paid the 'interest' until Christ's blood paid off the debt. (Job 19:25).
11. It provides a new Mediator.
- a. 'And for this (purge your conscious) cause he is the mediator of the New Testament'. Jesus current job is to be our mediator and to mediate any charge against an Old Testament saint.
 - b. 'that by means of death, ... they which are called might receive the promise of eternal inheritance'. Jesus' death paid the price and made it possible for man to inherit Heaven.
 - c. This includes Old Testament saints who believed on the savior who was to come: 'for the redemption of the transgressions that were under the first testament'. Old Testament salvation was by faith (not sacrifices) just like in the New Testament.

IX. The better sacrifice involves an eternal principal (Heb. 9:16-20).

- 8. The necessity of death is declared (16-17).
 - a. Necessary to make the testament effective (Heb 6:16-17).
 - b. Necessary to pay for our sin so that we could receive the New Testament promises (Rom. 6:23).
- 9. The necessity of death is demonstrated (18-20).
 - c. The constant sacrifices were constant reminders that the payment for sin was death (Rom. 5:12, Heb. 9:22).
 - d. The death of Christ and the shedding of His blood is central to the gospel (Rom. 5:9, 1 Pet. 1:18-19, 1 John 1:7, Rev 1:5).
 - e. The OT blood was applied by Moses sprinkling it (18-22). The New Testament blood is applied by our accepting Jesus sacrifice as being for us personally (Matthew 26:28).

X. A better sacrifice achieves a greater purpose (Heb. 9:21-28).

- 1. The present ministry of Christ (21-24).
 - i. He presents His blood to pay for our sins and adds our names to the 'Book of Life (Phil. 4:3, Rev. 3:5)' when we get saved.
 - ii. He is our mediator (1 Tim. 2:5).
 - iii. He is giving us our inheritance (1 Pet. 1:3-4)
- 2. The past ministry of Christ (25-28).
 - i. Christ was the sacrifice as well as being the priest (9:25).
 - ii. 'once to die': not more chances for salvation after death.

Faithful like Him Hebrews 10:19-25

Theme: Jesus has proven His faithfulness to all believers.

Required Response: We need to practice faithfulness in our church and in our personal lives.

XI. Be faithful because you have direct access to God. (Heb. 10:19-20).

1. God is faithful and expects the same from us (Heb. 4:14).
2. Even when we fail to be faithful, Jesus remains faithful and is our High Priest. Our unfaithfulness does not remove access to God.
3. We have 'boldness to enter into the holiest by the blood of Jesus'. We no longer have to approach God through earthly priests. We can directly approach God and cry 'Abba Father' just like Jesus cried in the Garden of Gethsemane (Mark 14:16).
4. We are adopted because of the 'blood of Jesus'. We can directly approach God and cry 'Abba Father' (Romans 8:15).
5. We have a 'new and living way (10:20)' because Jesus is our High priest (Heb. 2:17, etc.).
6. God showed that we have access to Him by tearing the veil in the temple (Heb. 10:20, Matthew 27:50-51).

XII. Be faithful because Jesus invites us to draw near (Heb. 10:21-22).

1. 'true heart in full assurance of faith': We can know God's love for us by our salvation. We can have faith that God and Jesus want the best for us. We are to remind ourselves of these truths before approaching God.
2. 'having our hearts sprinkled' referred to sanctification accomplished by sprinkling with blood in Old Testament.
3. 'bodies washed' referred to sacrificial washing done by Jews to show that they were clean from sin enough to approach God (Mark 7:3). We are cleansed by the Holy Ghost (Titus 3:5). It also refers to Jesus washing the disciples' feet (John 13:5).
4. 'let us consider (10:24)': we are to stop thinking about ourselves and our weakness and think about the example that we are setting for others.

