**Section III**

**Ages to Come**

**Hebrews - Revelation**

**Introduction**

There is one verse in the Bible that instructs believers on how to study God’s word. That verse is found in Paul’s final epistle that he writes just before he is martyred in Rome:

***2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.***

When studying any portion of the Bible it is imperative for believers to always ask whom the book is written to, in order to fully understand its context.

**Dispensations in the Bible**

Paul mentions the word “dispensation” on four separate occasions. Sadly, these verses are not found in the modern translations of the Bible.

The word “dispensation” is found in 1st Corinthians 9:17, Ephesians 1:10, Ephesians 3:2 & finally Colossians 1:25.

***Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:***

The very fact that the dispensation of the grace of God was given to Paul, implies that there was a dispensation that preceded it. That dispensation was the law, which was given to the children of Israel to follow.

***Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,******5 To redeem them that were under the law, that we might receive the adoption of sons.***

Theologians have listed numerous dispensations that they see in scripture, but the apostle Paul teaches us about the three main dispensations in the Bible in his epistle to the Ephesians, and he gives them all titles. Those titles are:

**In times past: Ephesians 2:3**

**But now: Ephesians 2:13**

**Ages to come: Ephesians 2:7**

It is this third dispensation, Ages to come, that we will concern ourselves with now. The two previous dispensations that Paul mentions are dealt with in sections I and II of the Dispensational Study Bible.

[**The book of Hebrews**](file:///C:\Users\jimph\AppData\Local\Temp\Temp1_The+1611+King+James+Dispensational+Study+Bible%20(2).zip\rwy8372714301678437450_1.html#_top)

**Introduction**

The book of Hebrews was written sometime soon after Pentecost, and before Saul of Tarsus got saved in Acts chapter nine.

It is very clear that the message in Hebrews is harmonious with the doctrines being taught by the twelve apostles in Acts chapters 1-8.

Hebrews was written during the extra year given by God to Israel to produce fruit of righteousness after the cross in Luke 13:6-9. That year ended at the stoning of Stephen in Acts eight.

It was at Stephen’s death at the hands of Israel’s leaders that Stephen says something very unique to them:

***Acts 7:56******Behold, I see the heavens opened, and the Son of man standing on the right hand of God.***

The reason this statement is unique is because of something Isaiah said concerning the nation of Israel about the two reasons that God stands up for them:

***Isaiah 3:13 The LORD standeth up to plead, and standeth to judge the people.***

The time for God’s pleading with Israel had ended, so Jesus stood up to judge them on that day, and those religious leaders all took offense at what Stephen was implying concerning them.

They rejected the message of a man filled with the Holy Spirit who was giving the nation one more chance to repent and to produce fruits of righteousness, and instead they killed him.

When Israel’s extra year to repent had come to an end, God postponed the wrath that he had promised to Israel, so that he could save Saul of Tarsus.

He would take the gospel of the grace of God to the whole world in spite of Israel’s rejection. Jeremiah 30:7, Acts 9 & 20:28.

The book of Hebrews is written to Hebrews. It is not written to the new man where there is no Jew nor Greek. Colossians 3:10-11.

With the books proper context established, we can now begin to understand the message in this great book. The book of Hebrews is a transitional book that explains the changes between the Old and the New Covenants.

The gospels were the milk needed by new believers, while Hebrews through Revelation was the meat that these Hebrew believers needed to eventually move on to.

The church, which is Christ's body, is to fellowship in the mysteries that were dispensed to the apostle Paul by the risen Christ. Ephesians 3:2.

We are not a nation of priests, nor are we a covenant people. Israel is. Exodus 19:5-6. To claim we are "Spiritual Jews," or “the Israel of God,” is to believe in replacement theology, which is very Anti-Semitic.

1st Peter 2:3-9 is not written to you and me today in the church, it is written to the Jewish remnant of believers that were scattered abroad. Peter was a part of that holy nation, not you.

You are a part of the body of Christ. Every promise given to Israel under the old covenant belongs to Israel, not the church. We have spiritual blessings in heavenly places. Ephesians 1:3.

The prophet Jeremiah tells Israel, who was still under the old covenant, that a new covenant was coming to the house of Israel and the house of Judah, and this covenant will be eventually written on their hearts during their kingdom.

***Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.***

These verses have absolutely nothing to do with the church, which is Christ's body, they are written to the house of Israel, and to the house of Judah.

Did God ever bring the body of Christ out of Egypt? No. Did he ever establish the law with the body of Christ at Mt. Sinai? No. We were never under the covenant that he made with the children of Israel.

God was married to Israel (a husband unto them), and they broke the covenant that God made with them. After the time of Jacob’s trouble, God will put his laws in Israel’s inward parts, and he will write it in their hearts, not ours.

Israel will have no need of a Teacher to teach them the word of God because they will all know it. They will teach it to the Gentile world during that kingdom age/dispensation. This is not happening today.

**The authorship of Hebrews**

Who is the author of the book of Hebrews? No one knows. Luke is the best possible guess as he was Paul's traveling companion and understood Israel's program as well as the church's mystery program.

Luke knew Timothy very well because they ministered together along with the apostle Paul. Luke learned what he knew about Jesus from the apostles.

As we study this book, we will not find out who wrote Hebrews, but we can disqualify a lot of people by some of the things that the actual unnamed writer says in his writings.

Paul could not have written the book of Hebrews according to Hebrews 2:3, because the author says he heard the gospel from those that heard from Christ personally (the apostles).

Paul said that God told him his gospel, and that he did not receive it from any man.

***Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.***

***Hebrews 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?***

The author of Hebrews doesn’t claim to have any of the gifts of the Holy Ghost, nor to be able to do signs and wonders, and see divers miracles. Paul definitely had the ability to perform these.

**Chapter One**

**Better than the Angels**

**1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,**

**Sundry times:** God spoke to Moses out of the midst of a burning bush, and another time he spoke to a prophet through a donkey.

**Divers manners:** He would speak to the prophets through the use of dreams, or visions. God even spoke to man through the use of Angels at different times, but when the fullness of time was come, God sent forth his Son to speak unto Israel. Galatians 4:4.

**In time past:**This is a reference to God speaking to Israel’s fathers by the prophets before the time of Jesus beginning his public ministry.

This would include the time of John the Baptist, who also was a prophet which spoke to Israel. Luke 7:28.

**2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;**

**In these last days:** The "last days" in Israel's prophecy program began with the day of Pentecost, and the fulfilling of Joel 2:28-32.

Joel tells his readers that when those things begin to happen, it will be the last days of Israel’s prophecy program leading up to the time of God's wrath being poured out.

***Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:***

There are three divisions of time in the Bible, “in times past,” “but now” and “ages to come.” We live in the “but now” dispensation, a.k.a. the dispensation of grace.

The “in times past” dispensation was before the dispensation of grace, and “the ages to come” is after this dispensation of grace is over.

The dispensation of grace ends with the rapture of the body of Christ. 2nd Thessalonians 4:13-17.

**Spoken unto us by his Son:**Israel is the "us" in Hebrews 1:2. Since the world began, God has spoken to the fathers of the nation of Israel by the prophets, that is what we will refer to as Israel's prophecy program.

Just before the prophecy program was put on hold, God sent His only Son to speak to the lost sheep of the house of Israel. Matthew 10:1-5.

Notice the phrase "in these last days" is used in the above verse. The last days are the last days of Israel's prophecy program, when the Messiah would come, and be rejected.

The writer of Hebrews believed as did his Hebrew hearers that they were prophetically in Israel’s last days because they were.

Their last days however were put on hold so that God could usher in the unprophesied dispensation of grace which we are experiencing still today. This dispensation will end with the rapture of the church, the body of Christ.

***Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:***

Israel was in the last days of her prophecy program until God set her aside in partial blindness because of unbelief to usher in the body of Christ. Romans 11:25.

The last days for Israel will pick back up again when the tribulation period, the time of Jacob’s trouble begins, and they will end when Israel enters into her rest during the kingdom.

We, in the body of Christ are living in the dispensation of grace, also known as the "but now" time period.

***Ephesians 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.***

The book of Ephesians shows us God's way of rightly dividing time according to his plan. Those times are: In time past, but now, and ages to Come. Ephesians 2:2-13.

Peter said that Israel was in the last days of their prophecy program in Acts 2 & 3.

The **"**but now**"** period did not start until the body of Christ began with the conversion of Saul of Tarsus who was given the dispensation of grace to give unto us today in the body of Christ. Ephesians 3:2.

***Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:***

We are not in the last days of Israel’s prophecy program today. We are a parenthetical people in the church's mystery program, that was un-prophesied in the old testament.

Our mystery program also has its own last days which will end with our rapture. The last days for Israel program will then resume as the tribulation period begins, and it lasts for seven years.

**Whom he hath appointed the heir of all things:** Jesus Christ is the heir of all things, in both heavenly places and on the earth.

Believing Israel will be the heir of all things earthly. The church, which is his body, is to be the heir of all things heavenly. Ephesians 1:3.

**By whom also he made the worlds:** Verse two tells us that when God made the worlds by his Son, that he was God's Son when he made the worlds.

He didn't become his Son at his birth, or at his baptism, or even at his resurrection when he was begotten from the dead.

**Spoken unto us by his Son:** The us is Israel in this verse. The Son spoke unto Israel, and they killed him. Matthew 21:33:46.

**3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;**

**The brightness of his glory:** John 1:14.

**The express image of his person:** This simply means that what God wants to "communicate" or express to Israel was perfectly exhibited in his Son when he appeared unto them. Jesus is the express image of God.

When Israel saw Jesus, they saw the Father. When they saw Jesus, they saw Immanuel, God with us.

***John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?***

Just as the Jew in the first century needed answers from the apostles about who Christ was, they are going to need them in the tribulation period to explain why they should trust Jesus at that time.

Those tribulation saints will want to know that if the Jesus described in the new testament, is the Christ. And if so, then why is he allowing the suffering they are going through during the tribulation period.

It is because he must wait for his enemies to be made his footstool as verse three says, which is a quote from Psalm 110:1. This Psalm is the most repeated verse in all the Bible. It explains Christ's delay in establishing his kingdom.

**He had by himself purged our sins:**Sins were never forgiven by a man’s works in any age. Christ purged Israel’s sins by himself.

**4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.**

**Being made so much better than the angels:** God has always existed as a Triune being, but the man Jesus, was made man when he was conceived in the womb of Mary by the Spirit of God.

His divinity did not begin on that day, it had always existed. No angel was in any way like him. Angels are created beings; they were not born. They did not exist in eternity past.

**He hath by inheritance obtained a more excellent name than they:** The Son obtained a more excellent name than any of the angels at his resurrection when he inherited that name because of his faithfulness to his heavenly Father in his earthly ministry.

Until the cross, Jesus was just another name that many others in Israel had. After he had purged our sins, he sat down at the right hand of the Majesty on high with a name that was exalted above every name.

**5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?** *Psalm 2:7 & 2nd Samuel 7:14.*

The answer to all of these questions is that he has never said any of those things to any of the angels. When God became a man, he took upon himself not the nature of angels but of man.

As the God-man Jesus Christ, God the Father instructs the angels of God to worship God the Son in human form at his birth in Bethlehem as they sang at his arrival.

When we see in verse five that God had begotten him, he is referring to him being the firstborn from the dead. Colossians 1:18. He was the first to have a glorified resurrected body that will never taste of death again.

**6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.** *Psalm 97:7.*

No angels were allowed to receive worship because God alone was worthy to be worshipped. Since God commanded angels to worship Jesus, then God was stating that the man that they were worshipping was fully God, and fully man.

**7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.** *Psalm 104:4.*

**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. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.** *Psalm 45:6-7.*

Here we have God the Father, calling God the Son “God” twice in two consecutive verses. God never has called an angel “God.”

**10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.** *Psalm 102:25-27.*

In Psalm 102 we have a discussion between God the Son, and God the Father in which the Son asks the Father not to shorten his days.

The Father responds by saying words of comfort to his Son as he was dying on the cross. He would not leave his soul in hell, but he would raise him up.

Why couldn’t the grave keep Christ? Since Christ was not born a sinner, and he never sinned, he did not deserve to die, because death had no claim over him, and he was able to leave whenever he finished what he was doing there.

The earth and heavens will get folded up and put away one day, and he will make a new heaven and a new earth. No angel could ever have this said about them.

**13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?***Psalm 110:1.*

**14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?**

**Until I make thine enemies thy footstool:** Verse thirteen is a reference to Christ being told by the Father after his rejection by his own people to wait patiently by His side, in exile.

Then he pours out His wrath upon a world who has rejected His Son. Then he may go and establish His throne on the earth. His enemies are the religious in Israel.

**Are they not all ministering spirits:** These are Angels.

**Them who shall be heirs of salvation:** The writer of Hebrews says here that Israel shall be “heirs of salvation.”

We in the body of Christ today are already joint heirs with Christ in heavenly places. Hebrews 6:17, 11:9, 1st Peter 1:5-10 & James 2:5.

Israel will receive salvation in the future, at the day of atonement, at the onset of the millennial kingdom. Angels were in time past ministering spirits to Israel. They will be again in ages to come as well.

**Chapter Two**

**The Reason for His Incarnation**

**1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.**

**The things which we have heard:**This is a reference to things in chapter one that they should have given the more earnest heed to (the gospel of the kingdom).

**2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;**

**The word spoken by angels:** This is a reference to the law and the prophets which the scriptures record that Israel received from angels:

In Acts 7:28 Stephen tells Israel's leaders that Moses received the "lively oracles" from an angel at Mt. Sinai. To violate the law in many instances was to suffer the penalty of death.