XIII. Be faithful because our savior is faithful (Heb. 10:23).

XIV. Be faithful because you need to encourage others. (Heb. 10:24-25).

1. One of several reasons that the Bible gives for going to church (tithing, learning, being taught, etc.) is to encourage others. In the process of encouraging others, we are encouraged ourselves.
2. 'provoke unto love and good works': It's easy to back-slide and do less for the Lord. It's hard to tell others that they should be working for God's glory and not do so yourself.
3. 'Exhorting one another' includes contacting the less faithful every time that they miss.

4. 'as ye see the day approaching' refers to the day that we will have to stand and give an accounting for our works.
- XV. Be faithful because failure leads to loss. (Heb. 10:23).
1. 'if we sin, (10:23) ... he was sanctified (10:29)' This warning is to the believer.
 2. 'judgment ... adversaries (10:27)' There is more judgment available to God besides losing salvation. Elsewhere, the Bible teaches we can't lose our salvation but there is a 'sin unto death (1 John 5:16)' and there are some saved who will 'suffer loss (1 Cor. 3:15)'.
 3. 'fiery indignation' refers to punishment of Jews at Kadeshbarnea where they suffered pain but recovered if they looked to the (snake on the) cross.
- XVI. Be faithful because suffering for Christ earns eternal rewards (Heb. 10:32-36).
1. 'call to remembrance the former days': Remember how God blessed your efforts in the past.
 2. 'after ye were illuminated': We have to be taught about God's rewards in heaven for saints. We are to be faithful more for the rewards in heaven than for the rewards here on earth. The ones in heaven are more enduring.
 3. 'reproaches and afflictions': 'I've come too far to turn back'.
 4. 'ye became companions': Others are depending on you.
 5. 'ye have in heaven' 'where neither moth nor rust doth corrupt...' (Matthew 6:20).
- XVII. Be faithful because Jesus is returning (Heb. 10:37).
1. We will get our rewards after seeing Jesus, not before.

The Path of Faith Hebrews 11:32-40

Theme: It is impossible to please God without faith.

Required Response: Follow the great example of men and women of faith throughout history.

Preface: Which of the following questions is true:

1. Christians, as followers of Jesus, are meek, mild and passive.
Christians are to be meek but not passive. 'Meek' is strength under control. Jesus wasn't passive to the money lenders in the temple or to the lawyers and Pharisees who criticized him and tried to lead people astray.
2. In the name of 'forgiveness', God expects Christians to accept anything that others do to them.
God doesn't forgive the unrepentant. Paul said for us to curse those who preach 'another gospel' and Paul told the Corinthians to turn an un-repentant brother over to Satan for the destruction of the flesh.
3. Christians are supposed to have great faith. Doubt and discouragement are signs of weak faith.
The Bible is full of people who doubted. Elijah ran after killing the prophets of Baal. John the Baptist asked Jesus 'are you the one'. Jesus told His disciples 'If ye have faith as a grain of mustard seed ...' (Matthew 17:20).
4. Christians have no imperfections and don't sin (1 John 1:10).
5. Christians are shielded from hardship and tragedies. Hardship and tragedies are a sigh that they failed to 'pray through' (Heb. 11:35b-38).

XVIII. Introduction: Heb. 11:1 presents the chapter in general terms: 'Now faith is ...' Heb. 12:1 is the conclusion of the chapter: 'Wherefore ...'. The rest of Heb. 11 consists of several examples to illustrate what is said in Heb 11:1 and to support the conclusion of Heb. 12:1.