**3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;**

**How shall we escape, if we neglect:** The “we” spoken about here are those that heard the apostles speak to them.

If the word spoken by angels was broken back under Moses, and the people were punished, how much more when it is the word spoken by God the Son, while he was in their midst.

**So great salvation:** The salvation that the writer speaks about as being spoken of first by Christ is in reference to the gospel of the kingdom. Matthew 4:17-23.

**And was confirmed unto us by them that heard him:** It was then preached by the twelve apostles to the lost sheep of the house of Israel.

The apostles confirmed that message unto the author of Hebrews, and to the “us” Those who believed in Israel made up the little flock mentioned in Luke 12:32 who would inherit the kingdom.

Paul could not be the writer of the book of Hebrews because he did not receive his message from them that heard Christ (the apostles). He heard it from the risen Christ personally. Galatians 1:11-12.

**4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? 5 For unto the angels hath he not put in subjection the world to come, whereof we speak.**

**God also bearing them witness:** The writer proclaims that those that heard Jesus (the Twelve) bore witness by giving them signs and wonders, divers miracles and gifts of the Holy Ghost according to his own will.

The writer himself does not claim any of these gifts for himself, but solely leaves it as the twelve apostles alone who were able to perform them.

This excludes Paul from being the author of Hebrews because he had signs and wonders associated with his ministry.

This eliminates all of the Twelve from being the writer of Hebrews as well. So, the field narrows as to who the writer really is.

**The world to come:** Verse five also gives us a clue as to the world to come, which is a reference to the millennial kingdom.

In the kingdom the 12 apostles will sit on twelve thrones judging the twelve tribes of Israel, and the world to come will be in subjection to them. 2nd Peter 3:13.

**6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:** Psalm 8:4-6.

Christ was made a little lower than the angels so that he could taste death for all men. He was not lower in rank because he has always been God, but through the incarnation he humbled himself and became the Godman.

In his humanity he was a little lower than the angels, as we are today. Death can hold us, but it could not hold him because he was not guilty of sin. By his worthiness, we can be made righteous.

**8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.** *Psalm 8:6.*

The author of Hebrews quotes David the Psalmist in the 8th Psalm here to back up what he is saying about Jesus and his place above the angels, so as to show his Hebrew readers that Jesus is the Christ.

He knows that these readers will say and ask that since all things were not put under him right then, why should they believe in him?

After the 1,000-year kingdom has ended, and Satan has been cast into the Lake of Fire, Christ will then have all things in heaven, earth and under the earth put under him.

**9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.** *Psalm 8:4-6.*

**Made a little lower than the angels:** The writer explains that Jesus had to be made a man, and that he did not take on the form of an angel, so that he could taste death for every man.

**For the suffering of death:** He is saying to his readers that Christ had to become a man and die for them.

**Crowned with glory and honour:** He now waits for the end of the time of Jacob's trouble to return out of exile to destroy his enemies, and to set up his kingdom. Psalm 8:5.

**Taste death for every man:** *Revelation 5:5-9.*

**10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.**

**For it became him:** It was suited for him.

**In bringing many sons unto glory:** Those who believed in him as the Christ, would receive glorified resurrected bodies.

**The captain of their salvation:**The word captain means someone who keeps those below them safe by leading them safely through the battle.

**Perfect through sufferings:**The word perfect here means to make complete, or to finish a product.

Christ perfectly completed all things necessary for Israel's salvation and ours in the body of Christ. Psalm 138:8 & Luke 13:32.

If he would have done only the things which he did leading up to the cross it would not have been enough to purchase our salvation. He had to suffer, the just, for the unjust.

**11 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, 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, I will put my trust in him**. **And again, Behold I and the children which God hath given me.** *Matthew 28:10,**Psalm 22:22, Psalm 18:2 &**Isaiah 8:18.*

Here numerous old testament Scriptures are quoted backing up the fact that God identifies himself with the children of Israel and calls them his brethren because they have been set apart by him the only one who can sanctify anyone.

It says that he would sing praise unto his Father in the midst of the church (assembly or congregation).

He did this in Matthew 26:30 before they headed out to the Mount of Olives. Why does he mention Israel over and over again as his brethren? Because he is their kinsman redeemer.

In order to be a kinsman redeemer, you first have to be a kinsman, that is why Jesus had to be a descendant of Abraham to be able to redeem his brethren.

The problem is that no one that is solely human, and a fellow Jew could ever redeem anyone because they were all guilty of sin by their earthly father Adam.

Israel’s kinsman redeemer was virgin born thus bypassing inheriting mankind’s sinful nature, and he never sinned by choice either.

He was tempted in all points as we are, yet without sin. He was a kinsman, who was willing and able to serve the role as the redeemer.

**14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;** *1st John 4:2-3 & 2nd John 1:7.*

**The power of death:** Satan had the power of death, and of Hell. Satan can take a life, but God has the power to destroy him and his influence, and he will do just that one day.

In order for Christ to wield this power, he would have to become a man and do what man could not do, which was live a sinless life and suffer as mankind's substitute.

Through his death, he received the power to destroy the works of the devil. The main work of the devil was bringing about death upon mankind.

**15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham**.

**Subject to bondage:** Israel all their life was subject to wages of sin which was death because of Adam’s sin and their own sin.

They were under the law of Moses and were in bondage to it until what the law pictured showed up, which was Christ. He was the fulfillment of the law.

**The nature of angels:**Jesus was not an angel, a spirit being. He had flesh and blood, just as a man because he was fully man, and fully God.

**The seed of Abraham:** Notice it doesn’t say he took on him the nature of man but the seed of Abraham.

He had to be born of Abraham’s lineage because it will be through the nation of Israel that God will set up his earthly kingdom and place all things therein under his authority.

**17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.**

**Made like unto his brethren:** Who were his brethren? Israel.

**A merciful and faithful high priest:**A priest is a minister between God and men, which we shall look at later. The apostle Paul tells us just who it was that Jesus Christ came to minister to when he came in the flesh in his epistle to the Romans:

***Romans 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:***

To Israel Jesus ultimately ministered as their merciful and faithful high priest. He willingly offered himself as their sacrifice, and asked his Father to forgive (to shew mercy) to his crucifiers.

Jesus is the head of the church, which is his body. He is not our king, nor is he our high priest. He is Israel’s king and high priest.

A nation has a king. The body of Christ is not a nation, and has never had a high priest for that same reason.

Israel and the body of Christ are two different things associated with two different programs. In order for a priest to begin his ministry he had to wait until he was thirty years of age.

In Numbers chapter four this requirement is mentioned eight times (eight is the number of new beginnings) so you will remember it. Luke 3:23.

Jesus was washed with water and anointed at his baptism, and both of these two rituals were a requirement for a priest before they could begin their ministry. Exodus 29:4-7.

**To make reconciliation for the sins of the people:** A mediator had to make reconciliation for his people. Israel was Jesus’ brethren.

***John 1:11 He came unto his own, and his own received him not****.*

**18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.**

**He is able to succour them that are tempted:** He is able to help them that are tempted. Christ was tempted in all points like as we are, yet without sin.

He can relate to mankind having become a man. His temptation in the wilderness was more than the three short tempting’s of the devil that we remember. They were preceded by 40 days of fasting.

**Chapter Three**

**Partakers of Christ**

**1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession,****Christ Jesus; 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.**

**Holy brethren:** The writer now calls the recipients of this epistle to the Hebrews, holy brethren.

This lets us know that he is speaking about the believing remnant during those days, and not the generation of vipers that existed at the same time, made up of all the religious leaders that wanted to kill the Christ. Matthew 23:33.

**Partakers of the heavenly calling:** The heavenly calling does not mean that they are called to heaven, but rather that their calling to be holy comes from heaven. This calling came at Mount Sinai when God called them to be a holy nation.

***Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.***

The writer then says that because I have showed you that Jesus is the Son of God, and the Son of Man in Chapters one and two, you now need to consider that he is also your Apostle and High Priest.

It is God the Father that appointed Jesus Christ to be Israel’s High Priest.

**The Apostle and High Priest of our profession:** This tells you that the author of the book of Hebrews considers himself to be a part of that holy calling (a part of the kingdom of priests as Peter did in 1st Peter 2:9).

Notice that Jesus was the High Priest of our, meaning, Israel’s profession. The writer includes himself with his audience.

Israel was promised that if they would be obedient to the covenant given at Mount Sinai that they would become a kingdom of priests.

They were not faithful, so they only became a tribe of priests (Levi). In the kingdom, this promise will be totally fulfilled. Exodus 32.

Under the new covenant, he will give them the ability to keep it by writing its words on their hearts instead of on tablets of stone.

**Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house:** Jesus, the man, was faithful in all that the Father sent him to do. John 17:1-4.

The house is spoken of here is the house of Israel. Remember that Jesus ministered to the circumcision to confirm Israel’s promises that God made unto them:

***Romans 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:***

**3 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. 4 For every house is builded by some man; but he that built all things is God.**

**For this man was counted worthy of more glory than Moses:**This speaks to his humanity. Jesus was fully God, and fully man.

**He who hath builded the house:** The house of Israel. Moses was a part of that house, but it was Jesus Christ that created man and who built the house of Israel, thus qualifying him as the greater of the two.

**5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.**

The writer of this epistle compares Moses as a servant in someone else's house with Jesus as the son of the owner of that very same house.

**Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end:** The writer then lumps himself in with this group and warns them that they were in danger of being removed from God's house if they did not hold fast the confidence and the rejoicing of the hope firm unto the end.

The end spoken of here is the end of the tribulation period (the time of Jacob’s trouble). Jeremiah 30:7. We are not a part in any way of the house of Israel.

If they give in to the world during the tribulation period and they take Satan's mark, there is no chance for them. They will be cast out into outer darkness.

This is one of the passages people will go to teach that a person can lose their salvation today in the dispensation of grace. It is not talking to us.

If someone in the tribulation period does not endure unto the end, even though they believed in Jesus, he will say to them, I never knew you.

   This is not doctrine for the body of Christ, but a tribulation teaching for Israel. Hebrews is written for Israel to help them understand what God is doing with the nation of Israel in that time.

**The Provocation**

**7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. 11 So I sware in my wrath, They shall not enter into my rest.)** *Numbers 13-14 & Psalm 95:10.*

**The provocation:** It is also called the day of temptation in the wilderness.

Israel is being told to hear God's voice again during the time of tribulation and to not make the same mistakes their ancestors made when they were wondering in the wilderness. They were refused entry into the Promised Land.

These hearers will be forbidden from entering into the kingdom because of their hardness of heart, and their love for the temporary benefits that the mark of the beast may provide them.

**12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.**

**While it is called To day:** While there is still time. The deceitfulness of sin will break some as they suffer in the wilderness, and many will turn their back on the messages that they have heard from the two witnesses, and the 144,000.

**14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;**

**If we hold the beginning of our confidence stedfast unto the end:** The recipients of this epistle are made partakers of Christ if they hold the beginning of their confidence stedfast unto the end of the tribulation period.

This is not Paul teaching the body of Christ anything. This is written by a Jewish disciple of the 12 apostles to the nation of Israel, who is telling the Jews that are following the kingdom program that they need to hold on to the end.

**Unto the end:** Those that hold the beginning of their confidence (belief in Christ) stedfast unto the end of the tribulation period, i.e., those that endure unto the end, they will be made partakers of Christ in the kingdom. Matthew 24:13.

This is written to the Hebrews that will be going through the time of Jacob’s trouble. Jeremiah 30:7.

**15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief.**

How many people believed God in that day? Two, Joshua and Caleb, but the rest provoked God to punish them. The writer here compels his hearers in the first century and in the tribulation period to be like Joshua and Caleb.

They will need to believe the good report they have heard from God through the books of Hebrews through Revelation, that if they do things his way, he will get them through.

If, however, they listen to the majority in Israel, they will fall short and not enter into the kingdom of God that is eternal.

The offer of the kingdom in Acts 3:19-21 was rejected after just one year, so the writer doesn't want any of his hearers to miss out on this last offer of it. Luke 13:6-9 & Matthew 24:13.

**Chapter Four**

**Entering into his Rest**

**1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.**

**A promise being left us of entering into his rest:** Let us therefore fear is not something the apostle Paul would say to his predominantly Gentile hearers in the body of Christ because this was not written by him, or to the body of Christ.

We don't have to fear that we will come short of entering into Christ's rest because the author here is talking to Israel here as they go through the time of Jacob's trouble.

No promise is ever given to the church which is Christ's body that the millennial kingdom is our promise where we shall rest. Our rest is in heavenly places, and Israel’s rest is here on earth. Ephesians 1:3.

The promise that was given to the Israelites in the wilderness is being left for the last generation of Israelites that go through the tribulation period. If they turn back, or do not endure unto the end they will not enter into their kingdom.

**2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.**

**For unto us was the gospel preached, as well as unto them:** Notice it says that Israel in both the writer of Hebrews day, and in Joshua’s day had the gospel preached unto them. This was not the same Gospel.

The word gospel means, “Good news.” They had a different good news or gospel for those times, just as they did with the apostles, and just as we do today.

Today the gospel is the death, burial, and resurrection of Jesus Christ. In the first century it was the gospel of the kingdom. In Joshua’s day it was spoken by Caleb when he said:

***Numbers 13:30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.***

But the children of Israel would not believe the words because they did not have faith in God to deliver the land unto them. Did you know that the word “faith” is used only twice in the whole old testament?

The first time was in relationship to Israel being told to go into the Promised Land and possess it. They did not do so, so God waited until that froward generation with no faith died.

***Deuteronomy 32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.***

**3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5 And in this place again, If they shall enter into my rest**.

Those in the writer of the book of Hebrews days who did believe in their Messiah would all enter into their rest.

In the tribulation period the only way to make it into the kingdom (which is the rest Israel has long been waiting for) is to enter into that rest by believing in the person who offers them that rest, their Messiah, Jesus.

**6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.** *Psalm**95:7-11.*

**It remaineth that some must enter therein:** Those who first heard from God to go in and take the land did not believe the good news of their day and were not allowed access to the land for that reason.

**8 For if Jesus had given them rest, then would he not afterward have spoken of another day.** *Joshua 21:43-45.*

**If Jesus had given them rest:** The name Jesus is used here even though it is Joshua that is being spoken of. They are the same name. Joshua means Salvation.

The name Joshua does not occur anywhere in the New Testament because when it is translated into Greek and then from Greek to English, the translation is Jesus. Acts 7:45.

Joshua was a type of Christ, but salvation and true rest comes only from Jesus. After they had entered into the Promised Land, Joshua later spoke of their eternal rest in the kingdom.

Most commentators wrongly attribute the future time (another day) of rest as a heavenly rest.

No old testament saint was ever looking for a rest in the heavenlies. They were all looking forward to a rest here on the earth in a literal, physical, earthly kingdom long promised to Israel in the scriptures.

**9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his**.

God rested on the seventh day from his work after six days of creation, and he tells these Hebrews that there is a rest for them that are going through the tribulation period. It is found in their millennial kingdom.

**11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**

**Let us labour therefore to enter into that rest:** God warns future believers in the tribulation period that they should labor and strive against the temptations to compromise God's word for some pottage like Esau did.

They must not take the mark of the beast in order to fill their belly, or they will lose their souls for eternity.

**12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart**.

**The word of God is quick:** Alive. Why should the Hebrew hearers labor to enter into their rest? Because God knows the thoughts and intents of the heart and he knows where someone is spiritually, even when they have everyone around them fooled.

**13 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.**

Notice that in verse thirteen we see the transition from the word of God to God himself because the Son is the Word of God. His word is magnified above his name because he is the Word of God. John 1:14.

**Israel's great high priest**

**14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 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. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.**

Here the writer explains that they no longer have to go to Jerusalem to the temple with an animal sacrifice, to a priest that may not know what they are going through.

They now have a high priest that has resisted all the temptations that are common to man, and he truly understands them, he knows what they need, and he can give it to them.

They could have direct access to God because of what he has done for them at Calvary.

**Let us hold fast our profession:** In the tribulation Israel will need to hold fast their profession (they are a royal priesthood 1st Peter 2:9) and not take the mark.

They are to be motivated by Israel’s High Priest (Jesus) by his example of holding fast and going to the cross for them.

**Find grace:** Grace is spoken about 25 times in Genesis through 2nd Samuel as always being found. We don’t find grace today; it finds us in the dispensation of grace.

**Chapter Five**

**The Order of Melchisedec**

**1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.**

Here we see the weakness and inability of the Aaronic priesthood to totally meet Israel's needs. It was an imperfect priesthood offering an insufficient sacrifice, by a priest that had problems himself.

**The ignorant, and on them that are out of the way:** To be ignorant of course simply means to not know something, but to be out of the way means that one deliberately turned aside from the truth.

**3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.**

Jesus Christ's priesthood is so much better than that of Aaron because Israel's new High Priest did not need to offer a sacrifice for his own sins because he didn't have any. He could go right to offering for the sins of the people.

**5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.** *Psalm 2:7.*

**6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec**. *Psalm 110:4.*

**To day have I begotten thee:** Jesus was begotten as God's Son at his resurrection. He is the first begotten from the dead. Revelation 1:5. He became the legal heir of all that was promised to him by his Father on that day. John 1:14, 18, 3:16, 18, Hebrews 11:17, 1 John 4:9, & 5:1.

**After the order of Melchisedec:** The story of Melchisedec is found in Genesis 14:18-20, and he is not mentioned again until King David mentions the Messiah in Psalm 110 as being a priest forever after the order of Melchizedek.

***Genesis 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.***

How was Christ to be a priest after the order of Melchizedek? This meant that Christ’s priesthood was to be like Melchizedek’s because he was like Melchizedek in many ways.

Melchizedek was a type of Christ, if not an actual pre-incarnate appearance of Christ (a Christophany), as many believe. Hebrews will explain for us the similarities in their priesthoods as we study further.

Immediately upon the day of his resurrection he was ordained a priest for ever after the order of Melchisedec. The order of Aaron was for the Levite only and Jesus was not from that line. He was from the lineage of Judah.

Because he was ordained a priest forever after the order of Melchizedek, he was to start his eternal priesthood for the nation of Israel at that time.

The Aaronic priesthood was weak in that it had sinful priest who would eventually die and who would only have the blood of an animal to offer.

Christ's priesthood, which came from heaven, is a perfect priesthood, and it is an eternal priesthood.

**7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;**

**He offered up prayers and supplications with crying and tears:** This happened while he was on the cross. Psalm 22 & Matthew 27:46.

**8 Though he were a Son, yet learned he obedience by the things which he suffered;**

**Yet learned he obedience:** Christ was all knowing being fully God, but being fully man as well he learned what it meant to suffer hunger, and physical pain.

He did always those things which pleased the Father according to John 8:29, even the suffering of the Cross.

**9 And being made perfect, he became the author of eternal salvation unto all them that obey him;**

**Being made perfect:** This verse isn't talking about Christ being made sinless. He never sinned. It means to be a finished, or a complete work. Remember his last words?

It is finished. Christ finished the work he came here to do, and he was made perfect or complete at that time.

**The author of eternal salvation:** Because he did that for Israel and us, he became the author (originator) of eternal salvation. Notice the clear reference to those who obey him? No one is an author who has not yet finished a book.

Christ became the author of eternal salvation for them that obeyed him once he fulfilled all that was required of him to be their salvation’s author.

**Unto all them that obey him:** That is the same program that Israel has always been under (the law). Jesus told the apostles this very thing in his commission to them in Matthew:

**Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.**

**10 Called of God an high priest after the order of Melchisedec. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.**

**The first principles of the oracles of God:** The writer wants to tell them deeper things about Christ being their Apostle and High Priest, but they would choke on it because they are having a hard time being obedient to the simpler things.

**13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.**

There were so many things that God wanted to say to these Hebrew hearers, but they were dull of hearing.

They should have been so moved by what they heard the first time that they should be teaching others by now, but they are not and instead need to hear it all again.

Most people unfortunately do not understand right division today, because they have not decided to follow the truth that they do understand.

**Chapter Six**

**Falling Away**

This chapter, along with chapters three and ten, are the three chapters that give believers today the most problems.

This is where many denominations go to teach that you can lose your salvation. If you do not understand who the books audience is, you will be caught up in that as well, and confused.

The book of Hebrews is written to the Hebrews; it is not written to the body of Christ. This is not our epistle today in the dispensation of grace, it for Israel (the Hebrews) in the future time of Jacob’s trouble.

It was written for that first century kingdom church made up of solely Jews (with the exception of Cornelius’s household), and for the tribulation saints enduring to the end of the time of Jacob’s trouble.

**1 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, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit.**

**Leaving the principles of the doctrine of Christ:**The writer wants to go on unto the deeper things in verses one and two to help mature them, and to equip them for the time was upon them so they wouldn't fall away.

Notice that the writer says that repentance from dead works was a foundational teaching under this Hebrew system, along with faith towards God.

Notice also that the Hebrew audience is told to go on past the foundational doctrine of baptisms (plural), not baptism (singular). When you read the word baptism in the Bible don’t always think of water.

There is the baptism “with the Holy Ghost” (being filled with the Holy Ghost) which happened at Pentecost, and numerous other times to the twelve apostles in the early Acts period. Acts 4:8 & 31.

There is baptism with water that John did, called the baptism of repentance for the remission of sins, which is not how Paul baptized. Mark 1:4.

Then there is the baptism “by the holy Spirit,” not “with the holy Spirit,” that Paul revealed to the body of Christ. A believer today receives the holy Spirit the moment they are saved, and placed into the body of Christ by the Holy Spirit.

The writer of Hebrews was not writing to the body of Christ, he is writing to Israel. Which is another proof that Paul is not the author of Hebrews, because he is the apostle of the Gentiles.

***1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.***

And lastly, there is “the baptism of fire” that is the baptism for all the lost in Hell and eventually in the lake of fire for rejecting Christ. This is mentioned by John the Baptist to the crowd that rejected his baptism in Matthew 3:11 & Luke 7:29-30.

The doctrine of laying on of hands, resurrection of the dead and eternal judgment are also foundational truths that every believer in Israel’s kingdom program (which is on hold today), they should have understood, but they didn't.

**Let us go on unto perfection:** The writer wants to take his hearers on unto perfection (completeness) in their understanding of God’s programs found in his word.

The perfection that was awaiting them in the teachings found in Hebrews through Revelation.

**4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.**

What is the writer saying here? Is he saying that a person in the dispensation of grace can lose their salvation? No.

He is not talking to us (the body of Christ) here. He is speaking to the remnant of Hebrews believers under the kingdom program that were saved in the time period of early Acts when the gospel of the kingdom was being preached to Jews only.

**Those who were once enlightened:** They tasted of the heavenly gift, and were made partakers of the Holy Ghost when they were filled/baptized with the Holy Ghost at Pentecost.

**Tasted the good word of God:** (the gospel of the kingdom. Matthew 3:1, 4:17-23. Like Ananias and Sapphira. They were not trusting in the gospel of the death, burial, and resurrection that Paul preached. 1st Corinthians 15:1-4.

**The powers of the world to come:** These were the Apostolic signs and wonders like speaking in the tongues of 16 different nations at Pentecost to share the gospel of the kingdom with them in Acts 2.

Another example is the healing the impotent man at the gate called Beautiful in Acts 3, and when Ananias and Saphira died for lying to the Holy Ghost in Acts chapter five.

**It is impossible, If they shall fall away, to renew them again to repentance:**Notice that verse six is part of the same sentence that begun back in verse four. It was impossible for the Hebrew believers to be renewed again if they fell away.

These verses teach exactly what they say that someone who had these experiences mentioned in verse four of this chapter, and they then left them (had fallen away), they could not be saved again (be renewed unto repentance).

No one who was saved in this dispensation of grace, has never had a taste of the kingdom of heaven, nor have you been a partaker of the Holy Ghost in the way that the apostles were on the day of Pentecost.

This will be the same situation Israel will find itself in during the tribulation period when the kingdom will be offered again to Israel and this book of Hebrews will be of utmost importance unto them at that time.

**The Illustration**

**7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.**

The writer is explaining the importance of receiving God's word into his hearer’s minds and hearts so they can use it to produce fruit. He is also explaining the danger of hearing and not allowing it to have its perfecting work in their life.

We have eternal security today in the dispensation of grace, but Israel did not have it in the old testament, nor will they have it in the tribulation period.

**9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 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. 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.**

**Your work and labour of love:** Notice that the writers Hebrew audience has good works now, and God will not forget them.

His prayer is that they will continue on in their good works unto the end so that they will have the full assurance of their salvation.

**Inherit the promises:** He then goes on and tells them to follow (or do) what others have already done through faith and patience, and have inherited the promises already.

This refers to those who die in the tribulation period, or those first century believers that were under Israel's program, prior to the body of Christ being established.

**13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.***Genesis 22:17.*

**15 And so, after he had patiently endured, he obtained the promise. 16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.**

**After he had patiently endured, he obtained the promise:** Again, we see the word patient used in this chapter as a trait that needs to be exercised by these tribulation saints.

They must endure unto to the end of their life or the tribulation period so that they may enter into the rest of the millennial kingdom. This is what Christ meant when he told his disciples in his Olivet discourse:

***Matthew 24:12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.***

**An oath for confirmation:**This example of man’s oath will explain God’s immutable (unchanging oath) in the next verses.

**17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:**

**The heirs of promise:** God offers a strong consolation for the suffering that is going on in these Hebrews lives during this time of great distress and tribulation.

**Two immutable things:** Immutable means something that is unchangeable. They are the facts that God made an oath, and that it was impossible for God to lie.

**The hope that is set before us:** This is the kingdom of rest. Here all the refugees will finally lay hold on the rest that God has promised them.

**19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.**

**The forerunner:** Jesus (Israel's High Priest), is their forerunner (one that goes ahead), and he is their anchor for their soul if they will take hold of him. He will be sure, and stedfast to all who put their trust in him during those times.

**Chapter Seven**

**A Priest Forever**

**1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;**

**The slaughter of the kings:** Melchisedec was not a Jew, all Jews descended from Abraham. He was mentioned as being both a king, and a priest, this would later forbidden in Israel for anyone but the Messiah.

Remember what happened when Saul acted as a priest one day, because Samuel was late in arriving? He lost his throne, and that of his descendants. 1st Samuel 15:14-23.

Melchisedec was not just some Pagan King, because the scriptures say that he was a priest of the most-high God. He was priest of Abraham's God. So, prior to this there was at least a handful of people on the earth worshipping the one true God. Genesis 14:17.

**Abraham gave a tenth part of all**: All that he captured in battle. This was 430 years before the law was given to Moses. This was before there ever was a nation of Israel.

This offering was given to Melchisedec in time past (Ephesians 2:2), under God’s dealings with Abraham and his descendants, it is not a requirement on the body of Christ today.