1. 'Now faith is the substance'. Substance is something that is sensed. The rest of Heb 11 tells us of concrete examples of faith. Faith is NOT some mystical thing that only you know about. The word 'is' in 'faith is' means that if other people can't sense the substance, then IT AIN'T FAITH.
2. 'of things hoped for': Before we get what we hope for, we hold onto our faith as something solid. When Abraham offered Isaac, he didn't worry about it because he KNEW that God would raise Isaac from the dead (11:19).
3. 'the evidence of things not seen': Evidence is what proves a claim to be true. James 2:21-22 'Seest thou how faith wrought with his works, and by works was faith made perfect?'
4. Heb. 12:1 "wherefore ... great a cloud of witnesses...": This is one place where we will be compared to others. When we offer an excuse for a lack of faith, others with worse circumstances will testify that our excuse isn't valid.
5. 'let us lay aside...': The things that keep us from serving God with as much enthusiasm as saints of old is sin and a lack of faith.
6. 'with patience ...' A lack of patience shows a lack of faith.
7. 'Looking to Jesus ... (Heb 12:2)' Looking at circumstances or others is a lack of faith.

8. 'endured the cross ... and IS set down...': Jesus suffered before He received the reward and suffered when He had a promise only. True faith does the same.

XIX. Faith illustrated (Heb. 11:1-31). Handout answers 1-10

5. Abel [B]
6. Enoch [E]
7. Noah [P]
8. Abraham [A]
9. Sarah [T]
10. Isaac [I]
11. Jacob [J]
12. Joseph [N]
13. Moses [O]
14. Rahab [Q]

XX. Faith recalled (Heb. 11:32).

15. Gideon [H]: The Midianites and Amalekites were 'as grasshoppers for multitude' (Judges 7:12). Gideon assembled 32,00 to fight them and God reduced it to 300 before Gideon went into battle.
16. Barak [C]: Defeated Canaanites who had chariots. He wouldn't go without Deborah (Judges 4) and therefore God let Jael (a woman) kill Sisera (opposing general).
17. Samson [R] was supposed to kill the Philistines. He killed more in his death than in his life because of worldly lusts.
18. Jephtha [L] Delivered Israel when Ammon invaded. He made a foolish vow before the victory and offered his daughter as a sacrifice to God after the victory because of his vow (Judges 11:30, 39).
19. David [G]:
20. Samuel [S]:

None of these men could accomplish what they did by themselves. All of them did it only with God's aid. Each had to start an impossible task believing that God was faithful and would help them.

When Hudson Taylor was translating the Bible into Chinese, he chose to translate Mark 11:22 as 'Hold fast to the faithfulness of God' instead of 'Have faith in God'. Apparently, the Greek could be translated either way, making the two sayings equivalent.

XXI. Faith triumphant (Heb. 11:33-38).

21. Jehoshaphat [K]
22. Jacob [J]
23. Daniel [F]
24. Shadrach, Meshach and Abednego [U]
25. The widow Zarephath [W]

Many people believe the TV preachers who say that sickness is a result of sin. They preach that if we have enough faith and 'pray through' that God will heal all our sins and problems.

True? That was what Job's 'friends' claimed. 1 Cor. 11:29-30 says that some sin is due to sickness but John 11:4 said that Lazarus was sick and died 'for the glory of God'.

XXII. Faith rewarded (Heb. 11:39-40).

4. Heb. 11:35b-40 'others were tortured ... ': Bad things happen to Christians that are faithful.
5. (39) 'And these all, having obtained a good report through faith, received NOT the promise:'
6. 'not accepting deliverance; that they might obtain a better resurrection': greater reward in Heaven for less reward here
7. (40) 'God having provided some better thing for us, that they without us should not be made perfect.'
 - a. God allows us to be 'made perfect' with these saints that suffered but didn't receive reward until they were in Heaven.
 - b. God included Heb. 11:40 so that we could know about it.
 - c. God calls it a 'better thing' for us to stand in faith, without reward here, like those saints of old.