That program (which was still way in the future) had been kept hid in God from before the foundation of the world. Ephesians 3:9.

**King of righteousness:** He is called this before he is called the king of Salem, because where he ruled as a king was not as important as how he ruled. He ruled in accordance with the righteousness of God which is more than any other king could say.

**King of Salem:** Salem is the word shalom in Hebrew, and it means peace.

**3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.**

**Without father, without mother, without descent, having neither beginning of days, nor end of life**: This could just mean that the Bible does not record Melchizedek’s parents’ names, time of birth, or the time of his death, or it could mean he is a pre-incarnate appearance of Christ.

**Made like unto the Son of God:**Jesus had a Father (God), and he had an earthly mother (Mary) which are both recorded for us in scripture.

We know when he was born, and when he died, but this scripture says the was made like unto the Son of God, not the other way around that Jesus was made like unto Melchisedec.

This could speak about his priestly office which he held when Abraham met him. And then he vanishes from the pages of scripture with the exception of the statement made about him concerning Christ mentioned in the previous chapter.

It very possibly means that he was made a priest like Christ would be, which was not of the lineage of Levi.

Since Christ was eternal and he offered eternal life, while the Levitical priesthood only gave someone the remission of sins for another year, Jesus’ priesthood was a far better priesthood.

It makes sense then that Abraham would give a tithe to him. Why would he give a tithe to anyone else? What a coincidence that Melchisedec just so happened to be the king and priest in the city of Salem, soon to be called Jerusalem.

**Abideth a priest continually:**The Levitical priesthood had a 20-year time limit on it imposed by the law. Numbers 4:3.

**4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:**

**Consider how great this man was:** Melchizedek’s priesthood was greater than that of Aaron’s because Abraham gave tithes to Melchisedec.

Did Abraham before or after this victory ever give a tenth of his income to Melchisedec, or to anyone else? No, Just this one time.

**A tenth of the spoils:** Abraham gave a tithe one time, 430 years before the law came into being. This does not mean that God had instituted tithing since this time or since the dawn of creation, it was a onetime occurrence.

Abraham didn’t tithe off all he possessed, just what he had gotten that day in battle. We do not have priests today in the body of Christ because we are not under the law. Romans 6:14-15.

**6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better.**

**The less is blessed of the better:** This principle was seen often in the Bible when a father would bless his son, not the other way around, or when a king would bless his subject.

Melchisedec blessed Abraham, and Abraham thanked God by giving him a tenth of the spoils, because God had first blessed him with the victory.

This offering enabled the King of Salem to do what he needed to do with what he received from Abraham.

**8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him.**

**Here men that die receive tithes:** The writer was referring to people still under the law paying tithes to priests still under the same program.

**Payed tithes in Abraham:** Levi descended from Abraham so by Abraham giving a tithe to Melchisedec, it was as if his children did as well through him doing it.

**11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?**

**Another priest:** This is speaking of Jesus Christ as Israel's High Priest. Since the law was not perfect it could never wash away a man’s sins under the Aaronic priesthood, another type of priest was needed that was eternal to be Israel's High Priest.

**The order of Melchisedec:** *Psalm 110:4,**Hebrews 5:6, 10, 6:20, 7:17 & 21.*

**The order of Aaron:** *Exodus 27:17.*

**12 For the priesthood being changed, there is made of necessity a change also of the law.**

**The priesthood being changed:** It needed to be changed from the imperfect Aaronic priesthood to the perfect order of Melchisedec.

**There is made of necessity a change of the law:** The law that the priests upheld needed to change to a better system as well. That is the new testament replacing the old testament.

Hebrews is written to tell the law keeping Jew in time past, that there is something better that they should now follow.

**13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. 14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. 15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.** *Psalm 110:4.*

**He of whom these things are spoken pertaineth to another tribe:** Jesus is from the tribe of Judah, which is the tribe where Israel’s kings are to come from and the King of kings. Genesis 49:8-12.

**The similitude of Melchizedek:** Jesus is like Melchisedec, in that Christ is eternal, and Melchisedec had no beginning of days, nor end of life, unlike the Aaronic priests that have gone on before him and all have died, and we can read about their deaths.

Christ, and the new testament are better than Aaron, and the old testament. Under the new testament, God’s word will be written on Israel’s heart in the kingdom, and not on cold stones.

All of Israel will become a nation of priests, not just the tribe of Levi, just like God originally told Israel back at Mt. Sinai in Exodus 19:5-6.

There is an anti-Semitic teaching today that permeates a lot of churches called the priesthood of the believer. It is a doctrine of devil’s stealing promises made to Israel by spiritualizing scripture to make it apply to the body of Christ.

Exodus 19:5-6 is not written to us in the body of Christ, neither is 1st Peter 2:5-10 which is written by Peter to the Jews scattered abroad. It is the fulfillment of Exodus 19:5-6 to the Jews in the kingdom. Peter is one of them Exodus was written to, you are not.

**18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.**

**A disannulling of the commandment going before:**The old covenant is canceled because it was weak, with sinful priests and sinners.

**A better hope:** The new covenant is the better hope, and it can make things perfect because it is written on people's hearts in the kingdom so they will know to choose good instead of evil, for all of Israel shall be saved, and know the Lord. Jeremiah 31:31.

**20 And inasmuch as not without an oath he was made priest: 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:) 22 By so much was Jesus made a surety of a better testament.**

**An oath:** *Psalm 110:4.*

**A surety:** This is a banking term which means to guarantee for another. Christ is the guarantor of the New Testament for Israel.

**23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood. 25 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.**

**He ever liveth to make intercession for them:** Jesus is Israel's intercessor as their High Priest, and he is eternal.

The old system would not work anymore and their prayers and sacrifices at the temple would do Israel no good because they did not recognize the change in God's program for Israel after the Cross.

This book is written to the Jew to warn them that God is doing something new and better, and for them to follow the old, and to reject the New that the Old prophesied about, is to reject God.

During the time of Jacob's trouble there will be many Jews that will cling to the old testament ways, and they will reject the witness of the two prophets, and the 144,000, and they will be deceived.

This book warns them to move forward to what the Old promised, and to put the past behind them. To move from the picture to the real thing.

**26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 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.**

**This he did once:** Speaks of his death on the cross. 4,000 years of sacrifices all pointing to the one future sacrifice that would save them and they missed it.

The writer is showing Israel just who Jesus was, and is, and how that has changed how they should worship God after the cross, and during the tribulation period.

**28 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.**

**The word of the oath:** This was the oath that has been quoted repeatedly in this chapter, "thou art a priest forever after the order of Melchisedec". Verses 20-21 above.

**Chapter Eight**

**The new covenant**

**1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;**

**We:** The first “we” in this verse is the writer of this epistle, and those who also speak the same things as the writer does, i.e..., the writers of the Hebrew epistles (Hebrews through Revelation).

Hebrews 2:5. The second “we” is the Hebrews to whom this letter is addressed to.

**An high priest:** A high priest would make an atonement to God for the whole nation as did Aaron. Exodus 30:10 & Leviticus 21:10.

Israel’s High Priest is currently sitting at the right hand of God waiting until his enemies be made his footstool, and then he will sit as King of kings on his own throne in the kingdom. Psalm 110:1.

**The Majesty in the heavens:**The word majesty is synonymous with the word majestic. It means glory, and radiance. The word is first used to describe God in the heavens by King David in 1st Chronicles 27:10-12.

It is often used to describe the greatness of certain kings. The word is capitalized only twice, here, and one other time also in the book of Hebrews. Hebrews 1:3.

**2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.**

**A minister of the sanctuary:**The word sanctuary means a place to find rest. Hebrews 7:25.

**The true tabernacle:** This tabernacle is in heaven, and it is better than the tabernacle that Moses pitched in the wilderness because the Lord made (pitched) it.

Christ's tabernacle is better than men’s, and the writer is saying to his Hebrew readers, “Don’t settle for the shadow, when you can have the real thing.”

Notice that it is not the temple mentioned here, but the tabernacle. That is because it is before the reign of Christ. He will be in his temple in the millennial kingdom, but for now he is in his tabernacle in the heavens.

**3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:**

**Every priest is ordained to offer gifts and sacrifices:** *Exodus 20:24.*

**Have somewhat also to offer:** He offered a better offering than the blood of bulls and of goats, he offered his sinless blood that could wash away every sin. Hebrews 9:7-13:20, 1st Peter 1:2, 19, 1st John 1:7, 5:6-8, Revelation 1:5, 5:9, 7:14 & 12:11.

**For if he were on earth, he should not be a priest:** Jesus could not have been a priest under the Aaronic priesthood because he was not of the Tribe of Levi.

He could not have walked into the temple while he was on earth until a change was made in the first covenant.

Since he was after the order of Melchisedec, he could offer in the tabernacle in heaven a once and for all sacrifice for all mankind.

**5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.** *Exodus 24:8-9.*

**The example and shadow of heavenly things:** The tabernacle was very important when it was being used, but it is not to be used anymore. The tabernacle was patterned after the one in heaven that Christ ministered in upon his resurrection for Israel.

The book of Hebrews, and the epistles that follow it belong to Israel and to her prophecy program. They are written for that little flock in the first century (Luke 12:32), and the tribulation period believers.

We in the body of Christ today are a parenthetical people. God has interrupted his prophecy program with the nation of Israel because of their unbelief, and has instituted his mystery program that had been hid in God from before the foundation of the world.

Once the rapture happens that kingdom program will kick back in during the tribulation period. It will be just like it was doctrinally for those first century Jewish believers back in those days. Israel will pick up right where they left off.

**6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.**

**But now:**The “now” being spoken about here was the time when the book of Hebrews was written. Things will also be the same way in the tribulation period (the time of Jacob’s trouble). Jeremiah 30:7.

**A more excellent ministry:** As Israel’s High Priest in the heavens, not as an earthly Aaronic priest.

**The mediator:** Jesus Christ is the sole mediator, not a mediator, or a co-mediator, of a more excellent ministry after his resurrection.

This mediation was for those that were a part of the little flock in the early Acts period, and it is for the tribulation saints, as well as for those believers during the millennial kingdom, it is not for the dispensation of grace. Hebrews 9:15 and 12:24.

He is today the head of the church, but he was believing Israel's High Priest in early Acts, and he will be again during the tribulation period.

The old system will be in operation, and the books of Hebrews through Revelation are to be used as warnings to the little flock in that day, not to go back to the old covenant.

They are to harken to the words of these epistles, and words of the 144,000, and the two witnesses, to press on with a new, and better covenant.

**Better promises:**These promises are found immediately following the first announcement of the new covenant in Jeremiah 31:31-32:

***Jeremiah 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.***

**7 For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:** *Jeremiah 31:31.*

The law was week through the flesh of man. The law was good according to Romans 8:3 but it was week because sinful men administered it.

**A new covenant:** This term is used only four times in scripture. It is first found in Jeremiah 31:31, and then here where that same verse is quoted by the author of Hebrews, again in this same chapter, and in Hebrews 12:24.

We were never under the old covenant, and we are not under the new one either. Romans 6:14-15. Israel was in the early part of the first century and they will be again in the tribulation period and during the kingdom.

**9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.** *Jeremiah 31:32.*

They entered into a contract of blessing and cursing with God, and if they continued in obedience to the old covenant God would bless them, and if the broke it then God will curse them. Leviticus chapter 26.

Israel broke the covenant continually, and they have been cursed for it, but here God is offering to them a better covenant than the one they had been under.

**10 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: 11 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. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.** Jeremiah 31:33-34.

**The house of Israel:**This is the literal descendants of Jacob, whose name was changed to Israel. All of Israel will be saved at the end of the tribulation period and they will enter into the kingdom as a nation of priests. Exodus 19:5-6.

They will not teach other Jews the law because all Jews will have it written on their hearts in the kingdom and they will go into all the nations and teach the Gentiles.

Do you have the law written on your heart? Do you still sin? Israel won’t in the kingdom. It is different, because it is not our program, We are under grace. Romans 6:14-15.

**13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.**

**That which decayeth and waxeth old is ready to vanish away:** Remember that the book of Hebrews was written to the Jews who had been scattered abroad into the Gentile nations after the time of the persecution that came as a result of stoning of Stephen. Acts 8:1.

They were living in a similar situation as those that will go through the tribulation period, and as such the covenant they received from Moses was waxing old and was ready to vanish away.

That program/covenant was put on hold, and Israel went into partial blindness, and now in this dispensation all Jews and Gentiles get saved the same way, by grace through faith. Romans 11:25, Ephesians 2:8-9 & 1st Corinthians 15:1-4.

**Chapter Nine**

**The tabernacle in the wilderness**

**1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.**

**Ordinances of divine services:** Notice it says here that the first covenant (which implies a second) "had", (past tense) ordinances of divine service.

These were all the sacrifices and offerings that were associated with them. Leviticus. The word "had" also implies that it doesn't anymore have this worldly sanctuary.

The use of the word "worldly" also implies that this other sanctuary will be other worldly or a heavenly one.

**A worldly sanctuary:** The tabernacle pitched by Israel. verse 2.

**2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.**

**The first:** The first room in the tabernacle is called the sanctuary, there is no mention of an outer court where sacrifices were made for the sins of the people, that is because Israel's sin problem was already dealt with at the cross.

**The table:** This was the table where the shewbread was placed.

**The shewbread:** Twelve loaves of unleavened bread.

**The sanctuary:** The holy place/room that contained the candlestick and the table of shewbread.

Jesus had offered himself as Israel’s sacrifice, and because there is a greater and more perfect tabernacle not made with hands that he introduces in verse eleven of this chapter.

Because this book is written to Hebrews primarily for the tribulation period where they will spend three and a half years in the wilderness, it only makes sense then that the writer talks about the tabernacle.

It was the tabernacle that Israel had for the forty years of wandering in the wilderness to worship at. The temple is a picture of the millennial rest. While the tabernacle is a picture of Israel's wandering.

**3 And after the second veil, the tabernacle which is called the Holiest of all; 4 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; 5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.**

**The second veil:** This implied that there was an entrance into the first sanctuary that had a veil to pass through.

**The tabernacle which is called the Holiest of all:**After the first tabernacle (sanctuary room) there was the second room called the Holiest place. Hebrews 9:12, & 24-25.

**The golden censer:**This is taken from the first tabernacle and used in the Holiest of all (the Holy of Holies). Leviticus 16:12 & Revelation 8:3.

**The ark of the covenant:** All of the items inside the Ark of the covenant were memorials of Israel's rebellion against God.

**The golden pot that had manna:** Israel murmured against God and Moses, when they were hungry in the wilderness, and he gave them manna every day. Remember the “Lord’s prayer”?

**Matthew 6:11** **Give us this day our daily bread.**

The Lord would give them daily only one day’s worth of bread for forty years. This was to remind them of His provision.

They will be fed once again during the time of Jacob’s trouble when they are again in the wilderness. This time it will only be for three and a half years while the mark of the beast is required to buy or sell. Revelation 12:6.

**Aaron’s rod that budded:** They murmured against Aaron, and God showed them his choice for priest with only the rod of Aaron budding.

**The tables of the covenant:** The children of Israel rebelled against the word of God, so the tables of the covenant were placed there as a reminder of their weakness.

This would get them to look for a better covenant based on a perfect High Priest and Priesthood.

**The cherubims of glory:**Cherubims is the plural form of Cherub. The letters I and M, in Hebrew, when placed at the end of a word, make the word plural.

They shadow the mercy seat, with the cherubim spreading their wings over the mercy seat. Cherubs are not angels.

Angels do not have wings, as is commonly believed. Lucifer originally was called “the anointed cherub that covereth” in Ezekiel 28:14.

**The mercy seat:**The seat where mercy God would commune with Israel. Exodus 25:22.

**6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: 8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:**

**The service of God:**The priests, plural, offered incense in the first tabernacle as Zacharias did in Luke 1:5-8.

**The way into the holiest of all:** This is a reference to the holy place in heaven where the sin of the world would be dealt with once and for all when the perfect High Priest offered himself as the sinless Lamb of God.

**As the first tabernacle was yet standing:** The temple still remained up until the time just after Paul was martyred.

The 12 were still daily in the temple preaching and teaching because they had not been told by God not to go there anymore.

**9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.**

**A figure for the time then present:** It was a type of the real thing in heaven.

**That could not make him that did the service perfect:**This is speaking about the priest doing the offering, and the person he was offering for, they only had their sins covered for another year.

**Meats and drinks:**Meat offerings.

**Divers washings:** The translators chose to translate the Greek word “Baptismos” as English word “washings” because the Greek word meant washings.

It was not transliterated as the English word Baptisms for a reason. A priest had to perform diverse kinds of washings before doing the service in the sanctuary.

Remember when the leadership of Israel came to John the Baptist and asked him why he was baptizing if he was not that Prophet nor the Christ?

From that we have a testimony from the very people of Jesus' day that performed these diverse washings, that there were only two people allowed to baptize according to scripture and that was the Messiah and his forerunner.

This was also telling us that what they were doing (diverse washings) was not considered a baptism, or they would not have asked him that question.

 There was no priest performing any baptisms for anyone in Israel. They all knew that it would be the Messiah and his forerunner who would begin this ordinance for the nation of Israel.

The "one baptism" of Ephesians is in reference to the fact that there were no longer two Spirit baptisms as there was while the kingdom was still being offered to Israel.

They were baptized "with" the Holy Spirit and the believers in the church, which is Christ's body were, and are baptized "by" the Holy Spirit, into the body of Christ.

When Israel was blinded in part, and that kingdom program was put on the shelf, so to was the baptism that went along with it, Israel's baptism "with" the Holy Ghost.

Today there is only one Spirit Baptism and that is being baptized "by" the Spirit into the body of Christ.

***1st Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.***

**Carnal ordinances:** These were imposed on Israel until the time of reformation.

**The time of reformation:**The word reformation is synonymous with the words regeneration and refreshing which all three are used to describe the millennial kingdom when the curse will be lifted from off the earth, and all of Israel will be saved. Acts 3:19, 21 & Matthew 19:28.

**11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 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.**

**An high priest:**Jesus did not become Israel’s high priest until the day of his resurrection.

**Good things to come:** Joshua 24:13-1 4 & Hebrews 10:1. This is a reference to the kingdom that is to come.

**By his own blood:** Christ's blood did not contain the curse of sin that ours does. Nor was it offered in a sanctuary made with sinful hands because that only provided a temporary covering for Israel’s sins.

Israel had to keep coming back each year because it wasn't a perfect system, but Christ shedding his own blood and offering it to his Father in the tabernacle in heaven was a perfect offering.

**Having obtained eternal redemption for us:**The “us” being spoken about is the Hebrews under that system. Christ has also obtained eternal redemption for the Gentiles, but they are not the focus of the writer.

**13 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: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?**

**The eternal Spirit:**The Holy Spirit. Because the old covenant was not written on their hearts as the new covenant would be, it was weak and could not purge their conscience.

**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.**

**For this cause he is the mediator of the new testament:** It was Israel that was called under the first testament, and it is Israel that is given the New Testament.

Israel, in the kingdom, will receive the promise of eternal inheritance that is spoken of here. The church is not Israel, and it is not under any covenant or testament. Jeremiah 31:31.

**They which are called:**Those under the first covenant.

**The promise of eternal inheritance:**Eternal life in their kingdom.

**16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.**

**The death of the testator:** The New Testament could not be in force until after the death of the Testator, Jesus Christ.

That means that almost all of Matthew, Mark, Luke, and John cannot be considered the "New Testament" because those parts were before his death on the cross.

Since the New Testament will be written on Israel's hearts, they will know to choose good and not evil. The Jews will no longer need to ask their Jewish neighbor, if they know the Lord, because all Jews shall know him. This is not so today.

The New Testament is not in operation yet, because we are operating in an un-prophesied time period of grace called the dispensation of grace.

This dispensation has been hid in God from the foundation of the world, but now it has been made manifest through the apostle Paul to us.

**18 Whereupon neither the first testament was dedicated without blood. 19 For when Moses had spoken every precept to all the people according to the law, 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, 20 Saying, This is the blood of the testament which God hath enjoined unto you.** *Exodus 24:8.*

**21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.**

**Almost all things are by the law purged with blood:** The law was not a perfect system and by the deeds of the law no flesh could be justified in any age.

It says here that "almost" all things are by the law purged with blood. The word "almost" means almost. There were some things that if a believer did under the law there was no blood sacrifice, they could bring to cover that sin.

That means the law couldn't purge everything with the blood of bulls and goats, but almost. The blood of Christ on the other hand can because it is a perfect sacrifice, with perfect blood.

**Without shedding of blood is no remission:**

***Leviticus 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.***

**23 It was herefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 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:**

**The heavenly things themselves with better sacrifices than these:** Jesus alluded to his priestly ministry in the companion book of Matthew in chapter twelve when he compared himself to the temple of which he said, a greater than the temple is here.

***Matthew 12:6 But I say unto you, That in this place is one greater than the temple.***

He compared himself to Solomon the King because he would be a greater king than Solomon in the kingdom.

He compared himself to Jonah the prophet, and said that he was greater than Jonah as well, because he was Prophet, Priest, and a King.

**The figures of the true:**The holy places made by Israel for making atonement for Israel sins, meaning the tabernacle and later the temple. They were only figures (types) of the true tabernacle in heaven.

**25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 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.**

**Now once in the end of the world:**Christ appeared once in the end of the world because he came to put away Israel’s sin in the 69th week of Daniel’s prophecy concerning Israel’s prophetic time clock.

That clock only had one more prophetic week of seven years remaining on it (the 70th) before a new beginning would occur. Their kingdom.

**To put away sin by the sacrifice of himself:** Jesus is offered up continually as a sacrifice for sin in many churches today.

These teach that the work that Christ did on Calvary is not enough, but only "the church" can offer salvation. What they are doing is making a priesthood for the dispensation of grace, which denies the sufficiency of Christ's finished work on the cross.

Christ appeared for the purpose of getting rid of the picture (type) to bring to Israel and the world the real thing that type pictured (the all-sufficient sacrifice).

**27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.**

***Hebrews 9:27 It is appointed unto men once to die, but after this the judgment:***

***Romans 6:23 For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.***

**The judgment:** This is not the judgment seat of Christ. That takes place after the body of Christ is raptured from this earth. This is speaking generally concerning all who die. All will be judged, not all will be judged at the same place or time.

**To bear the sins of many:** Many have wondered why it says that Christ came to bear the sins of many, and not all?

  The word “many” is a reference to the circumcision, not the uncircumcision. It is a reference to Israel, not to the world.

Paul later revealed that Christ died for all the world as part of the mysteries revealed unto him. 2nd Corinthians 5:14-15 and 1st Timothy 2:6.

**Them that look for him:** It is Israel that is to look for Christ's coming at his second advent at the end of the time of Jacob's trouble, the tribulation period.

**The second time:** Christ came the first time 2,000 years ago.

**Without sin:**He will appear to the world without sin. When he appeared after his resurrection he only appeared to a limited number of believers. 1st Corinthians 15:7-10.

**Unto salvation:**This is speaking about a time in the future for Israel, as spoken about in 1st Peter.

***1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.***

The church, which is Christ's body, is not looking for him to appear, we are listening for the sound of a trumpet at the Rapture. Ours is a secret departure, a mystery.

Israel however awaits the visible, and physical return of Christ upon the earth to begin his kingdom, and he will bring Israel’s salvation with him.

***Act 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;***

Their sins will be blotted out when the Lord is present with them in the kingdom.

**Chapter Ten**

**Good Things to Come**

**1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.**

The believers under Israel’s law could not be made perfect (complete) because their system was only a picture (shadow) of the real thing that was to come and therefore it could not complete them, but the new covenant will.

**A shadow of good things to come:** This is for Israel in the kingdom, not us in the dispensation of grace today. This speaking of the real things (in the new covenant, and its kingdom) that makes the shadow, the law (the old testament).

The new covenant will do for them what the old could never do, because it was only a weak shadow of the new.

This verse can be better understood by what Paul said to us in the dispensation of grace concerning the law and things to come in Israel’s kingdom:

***Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ.***

**A shadow of things to come:** The old testament laws do not serve as a shadow during the dispensation of grace.

It serves as a shadow of good things to come in the ages to come that Paul speaks about as following this current dispensation. Ephesians 2:7, 11 & 13.

**3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins.**

Israel was under a short accounts system under the old testament, we are in a paid in full system today.

Israel will be under the new covenant after this dispensation of grace ends at the rapture, and they will all be saved (future sense) in one day as they enter into their kingdom with their Saviour and inherit their promises. Acts 3:19.

**5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.** *Psalm 40:6.*

The author of Hebrews quotes King David’s Psalm about the Messiah’s crucifixion, to tell us that Israel's offerings for 1,500 years were only a temporary covering of sins.

They all pictured Christ offering himself. This offering was once and for all, for all sin of every age.

**8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.** *Psalm 40:7.*

**He taketh away the first, that he may establish the second:** Christ established Israel's new covenant by taking away the first covenant at the cross.

Remember, the body of Christ is not Israel, the body of Christ was never under the old covenant, nor is it under the new covenant. We are not a covenant people; we are under the mystery program given to the body of Christ by God through Paul.

The old covenant has been replaced by the new covenant and Israel will need to recognize that during the time of the tribulation period the wrong crowd will be in control of the temple just as it was back in the first century.

Hebrews is calling them away from that old system. The antichrist will allow unbelieving Israel to rebuild their temple in that day. The two witnesses will be calling the Israel of God to come out of the old system and into the new.

**The which will:**This is an old English way of saying “that will.”

**11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified.** *Psalm**110:1.*

The High Priest of the new covenant sat down after he offered his own blood in the heavenly tabernacle not made with hands because his job was finished.

There was no chair to sit on in the earthly tabernacle, or temple, because the priest's job was never done, because their sacrifice was not sufficient to do the job under that system.

The sacrifice's that were performed twice daily were a constant reminder that one day the Son of God would give himself as the perfect sacrifice for mankind's sin.

Today, Jesus sits in exile in heaven, waiting until his enemies be made his footstool at the end of the time of Jacob’s trouble when he will return in power and great glory to set up his kingdom. Jeremiah 30:7.

**He hath perfected for ever:** The word perfected means to make complete, a finished product.

**15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more.** *Jeremiah 31:33-34.*

Israel is still waiting for the forgiveness of sins, but we today possess that under grace. Their salvation is a future national salvation that will occur in one day when Israel enters into her kingdom and is born again in a day.

They were born spiritually as a nation at Mount Sinai and will be born again as a nation, at the entrance into their millennial kingdom after the tribulation period comes to an end and God's wrath has been poured out.

**18 Now where remission of these is, there is no more offering for sin. 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;**

There will be a temptation by the antichrist and those that follow him to try to get the Remnant/little flock to sacrifice in the rebuilt temple during the tribulation period.