Summary:

1. Sometimes undeserving and sinful Christians rejoice in unexpected triumphs. Comparing ourselves to others is not wise (2 Cor. 10:12). We should rejoice when our brother rejoices.
2. Sometimes Godly Christians suffer through unexplained tragedies (Job). Heb. 11:40 'God having provided some better thing for us ...'.
3. God wants us to be faithful in all circumstances. 'All things work together for our good' not all things are good. 'Now faith is the substance of things hoped for, the evidence of things not seen.' (Heb. 11:1). The more we can't 'see' what God's doing, the greater our faith must be and the greater our reward.
4. True faith always gives Christians the responsibilities before rewards and always is a witness of God's provision. 1 Pet. 2:20 says that when we suffer for our faults, that's not showing faith in God. It's when we suffer undeservedly, but gladly face it, that we show faith. Ex: David wouldn't kill Saul almost ten years after David was anointed and Saul pursued David without cause.
5. True faith is always based on a promise from God (Heb. 11:13, 39). Faith is not hoping on a gamble. Don't 'blindly open the Bible and point to a verse' to find God's will for your life and for events in your life. Pray to God for guidance (James 1:5). Then get a concordance and study every place that the Bible talks about your problem. When you know what the Bible says to do, then do it and expect God to bless. For example, the Bible doesn't tell us what church to attend. It does tell us what sound doctrine is and tells us that God's deals with us in a personal manner. A Christian can know that they are in the right church when the church's doctrine matches what God shows them in the Bible and when God's spirit deals with them personally. People who keep changing churches 'where the Spirit leads them' are not acting in faith but are 'children ... carried about with every wind of doctrine' (Eph. 4:14).
6. True faith endures (Heb. 11:35-38).

7. The secret to becoming a person of great faith is to ignore our faith and hold onto God's faithfulness.

Chastening brings Blessings Hebrews 12:3-11

Theme: God corrects His children in order to produce righteousness.

Required Response: Invite God to develop His character in your life.

XXIII. A loving warning precedes chastisement (Heb. 12:3-4).

1. Consider how sinful actions 'contradict' the leading of Jesus.
2. Consider what Jesus did to pay for your sins ('resisted onto blood') and how your sin makes a mockery of His sacrifice.
3. 'Consider' => Think about why God is chastising. Don't react emotionally.
4. 'Faint not' => Keep a positive attitude in order to keep going. Know that chastisement will end when YOU learn the lesson.

XXIV. Instruction always accompanies chastisement (Heb. 12:5).

26. 'despise not the chastisement of the Lord': 'chastisement' is same Greek word as 'nurture' in Eph. 6:4 'Fathers ...'.
27. 'rebuked' in Heb. 12:5 = 'admonition' of Eph. 6:4.
28. Both verses are talking about 'corrective instruction'.
29. 'Faint not' => Keep a positive attitude in order to keep going. Know that chastisement will end when YOU learn the lesson.
30. 'Despise not' => Don't blame God for your error nor for His correcting your error. Be careful to not get bitter against God by blaming God for YOUR error.

XXV. Biblical chastisement motivates by love (Heb. 12:6).

1. James 1:20 and Eph. 4:31 shows that anger doesn't belong in Biblical correction.

XXVI. Receiving chastisement proves that we are God's children (Heb. 12:7-8).

1. 'Endure' => We must have persistence if we are to succeed at life.

XXVII. Chastisement is based on a standard of righteousness (Heb. 12:9-10).

1. 'Reverence' => We must devote ourselves to worship.
2. 'Profit' => We must identify the strengths that we will gain as a result of the chastisement.

XXVIII. Chastisement is always for our good (Heb 12:11).

The Sacrifice of Thanksgiving Hebrews 13:15-25

Theme: A spirit of thanksgiving pleases God. This is the summary and conclusion of all of the teachings in Hebrews.

Required Response: Verbally express your thanksgiving to God.