God will not be in that temple, and the 144,000, plus the 2 witnesses will be preaching against that as the author of Hebrews is forewarning its hearers not to participate in it.

**A new and living way:** That old system will have no benefit for them because their real High Priest has already offered the only sacrifice, they will ever need, all they need to do is to believe that and accept his forgiveness.

Jesus said that he was the way, the truth, and the life. He was the new and living way for those under that message. John 14:6.

**21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)**

**The house of God:** This is speaking about the house of Israel. Hebrews 3:6.

These saints are to hold fast their profession of their faith without wavering because Christ did not waver nor does his promise fluctuate based on their feelings at any given moment because he is always faithful. They must endure unto the end. Matthew 24:14.

During the tribulation period a believer does not have eternal security as we do in the dispensation of grace today, they must hold fast their profession without wavering.

Don’t spiritualize this, accept it. They cannot say, “Since I trusted in the Messiah, I can take the mark of the beast.” If they do so they will be eternally damned.

**Our bodies washed with pure water:**Just as John the Baptist preached the baptism of repentance for the remission of sins 2,000 years ago, so will the tribulation saints have to submit to the same baptism of repentance.

Matthew 3:11 and Mark 1:4 both line up with what Peter told Israel in Acts 2:38. Matthew 24:14. This is not something we are to be doing today.

Water baptism in this dispensation doesn’t give its recipients the remission of sins because we are not Israel under the law, we are the body of Christ under grace. Romans 6:13-14.

***Ezekiel 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.***

This is speaking of the new covenant God makes with the house of Israel, and the house of Judah in the kingdom. Jeremiah 31:31-34.

**Let us hold fast the profession of our faith without wavering:**Over and over again the author of Hebrews speaks about a different kind of salvation than that spoken of by Paul.

Today, the body of Christ has eternal security from the moment we believe the gospel found in 1st Corinthians 15:1-4.

We do not have to hold fast the profession of our faith without wavering, as they will be alive in the 70th week of Daniel after the dispensation of grace has ended, and they will have to believe the gospel of the kingdom. Matthew 4:17-23 & Matthew 24:13-14.

**24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.**

**Not forsaking the assembling of ourselves together, as the manner of some is:** This is speaking of the day of Christ's appearing when every eye shall see him.

It is not the rapture for the body of Christ, because you cannot see that day approaching.

We have no seven-year calendar of events that we can mark off to know roughly when that day is approaching, but Israel in the tribulation period does.

They are encouraged to assemble as believers more and more as the times get worse, because they will need the support of other believers to provoke them unto love and good works.

**26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.**

**If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins:** Have you sinned after you were saved? Yes, you have.

Then you have an incurable problem if these verses are speaking to you. These verses are not written to us in the church Age. They are written to the Hebrews under the law.

Christ is our once and for all, sacrifice for sin, but Israel was on a short accounts system. They (the Jews) continually had to keep offering for their latest sins since their last offering.

There was no offering for Israel that gave them forgiveness in the future, so they had to sacrifice every year.

These tribulation believers will have works that go along with their faith after the Rapture, just as James teaches the twelve tribes that are scattered abroad, which is an Hebrew epistle written to Jews going through the tribulation period. James 1:1-2.

Read the first verse of the book of James and tell me who it is written to?

***James 1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.***

That is not you. You are not the twelve tribes scattered abroad. You are the church, which is Christ’s body.

You cannot run to the Greek and say verse twenty-six of chapter ten doesn’t mean what it says, because it means exactly what it says. It is not written to me, or to you in the dispensation of grace, it is written to Israel under a different dispensation.

**28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?**

**Hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing:** We in the body of Christ, are not under any covenant. He did however make two covenants with Israel. The old covenant, and the new covenant.

**Hath done despite unto the Spirit of grace:** Is to openly oppose, be against, or to defy the Spirit of grace. It is to oppose God by supporting something he no longer supports, because he has a new covenant that he has paid a great price to inaugurate.

Who is man to say, "we will stick with your old plan"? God says they will be attributing the blood of the new covenant as an unholy thing.

They are literally saying I don't want your blood sacrifice Jesus; I will bring my own sacrifice from a calf, or a goat, and if you don't like it tough! We do that when we place tradition above the word of God.

There was Moses' covenant, and then the New covenant in Christ’s blood, and if you think the punishment was rough under Moses’ covenant, the writer of Hebrews tells you that it is even worse for someone who rejects Jesus.

**30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.** *Deuteronomy 32:35-36 & Luke 12:5.*

This is talking about religious people who in the tribulation period decide to follow the old covenant, and who reject the New. It will have eternal consequences for them.

Today Messianic believers are being spiritually drugged into going back under the law when their sacrifice has already been paid.

They call it “Jewish roots,” but what many of them do is try to put Jews back under the law when they are under grace.

They have to keep the Sabbath day, and the Feast days, and they don't believe in the rapture, plus they think they are going through the tribulation period.

They don't understand who they are today in the body of Christ, that they are not Israel under the law. In this present dispensation of grace there is no Jew or Gentile, but the one new man of Ephesians.

**32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.**

**The former days:** This is speaking of those who believed the gospel of the kingdom when it was first preached by John and the apostles.

For a Jew to turn to Christ in the first century meant almost guaranteed persecution, and rejection from their families and friends. It meant the loss of their jobs and homes. For some it meant prison and even death.

**34 For 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.**

**Ye had compassion of me in my bonds**: This statement means that the writer of this epistle was known by its recipients.

Some assume that the writer of Hebrews must be Paul because he was in jail. Thousands of believers were persecuted for their faith by Rome in those days, and in the early days it was Saul/Paul putting them in jail.

Peter was in Jail long before Paul was, while Jews were being persecuted and had their goods spoiled, just like will happen in the tribulation period.

I am not saying that Peter wrote Hebrews, but he is a much better candidate than Paul, because Paul could not have written the book according to the Hebrews 2:3.

**And took joyfully the spoiling of your goods:** The Hebrews that believed Jesus was the Messiah were kicked out of the synagogues, arrested by Saul of Tarsus (Paul), and forced to scatter from Jerusalem taking only what possessions they could carry.

They lost their homes and jobs and took it joyfully as they went everywhere preaching the word. Acts 8:1-4.

**Ye have in heaven a better and an enduring substance:**This is speaking of their treasures that are laid up for them in heaven. Matthew 6:20.

**35 Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.**

**Cast not away therefore your confidence:** Their confidence is that Jesus is the Christ will soon recompense them for the persecutions they face.

**Great recompence of reward:**This is speaking about being recompensed in the kingdom for their faithfulness.

**The promise:** They will inherit the promise made to the Jewish people if they have done the will of God during that time. The promise of a millennial rest in their earthly kingdom.

**37 For yet a little while, and he that shall come will come, and will not tarry.**

**For yet a little while:** This is written for Israel when the gospel of the kingdom is being preached as at hand.

**He that shall come will come:** Jesus their King will come and set up the kingdom which during the tribulation period will be "at hand" again as it was in the days of Christ's earthly ministry, but this time it will not be delayed because of Israel's rejection.

**38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.**

**The just shall live by faith:** The believer is to trust God to take care of him daily as the prayer in Matthew 6 teaches those Jewish believers to follow during those times.

**But if any man draw back, my soul shall have no pleasure in him:** The drawing back means to not live by faith during the times spoken about.

Not trusting God to take care of them and then taking the mark of the beast so that they may buy and sell. This will be unpardonable, and God will not have any more pleasure in that person.

This is not how Paul explains “the just shall live by faith” in Romans 1:17 and Galatians 3:11. Here it is stated that those who draw back go unto perdition.

**Perdition:** This is damnation of the soul for eternity, as opposed to believing unto the saving of the soul.

That is not doctrine for the dispensation of grace, but for Israel’s program under the law covenant. In John 17:12 Judas is called the son of perdition (meaning the son of damnation).

The words damnable, and damnation are translated from the same root word for perdition, Apoleia, in 2nd Peter 2:1-3. 2nd Thessalonians 2:3 also calls the antichrist the son of perdition. Revelation 17:8-11.

**Chapter Eleven**

**Faith**

**1 Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report.**

**The substance of things hoped for:**These are the promises given to Israel of ruling in an earthly kingdom with the Messiah.

**The elders:** The elders are the people mentioned beginning in verse four and going on through the end of the chapter.

**3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.**

**The worlds were framed by the word of God:** Words cannot be seen, but the very words of God made everything that we see. Genesis 1:1-31.

**4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.**

**And by it:** Abel’s faith. Abel heard the word of the Lord from his parents to bring a blood sacrifice, while Cain decided to bring a work of his hands.

God wanted only the offering that he taught Adam to bring, and Abel took God at his word and did as he was told**.**

**He being dead yet speaketh:**Abel’s actions spoke as a testimony of his faith even to this day, and they will continue to speak to those Hebrews in the tribulation period and be a source of strength.

**5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.**

**Enoch was translated that he should not see death:** Enoch pleased God because of his faith in what God said.

What was it that Enoch believed by faith? Genesis four tells us that Enoch walked with God after the birth of his son Methuselah. Why not before?

**He pleased God:** Jude elaborates just what it was that Enoch believed and preached that pleased God.

He preached the judgment of God on the world, and because he believed it by faith having seen nothing to prove it, God took him out beforehand, because he alone exercised faith for 300 straight years.

***Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.***

Enoch never saw the Lord come with ten thousands of his saints, to execute judgment upon all. Enoch set the table for Noah’s preaching soon after. Genesis 5:19-24 & Deuteronomy 33:1-2.

**7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.***Genesis 6.*

Righteousness did not come to Noah by his deeds. He did not wake up one day and say I will do this for God to receive righteousness from Him, he simply believed God, and acted upon his belief, and then he received the righteousness of God.

**8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God.** *Genesis 11:26-25:8.*

Abraham heard God’s word, and he acted by faith on what he had heard, and he like all the rest received righteousness by his faith. Faith motivates obedience**.**

**He looked for a city which hath foundations, whose builder and maker is God:**Abraham moved around a lot, which required he lived in a tent, because he was looking for a city. New Jerusalem.

He didn’t find it then. He will in the kingdom. That city’s gates will have his 12 grandson’s names written on them, not his son’s name, because the names represent the 12 tribes of Israel.

It is Israel’s city folks, not the body of Christ’s. Jesus was not talking to you in John 14:2. His audience was the lost sheep of the house of Israel.

**A city which hath foundations:** The wall of that city has twelve foundations, and in them the names of the twelve apostles of the Lamb.

The twelve were apostles of the circumcision. Not to the Gentiles. Paul was the apostle of the Gentiles.

People want Paul to be the twelfth apostle to give them access to that city. Matthias is the twelfth apostle to Israel. Read Acts 1 and believe it by faith. Don’t try to steal Israel’s promises. Revelation 21:1-27.

**11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.**

**And him as good as dead:** This is speaking of Abram (Abraham) and his age. His body was well past the age of producing any offspring. So much so that his body was said to be as good as dead. Romans 4:19.

**The promises:** These were all the promises made to Abraham and his descendants.

**Having seen them afar off:** Is there an explanation of this in the scriptures? Yes:

***John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.***

**Confessed that they were strangers and pilgrims on the earth:**Peter confirms this very plainly using the exact same words. Peter was an apostle to the circumcision.

***1st Peter 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.***

**A better country, that is, an heavenly:**An heavenly country/kingdom that will come down to earth. Where God’s will shall be done on earth as it is in heaven. Matthew 6:10.

**He hath prepared for them a city:** John 14:7 and Revelation 21:1-27. New Jerusalem has been prepared for the Nation of Israel, not us in the body of Christ today. It is their inheritance.

Only those Gentiles who were saved under the law, and those saved during the tribulation period will inherit a place prepared for them by Jesus, where they shall dwell for all eternity with Immanuel (God with us).

The city of new Jerusalem is also called the Bride of the Lamb according to the Bible. Tradition teaches that it is the church, but tradition is wrong! Revelation 21:1-4.

**17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.**

What faith Abraham displayed because the man offered up his son knowing God would have to raise him up because he promised that it would be through Isaac that his seed would be as the sand upon the seashore in multitude.

It is one thing to say you believe God, it is another thing to act upon it as Abraham did. That’s faith!

**From whence also he received him in a figure:**God received Isaac in a figure as an offering his only begotten son. Jesus Christ is God’s only begotten Son that he received literally as a sacrifice.

Abraham actually had an older son than Isaac, but God did not count that son because he was not the son of the promise.

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

**Things to come:** He told them what God would give them and their descendants in the future. Genesis 27:27-29 & 27:39-40.

**21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.** *Genesis 48:8-20.*

Joseph knew because God said to bless the younger son of Joseph with the blessing of the firstborn because God told him to, and he believed God knew what he was doing, even when Joseph did not.

**22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.** *Genesis 50:24-25.*

**Made mention of the departing of the children of Israel:** Joseph by faith knew his people would depart from Egypt because God said so, and so he, acting on faith, told his people to take his body back to Israel when they would return. That’s faith!

**23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.**

**They saw he was a proper child:** Moses’ parents knew that God was supposed to deliver his people and they believed God and protected their son and God open the heart of Pharaoh’s daughter to take him in.

In Acts 7:20 Stephen says that baby Moses was exceeding fair. It is the same Greek word used for the word proper in Hebrews 11:23.

**24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.**

**The recompense of the reward:** By faith Moses said, I am a Jew, and he knew that Pharaoh would want to kill him, but he knew that God would protect him because he promised to be with him. Hebrews 2:2 & 10:35.

**28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.**

**The sprinkling of blood:**This was the blood of a lamb that was applied to the doorposts.

**29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. 30 By faith the walls of Jericho fell down, after they were compassed about seven days. 31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.** *Joshua 2:9-14.*

How many of you would follow a commander without the fear of death if he told you we are going to march around the city seven times and then shout and the walls will fall down? Not any most likely. That is faith my friend.

A Gentile who blessed Israel was spared because she believed that Israel’s God was the one true God, and she went against all her people because she had faith that God was going to deliver the city into Israel’s hand because he said so. That’s faith!

**32 And what shall I more say? 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: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:**

**Not accepting deliverance; that they might obtain a better resurrection:** They suffered standing for what was right, and they will be rewarded one day when they are resurrected into their kingdom.

Those that suffer all the temptation and trials of the tribulation period will receive their kingdom, and they will be received by their King.

**36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.**

The message of Hebrews can be summed up in these last two verses, God wants the readers of the book of Hebrews that are going through the time of Jacob's trouble to obtain a good report, and the only way that will be possible is by faith.

The only way to enter into their (Israel's Promise) kingdom is to follow the example of those who went on before them.

**Received not the promise:** They did not receive the promise immediately like the believers in the tribulation period will, because they had thousands of years separating them from it, but these will have on a few short years, months, or days.

**They without us should not be made perfect**: Jesus was made perfect (a finished product: It is finished) through suffering. Hebrews 5:9.

**Chapter Twelve**

**The Joy Set Before Him**

**1 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, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.**

Israel's descendants endured with patience the race that was set before them by looking ahead to the promises that were given to them of an everlasting kingdom and inheritance and by that received a good report from God.

They still wait for the promises, but those in the tribulation period will inherit the promises with little or no wait as the kingdom will be at hand as they suffer the worse time the world has ever seen.

There will be no 2,000 or 3,500 years of waiting in Abraham's bosom to be resurrected to obtain the promises, it will come to them in a very short time.

**The author and finisher of our faith:** This simply means that Jesus is the one who gave Israel what they were to believe (their gospel) in their day, and that would see them through to the end.

**The joy that was set before him:**The redemption of mankind.

**Set down at the right hand of the throne of God:** *Psalm 110:1-4.*

**3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin.**

**Such contradiction of sinners:** Surely the cure for those enduring the tribulation would be to consider Jesus, who though he was sinless, yet he endured the sufferings of the cross.

He was not powerless to stop his crucifixion as others were. He could have prayed to the Father, and he would have given him more than twelve legions of angels to destroy the world and set him free.

The number twelve is associated with Israel in scripture. Matthew 26:53-54. He endured being rejected by his own people, the twelve tribes of Israel, who he came to save.

He fainted not but set his face like a flint and went to the cross. No one has suffered like he suffered for us so we should continue on for his sake.

**5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.** *Proverbs 3:11-12.*

**7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.**

Israel will be going through the time of Jacob's trouble, a time like no other. God is chastening his children at the same time he is judging the world.

It is a far better thing to be chastened by a loving Father than it is to be judged by a Holy God. They need to endure the chastening of the father so he can deal with them as his sons in the kingdom.

**9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.**

**The Father of spirits:** To be the father of something means that it comes from the one being called father. The angels are called spirits and they all came from the Creator, God the Father. In that sense he is their Father.

**Partakers of his holiness:** Israel will partake of Christ's holiness after they endure the chastening of the tribulation period. If they choose not to endure unto the end of it, they will not partake of his holiness. Matthew 24:13.

**11 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. 12 Wherefore lift up the hands which hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.**

Israel is encouraged to endure the chastening because of what is waiting for them on the other side, the kingdom.

They are encouraged to make straight their paths so they can live for him in that time or else it will trip them up and they are not able to enter their kingdom. Isaiah 35:1-10.

**14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.**

Esau did not inherit the blessing because he did not endure his momentary suffering even though he pleaded with his father at the end.

Those wanting at the last second to enter into the kingdom will be rejected as Esau was because when he had the chance, he did not honour his heritage.

Israel has a blessing coming her way and those individuals who do not endure the hardships of chastening and give in as Esau did will not inherit the kingdom.

**18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: 20 (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: 21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:) 22 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,**

**Mount Sion, and unto the city of the living God, the heavenly Jerusalem:**There is a mount Sion on earth, and there is a mount Sion in heaven whereupon the city of the living God is, and it is called “the heavenly Jerusalem.”

Do not confuse that city with New Jerusalem in Revelation 21.

**23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.**

**The general assembly and Church of the firstborn:** Israel is the church of the firstborn, not us. They were born as a church when they assembled in the wilderness at Mt Sinai after they came out of Egypt.

***Acts 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:***

Instead of the one angel mentioned there in the church in the wilderness, the writer says these Hebrews are come to an innumerable company of angels.

 Not an earthly mountain but a heavenly one, not an earthly city but a heavenly one and to Jesus a much better mediator than Moses.

**The mediator of the new covenant:** Moses brought in the Old and Jesus the New. Choose the New is the message here.

**25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.** Isaiah 13:13, Ezekiel 38:20, Hosea 3:16, Haggai 2:6 & 21.

**Him that spake on the earth:** Moses.

**Him that speaketh from heaven:**The Lord Jesus.

***Hebrews 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;***

Isaiah chapters two and thirteen speak of this great and terrible day of the Lord when he shall judge the earth and all the inhabitants thereof.

There will be no second chance, the kingdom will have arrived and all those that do not listen to the writer of Hebrews and those who have the spiritual rule over them in that day will not escape the judgment of God.

**27 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.**

**Those thing that are shaken:**They are identified in Revelation 12:9 as the devil and his angels. Isaiah 13:13, Ezekiel 38:20, Hosea 3:16 & Haggai 2:6 & 21.

They are shaken out of the heavens at the midpoint of the tribulation period and are cast into the lake of fire at the end of that time preceding the kingdom.

**Those things which cannot be shaken:**This is identified as a kingdom in the next verse:

**28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 For our God is a consuming fire.**

**Wherefore we receiving a kingdom:** If you get who the “we” are here wrong then you will be messed up doctrinally. Believing Israel (the little flock) will receive a kingdom, not the church, which is Christ’s body.

God will shake the earth as a winnower shakes out the chaff from the wheat, the believers who endured will enter into the rest of Israel's long-awaited kingdom of rest while those who did not endure will be burnt up with the chaff in a consuming fire.

**Chapter Thirteen**

**The Everlasting Covenant**

**1 Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.**

**Entertained angels unawares:** Angelic activity in the tribulation period will be as it was in the days of Abraham, all the way through the earthly ministry of Christ, and the early Acts period.

We are not entertaining angels unaware today in the dispensation of grace. Angels have a responsibility to protect believers who are not sealed by the holy Spirit as we are today.

We do not need to pray for a hedge of protection around us today, because we are sealed unto the day of redemption. Ephesians 4:30.

**3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.**

**Them that are in bonds:** During the tribulation period many will be imprisoned for their faith and the believers then must remember them in prayer.

They should reach out to the imprisoned one's family to see that they are taken care of because it will be impossible for believers to buy or sell in those days.

Believers will be expected to give of what they have. The writer declares that here that there were many in bonds at that time. Some think only Paul was in bonds in those days, which was not the case.

**In the body:** When someone is suffering adversity mentally, emotionally, or physically they are to remember them and help ease their suffering just as they would wish someone to do for them.

This is not a reference to the body of Christ but to their actual physical body.

**4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.**

**The bed undefiled:** This is speaking of the marriage bed. Just because it is the tribulation period God will not be winking at adultery and fornication. God expects them to be examples in a time when evil will be running rampant.

**5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.** *Genesis 25:11.*

**6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.** *Psalm 27:1 & 54:4.*

**Let your conversation be without covetousness:** If they talk about the things they don’t have, like Israel did in the wilderness, they will want to turn back from following God.

Covetousness will lead to stealing something that belongs to someone else. God will take care of his people during this time. God tells Israel to flee into the wilderness to a place he has prepared for them to provide for them.

**7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. 8 Jesus Christ the same yesterday, and to day, and for ever.**

**Them which have the rule over you:** Here we see the position of a spiritual leader (ruler) that is over people during this time. In the tribulation period believers will be in a life-or-death situation.

Obeying them that have the spiritual rule over them could save their lives.

**Jesus Christ the same yesterday, and to day, and for ever:**This saying is used totally out of context by many to say that spiritual gifts are for today. This is speaking about being submissive to leadership in any age, not gifts.

**9 Be not carried about with divers and strange doctrines. 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.**

**Divers and strange doctrines:** This epistle will help those in the tribulation see the strange doctrines that will be prevalent then for what they are. The writer tells them not to let them carry them about because they will carry them away to destruction.

**10 We have an altar, whereof they have no right to eat which serve the tabernacle.**

**We have an altar:**The believers in those times that flee into the wilderness have a better altar than those in the tabernacle.

**11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but we seek one to come.**

Abraham was a sojourner in the land of Israel because he was looking for a city that was promised to him, and to his descendants, whose builder and maker was God. The city of new Jerusalem. Revelation 21.

That city is said to be sought after by Israel here in the tribulation period, and it is to come in the kingdom when the kingdom of heaven comes to the kingdoms of this earth.

**Let us go forth therefore unto him without the camp, bearing his reproach:**Jesus suffered outside the gate, and so believers in that day must be willing to bear Christ’s reproach and suffer without the camp (as those that will be living in hiding at that time).

That is where the people will be sanctified, because that is where Jesus will be. He will not be in the antichrist’s tabernacle in Jerusalem.

**15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.**

**Let us offer the sacrifice of praise:** They will be offering actual animal sacrifices back at the temple on an altar, and the writer encourages the believing Jew in that day to offer spiritual sacrifices to God while they are without the camp.

**To communicate:** This means to provide financially for those that are in need, and for those in spiritual positions of leadership.

**17 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.**

Compare that with what Paul tells us in Romans 14:12.

**18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 19 But I beseech you the rather to do this, that I may be restored to you the sooner.**

**That I may be restored to you the sooner:** Here the writer wants to be restored to his fellow Hebrew readers, whom he had been ministering to for some time.

Since Paul was sent to the Gentiles, this verse about the writer wanting to get back to his Jewish readers implies that it wasn’t him, as he is the apostle of the Gentiles. Romans 11:13.

Paul was sent to the uncircumcised. In all his epistles he never asks people to pray that he would be released, but that an utterance would be given unto him to make known the mystery of Christ wherever he was imprisoned at.

**20 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, 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.**

**That great shepherd of the sheep:**Paul never uses the word “shepherd” in any of his thirteen epistles to the body of Christ. Israel is called sheep all the time in the scriptures.

The believing remnant is referred to as the little flock in Luke 12:32. Psalm 23:1-2 & 80:1. The body of Christ is a body, not a herd of sheep in a sheepfold. Paul never uses the word sheep relating to us.

In Romans 8:36 Paul quotes Psalm 44:22 concerning Israel, and he compares believers in this dispensation with Israel in the past.

**The blood of the everlasting covenant**: This is for Israel who was under the old covenant, and will be under the new covenant. The body of Christ is not under any covenant, nor ever has been. We are saved by grace, not by a covenant.

**22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. 23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.**

**Our brother Timothy:** There are just as many reasons to believe this is the Timothy of I and II Timothy, as to believe it is not the same Timothy.

Timothy was Paul's assistant, called an apostle by Paul along with Silas, and because their ministry was to the Gentiles, and not to the Jews many believe it was not the same Timothy.

**24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25 Grace be with you all. Amen.**

**They of Italy salute you:** This mention here implies that the writer was in Italy at the time this epistle was written, which is why I believe the writer is most likely Luke the Physician.

Hebrews is not a treatise (a legal document written for Paul's defense in Rome), but an epistle for those future kingdom saints that would be going through some of the same things, and worse, than those of the first century believers.

Luke writes his Treatise to Theopolis who was a Roman official. Hebrews however is written to a nation of people that will have to go through the most terrible time the world will have ever seen, so God gives them scriptures in advance to help them through this time.

Who better to write this book than Luke, because he understood better than anyone else the programs to Israel, and to the body of Christ?

Hebrews serves as a transitional book back to the kingdom program for the nation of Israel just before Jesus sets up his earthly kingdom.

   The doctrine in Hebrews alone proves Paul did not write this epistle, for its doctrine is to the Hebrews, or as Paul calls them, “the circumcision” in many of his epistles, and Paul is the apostle of the Gentiles, which are called the uncircumcision.

Jesus is the head of the body of Christ in Paul’s epistles, and in Hebrews its writer tells us, that Jesus is its recipient's High Priest. Paul’s epistles are very Gentile in their makeup, while this book is totally Jewish in its makeup.

The closing of Hebrews is identical to most the closings of Paul’s epistles (Romans-Philemon) in that he ends with some variation of “grace be with you” and for this reason, and others, some claim Paul is its author.

This is not a proof it is just a similarity. No judge would rule in your favor if this were part of your evidence because it is only circumstantial evidence.

If you are 100% convinced that this is proof that Paul wrote Hebrews, then turn to Revelation 22:21 and read that verse and tell me if that also proves that Paul wrote the book of the Revelation.

It says the same thing Paul says at the end of his epistles. So that is an argument somewhat supporting Paul, but it is not conclusive at all.

What is conclusive is what is stated in chapter two verse three that proves the author is not Paul. Go back and reread it if you need to.