XXIX. Sacrifice of praise (Heb 13:15).

1. What: Praise is what we offer in place of the Old Testament sacrifices. We are no longer offering sacrifices to 'put off' the payment of sin. Christ paid for our sin on the cross. We are to thank Him for paying our debt and for providing His Spirit to guide us and for the mercy and grace that we receive daily.
2. Who: Heb. 12:13 'For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.'
 - Our praise is to be Christ centered and not self centered. Many Christians 'testify' like the Pharisee and say 'look at what I've done for God'.
 - Others use 'testimony' to air others' dirty laundry and then claim 'I just want you to know what to pray for'. We should concentrate on what we would like Christ to do and not what others did to get into trouble.
3. When: 'continually'.
 - Not only in church but when surrounded by sinners. Praising God for what He has done and what He will do is far more effective than arguing about doctrines. (Heb. 13:9)
 - If we can't say what God is doing in our lives on a continual basis, then we have a problem. Either God isn't involved, which means that we're lost, or we're not recognizing what God is doing which means that we're backslid.
4. How: 'praise' and 'thanksgiving': Do them out loud so that others hear.
5. Why: (Heb. 12-13:14)
 - This follows a section where Christians are told what to do in the world. But as we work in the world we get 'dirty' with sin. This praise is to revive us and to renew our commitment to God.
 - This follows a section where Christians are reminded of the 'great cloud of witnesses': both saints and angels. Praising Christ is our way of saying 'me too, I belong in the group of saints that will make it to heaven'.
 - This follows a section where Christians are reminded of what Christ is doing for us daily. Praise is our chance to recognize and thank Christ for what He's doing for us today.
 - This follows a section where Christians are reminded of what Christ will do in the future. Praise is our opportunity to display our faith in Christ and tell others of the things we hope for (Heb. 11:1).

XXX. Do good (Heb. 13:16).

31. Kindness: How we do the things that we need to do
32. Generosity: 'do onto others AS you would have them do onto you' NOT as they did onto you
33. 'Conversation' = the way we live. What's your reputation with your co-workers, neighbors, friends, family and enemies?
34. 'forget not': Every day and throughout the day. Not just in church. Be an 'everyday' Christian not just a Sunday Christian.
35. (1 Cor. 16:14) Let all your things be done with charity.

XXXI. Obey Heb. 13:17-19.

2. 'them that have the rule over you'
 - God (James 4:7)
 - Government (1 Pet. 2:13)
 - Pastor (1 Pet. 5:5) and to others in church
 - Parent (Eph. 6:1, Col. 3:20)
 - Boss (Eph. 6:5, 1 Pet. 2:18)
 - Church leaders (1 Cor. 16:16)
 - Wives to 'own husbands', not to every man (Eph. 5:22, Col. 3:18)
3. 'have the rule over you'
 - Greek could also be translated 'guides'. 1 Pet. 5:13 supports this translation (guides) for the responsibilities of pastors. God puts 'bosses' over us to guide and help us.
 - Bosses will answer to God. (Ezekiel 3:16-21)
 - They don't have to answer to us. (Matthew 6:24)
4. 'submit'
 - submit = Obey willingly and with a positive attitude.
 - 1 Pet. 2:19-20 God gets glory only when we suffer and did no wrong. 'Submitting' to just punishment gives God no glory.

XXXII. Make you perfect (Heb 13:20-25).

1. This is the summary: 'now (3:20)'
 - 'the God of peace' who the entire book has been pointing us to
 - 'that brought again from the dead our Lord Jesus' (2:9, 7:25)
 - 'great shepherd' (4:14)
 - 'through the blood' (10:19)
 - 'everlasting covenant' (8:6, 9)
 - 'to whom be glory for ever and ever.' (1:3)
2. 'Make you perfect in every good work to do his will' (13:21)
 - 'make perfect' = 'equip' / 'give you everything necessary to do the job assigned without error'
 - 'make you' = the saints are to do the work
 - 'God of peace' (13:20) is the one doing the making. Not us, or some man, making ourselves.
 - 'working in you' God equipping us by changing the inner man.

- ‘that which is well pleasing in His sight’
- ‘through Jesus Christ’: All of our ability and everything we have is ‘in the beloved’ not in us.