**The End**

  To submit your tests simply copy and paste the questions **and your answers in bold font** into the body of an email and send it to:

tests@dofgbi.org

**Hebrews Test**

**Introduction**

1. When roughly was the book written?

2. Who is the book written to?

3. What does Hebrews serve as a transitional book between?

4. Who is Jeremiah 31:31-34 written to?

5. Who are two of the possible authors of Hebrews according to the author of this study?

6. What two verses in Hebrews prove that Paul is not the author of Hebrews?

7. Did the author of Hebrews claim to be able to perform signs and wonders?

**Chapter One**

1. Who is the book written to? V:2

2. Who did God use to make all the worlds? V:2

3. What does it mean to uphold all things by his power? Give verse reference.

4. What does Jesus’ being made mean? V:4

5. What is the theme of chapter one? V:4

6. How did Jesus inherit a more excellent name than the angels? V:4

7. What verse in Paul’s epistles tells us when Jesus was begotten? V:5

8. What did God tell all the angels to do concerning his Son when he brought his firstbegotten

 into the world? V:6

9. What is the difference between begotten and firstbegotten according to Hebrews?

10. Who were made spirits by God? V:7

11. When are the first and last times the phrase “flame of fire” are used in the Bible? V:7

12. What did the Father call his Son in verse 8?

13. What does the oil of gladness represent? V:9

14. Which member of the Godhead laid the foundation of the earth? V:10

15. Where is the last place in the bible where it says God will change the heavens and the earth? V:12

16. How many times does Psalm 110 get quoted throughout the bible? V:13

17. Who are the heirs of salvation? V:14

**Chapter Two**

1. What does the word “therefore” reference? V:1

2. What are “the things which we have heard”?

3. What was the word spoken by angels a reference to? V:2

4. Who were the “we” mentioned? V:3

5. What was the “So great salvation” that the readers of Hebrews were not supposed to neglect?

6. What gospel was first spoke by the Lord, and then was confirmed by them that heard him? V:3

7. What did God use to bear witness with those that confirmed the gospel? V:4

8. Could Paul be the writer of Hebrews according to verses 3 and 4?

9. When will all things be put in subjection to Christ? V:5

10. In what book, chapter and verses do we see God putting Jesus over the works of his hands? V:6-7

11. Who did Jesus taste death for? V:9

12. All things were made by and for who? V:10

13. What does it mean to bring many sons unto glory? V:10

14. Who is the captain of Israel’s salvation? V:10

15. How was Jesus made perfect? V:10

16. Who is it that sanctifieth? V:11

17. Where did Jesus sing praise unto God? V:12 Give the location in the book of Matthew. V:12

16.What was Jesus able to destroy through his death? V:14

17. Who had the power of death? V:14

18. What nature did Jesus take on? V:16

19. Who made reconciliation for the sins of Israel? V:17

20. Write out Hebrews 4:15.

**Chapter Three**

1. Who are the holy brethren? V:1

2. What is the heavenly calling? V:1

3. Who is the Apostle and High Priest of Israel’s profession? V:1

4. Who were in Moses’ house? V:2

5. Who built the house spoken about in verses 2-4?

6. Moses was faithful as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and Jesus as a \_\_\_\_\_\_\_\_\_\_\_\_. V:5-6

7. Who are the “we” in Christ’s house according to verse six?

8. What does someone have to do firm unto the end to stay in the house? V:6

9. What was the provocation? V:8

10. What can harden someone to the point they will depart from the living God in the tribulation period? V:8

11. What does a person have to do in the tribulation period to be made a partaker of Christ? V:14

12. Why could people not enter into their rest in Joshua’s day? V:19

**Chapter Four**

1. Who is the “us” spoken about in verse one that need to fear whether they will enter into their rest? V:1

2. How could Israel come short of entering into the kingdom? V:1

3. What does the word gospel mean and were the two gospels mentioned in verse two the same gospels? V:2

4. How do the people mentioned enter into their rest? V:3

5. How can a person labor to enter into their rest and all the while cease from their own works for justification? V:9

6. What does the word “quick” mean? V:12

7. What do the readers of this epistle need to do seeing that they have a great high priest that is passed into the heavens? V:14

8. What is so important about verse 15?

9. What is meant by the phrase “the throne of grace?” V:16

**Chapter Five**

1. What are the gifts mentioned that the priests offered? V:1

2. Who are the ignorant and out of the way? V:2

3. What did the priest have to do for himself before he offered a sacrifice for others? V:3

4. Why wasn’t Jesus a priest after the order of Aaron? V:4

5. When was Jesus begotten of God, and what does that mean? V:5

6. When did Jesus become a priest forever? V:6

7. When did Christ fear? V:7

8. How did Christ learn obedience? V:8

9. What does it mean that Christ was “made perfect”? V:9

10. What did the writer of Hebrews want to expound upon, but could not, because the Hebrews were still dull of hearing? V:11

11. What are the first principles of the oracles of God? V:12

12. What is the strong meat spoken of? V:14

**Chapter Six**

1. What are the six principles of the doctrines of Christ that these Hebrew believers are to leave (quit having to relearn) in order to move on to perfection? V:1-3

2. What does it mean to be once enlightened? V:4

3. What does it mean for them to have tasted of the heavenly gift? V:4

4. What specifically was “the good word of God”? V:5

5. What are “the powers of the world to come”? V:5

6. Is it possible to renew someone again to repentance if they shall fall away in the tribulation period? V:4-6

7. What does the earth represent? V:7

8. What does the rain represent? V:7

9. What do the herbs represent? V:7

10. What do the thorns and briers represent? V:8

11. In what two ways do tribulation saints inherit the promises? V:12

12. How did Abraham obtain the promises made to him? V:15

13. Who are the heirs of promise: V:17

14. What does the word immutable mean? V:18

15. What is the hope set before the Hebrews? V:18

16. Who is the forerunner? V:20

**Chapter Seven**

1. What caused the slaughter of the kings? V:1

2. Is Melchisedec a pre-incarnate appearance of Christ? V:1-3 Explain your answer

3. Name three ways that the Melchisedec priesthood is better than the Aaronic priesthood. V

4. What was one major result of the priesthood being changed according to verse twelve?

5. What tribe was Jesus from? V:13-14

6. What was meant by the power of an endless life? V:16

7. Write out Psalm 110:4 from memory. V:17

8. What is meant by the disannulling of the commandment going before? V:18

9. Did the bringing in of a better hope make anything perfect? V:19

10. Was Jesus made with an oath, or without an oath? V:20-21

11. What does “a surety” mean? V:22

12. Write out Isaiah 53:12.

13. What does “For such an high priest became us”?

14. What does “this he did once, when he offered up himself” mean?

15. What is the word of the oath? V:28

16. What does the word consecrated mean? V:28

**Chapter Eight**

1. Who is the “we” spoken about in this verse? V:1

2. Who is the Majesty in the heavens? V:1

3. What does the word sanctuary mean? V:2

4. What does the writer mean when he says that the tabernacle that the Lord pitched is the “true tabernacle”? V:2

5. Where does God’s word first command that the priests offer gifts and sacrifices? V:3

6. What did Christ offer as a gift/sacrifice? V:3

7. Why could Jesus not offer an offering as a priest while he was originally here on earth? V:4

8. What is the earthly work of a earthly priest a shadow of? V:5

9. What was given for Moses to follow in building the tabernacle? V:5

10. What ministry did Jesus obtain that was more excellent that those earlier high priests? V:6

11. What is a mediator? V:6

12. Which covenant was better? V:6

13. Since the first covenant was not found faultless, what was God’s remedy? How did the remedy differ? V:8

14. Who was the new covenant made with? The body of Christ or the house of Israel and the house of Judah? V:8

15. Will Jews need to be taught the new covenant in the kingdom? Why or why not? V:10-12

16. When did the old covenant vanish away? V:13

**Chapter Nine**

1. What were the ordinances of divine service? V:1

2. What were the worldly sanctuaries? V:1

3. What was in the first sanctuary room? V:2

4. What was in the second sanctuary beyond the veil? V:3-5

5. Who accomplished the service of God in the first tabernacle? V:6

6. Who went alone into the second tabernacle and how often? V:7

7. Why couldn’t all the priests go into the second sanctuary and minister? V:8

8. What were the divers washings? V:10.

A. Water Baptism

B. The initial washing of a priest before he begins his ministry, the washing of hands and

    feet at the laver, and washing of pots and pans used in the service of God.

C. Something else.

9. Until what time were the cardinal ordinances imposed upon the nation of Israel?

10. What words is the time of reformation synonymous with? V:10

11. What are the good things to come a reference to? V:11

12. What temple is being referred to in verse 11?

13. By what means was Jesus able to enter into that holy place? V:12

14. What did Christ obtain for Israel and us? V:12

15. How did Christ offer himself to God: V:14

16. Who is the mediator of the new covenant? V:15

17. What has to happen before a testament can be of force? V:16-17

18. What was the first testament dedicated with? V:18-20

19. Were all things able to be purged with blood, or almost all things? V:22

20. What makes atonement for the soul according to Leviticus 17:11?

21. What are the instruments in the tabernacle figures or patterns of? V:23

22. What did he use to purify the tabernacle in heaven?

23. How did Christ put away sin when he appeared? V:26

24. Who are the many spoken about that Jesus bared the sins of. V:28

25. How will Christ appear to believing Israel the second time

and how does that differ from how he appears to the body of Christ? V:28

**Chapter Ten**

1. What is the law a shadow of? V:1

A. Things in the church age.

B. Things in the kingdom.

2. On what day is there a remembrance of sin made every year under the old covenant? V:3

3. What body is being spoken about in verse 5?

4. How did Christ establish the new covenant? V:9

5. What does the term “The which will” mean? V:10

6. How long will Christ be seated at the right hand of God? V:12-13

7. What does verse 14 mean?

8. What prophet does the writer quote in verses 16 and 17?

9. What does the word remission mean? V:18

A. Eternal

B. Temporary

10. What is “the holiest” a reference to? V:19

11. By what means can the recipient of Hebrews enter into the holiest? V:19

12. What is the new and living way? V:20

13. What is the veil that Christ used to consecrate with? V:20

14. What is the house of God in this verse speaking of? V:21

15. What is meant by their bodies being washed with pure water? V:22

16. Do the believers being to hold fast the profession without wavering have eternal security as we do today in the body of Christ?

17. When is verse 25 speaking specifically about?

A. In this dispensation

B. In the tribulation period

18. If a believer in the tribulation sins willfully what does scripture say no longer

 remains for them? V:26

19. How great will the punishment be for those who do despite to the Spirit of grace? V:29

20. How can someone do despite to the Spirit of grace in those days? V:29

21. When were the former days when the Hebrews were illuminated? V:32

22. Was the author of Hebrews in prison? V:34

23. Who is the “He that shall come” in V:37?

24. Can a person “draw back” from the faith in the tribulation period? V:38-39

**Chapter Eleven**

1. What is faith? V:1

2. By what did the elders of Israel receive a good report concerning? V:2

3. How were the worlds framed? V:3

4. Why was Abel’s sacrifice a better gift than Cain’s? V:4

5. What does it mean that Enoch was translated? V:5 By what means was he qualified to be translated?

6. What did Noah become an heir of? V:7

7. What did Abraham look for? V:9

8. What does “and him as good as dead” mean? V:12

9. What were some of the promises? V:13

10. What city has God prepared for these Hebrews? V:16

 Give verses as well.

11. Why was Isaac called Abraham’s only begotten son? V:17-19

12. What did Joseph mention concerning the children of Israel? V:22

13. Who did Moses see that was invisible? V:27

14. What is the passover? V:28

**Chapter Twelve**

1. Who are in the great cloud of witnesses? V:1

2. Who is the author and finisher of their faith? V:2

3. What did Jesus endure for them? V:2

4. What is the contradiction of sinners? V:3

5. What does it mean to “resist unto blood”? V:4

6. Is verses 5-10 speaking about us today in the dispensation of grace?

7. What is the Father of spirits? V:9

8. Who will be partakers of his holiness in the future? V:10

9. What does chastening yield? V:11

10. What does it mean in verse fifteen when the writer says, Looking diligently lest any man fail of the grace of God?

11. What is the city of the living God called? V:22

12. Who make up “the general assembly, and the church of the firstborn?” V:23

13. What are the spirits of just men made perfect? V:23

14. Who spoke to the Hebrews on earth? V:25

15. Who is it that was speaking to them from heaven? V:25

16. What is meant by shaking the things on earth and heaven? V:26-27

17. What the recipients of the book of Hebrews receive one day? V:28

**Chapter Thirteen**

1. Why were the recipients told to entertain strangers? V:1-2

2. What is meant by the phrase “as being yourselves also in the body”? V:3

3. Who is the bed undefiled for? V:4

4. Why does the writer of Hebrews mention “those that have the rule over you” three times in this chapter?

5. What is meant by the phrase, Jesus Christ the same yesterday, today and forever? V:8

6. What are the Hebrews not to be carried about with? V:9

7. What altar do the recipients of Hebrews have? V:10

8. What does it mean to go forth therefore unto him without the camp? V:13

9. What is the city that is to come that the Hebrew readers look for? V:14

10. What kind of sacrifice with they have to offer to God in those days? V:15-16

11. What does the writer ask the Hebrews to do for him? V:18-19

12. What will make the Hebrews perfect in every good work? V:20

13. What is interesting about the writer claiming Hebrews was “a letter in few words”? V:22

14. Does verse 23 prove that Paul wrote Hebrews 100%?

15. Where is this epistle written from apparently? V:24

16. Does verse 25 prove 100% that Paul wrote Hebrews? Why or why not?