

The Letter to the Hebrews
Verse by Verse Bible Study

George Shankool

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The letter to the Hebrews

Introduction

Who wrote the letter to the Hebrews?

The short answer is we don't know.

Many people believe Paul wrote it because the teachings and language have a distinctly Pauline style.

However, if we look at Galatians 1:11-17 and Hebrews 2:3-4, we can see that Paul could not have written it. This is because the text was written by someone who heard the Gospel from the Apostles rather than having a first-hand account from Christ, as Paul explicitly states in Galatians.

Since it has a Pauline style and sound, we can assume it is someone close to Paul. Some scholars believe the “letter” is not a letter at all because it does not have the characteristics of a letter. They would argue that it was a sermon to the Jews. While reading the letter, you can see the shifting from believer to unbeliever, the way you would if speaking to a crowd. We know that Paul would always find the synagogue and preach to the Jews first, before preaching to the Gentiles. So, the possibility of this

being written by someone who had heard Paul preach, or a companion of Paul, is very plausible. Some believe that this text was written by Luke, but as a record of Paul's sermon rather than his own account. Similar to John Mark, writing Peter's account in the Gospel according to Mark. There is merit to this argument.

Since the text is addressed to the Jews and demonstrates a deep understanding of Jewish history and the Old Testament, we can assume that the author is of Jewish descent. Even though Luke's writing style is highly polished and the letter to the Hebrews features the most polished Greek in the entire New Testament, the assumption would exclude Luke as the author, since he was believed to be a Gentile. Unless he was recording Paul's words.

If it was not Luke who wrote this, that would leave us with, but not limited to, the following:

- **Timothy**, Paul's son in the faith, is of Jewish descent and would be very familiar with Paul's style of preaching, teaching, and writing. However, Hebrews 13 mentions Timothy, ruling him out as the author.
- **Barnabas** was of Jewish descent. He traveled with Paul and was very familiar with his preaching, teaching, and style. There is no record of Barnabas receiving the gospel directly from Jesus, even though he was closely linked to the apostles. There is a chance he could have been a follower of Jesus

and heard his teachings, which would rule him out as the author of Hebrews. But we cannot be sure.

- **John Mark** was the cousin of Barnabas; he is of Jewish descent and was a companion of Paul and Peter. He is the one who penned the Gospel according to Mark. Early disagreements between him and Paul led to the separation of Paul and Barnabas, but later in Paul's life, they reconciled. There is an obscure passage that many believe refers to John Mark, who is a young boy who had his robe snatched by one of the guards when Jesus was being arrested, and he ran away naked. Many scholars believe that the young boy was John Mark, and since this detail only appears in his gospel as an obscure reference, it suggests that he is likely the one being referred to. If that's true, he would have heard the gospel from Jesus himself, which would rule him out as the writer of Hebrews.
- **Apollos** was of Jewish descent and is mentioned by Paul in several letters. These facts would make us think he would be familiar with Paul's preaching, teaching, and style. He did not receive the gospel firsthand. Apollos was also known as a powerful orator and very well-versed in the Scriptures, as seen in **Acts 18:24 (LSB)**: "Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, arrived at Ephesus; and he was mighty in the Scriptures." The book of Hebrews is written in well-polished Greek, with a profound

understanding of typology and Hebrew culture, so it may have been Apollos, but we can't be sure.

- **Aquila and Priscilla** were friends and disciples of Paul. They had a close relationship and were fellow tentmakers who worked side by side with him and were very familiar with Paul's preaching and teaching style. They were of Jewish descent (Acts 2:9; 18:2; 1 Peter 1:1) and would be very familiar with the Hebrew scriptures. In Acts 18:18-24, we see the couple teach Apollos the gospel properly, showing their ability to teach and instruct. The strong possibility of their authorship is also plausible.

Personally, I believe that Apollos and Luke are the two most plausible authors, but we may never know for sure this side of glory.

In this verse-by-verse Bible study, we will allow the entirety of Scripture to answer the many difficult passages in the letter to the Hebrews. We will see that this letter intends to show a Jewish audience that Jesus is much greater than the angels, the prophets, the high priest, and the patriarchs. We will discuss topics such as the security of believers' salvation, explore in depth who Melchizedek is, and examine how typological images from the Old Testament provide clear answers to difficult questions. Let's begin this in-depth, verse-by-verse Bible study, which I pray is as fruitful for you as it was for me.

Opening Prayer

Let's open in prayer:

Father God, we thank you for your Word; we thank you for the opportunity to study Scripture in depth. Father, we ask you to open our minds, eyes, and hearts to your Word and allow us to see what you want us to see. If any errors are being taught in this study guide, Father, make it abundantly clear and correct it in our hearts and minds. Father, we thank you for the salvation you have offered us through the death and resurrection of Jesus, and Lord, help us to share the good news of Jesus Christ with all those we encounter. Lord, bring people into our lives that we can share with and give us the wisdom, knowledge, patience, and kindness to preach boldly in love. We ask this in the powerful name of Jesus Christ, our Lord and Savior. Amen and Amen!

For your reference, the translations that are used in this study guide are the Legacy Standard Bible (LSB) and the English Standard Version (ESV).

The Letter to the Hebrews

Chapter 1

The Supremacy of God's Son

Hebrews 1:1-2 (LSB): Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.”

In the days of the past, God spoke to the people with dreams, visions, prophets, angels, the burning bush, and so much more.

We are seeing now that Jesus’ incarnation brought us to the fullness of the revelation. God has been leading up to and pointing to this moment throughout all of time until then.

This illustration shows us that God the Father created the world through Jesus, showing his divinity, pre-existence, and equality.

John 1:1-3 (ESV): “In the beginning was the Word, and the Word was with God, and

the Word was God. [2] He was in the beginning with God. [3] All things were made through him, and without him was not any thing made that was made.”

Colossians 1:15-20 (ESV): “He is the image of the invisible God, the firstborn of all creation. [16] For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. [17] And he is before all things, and in him all things hold together. [18] And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. [19] For in him all the fullness of God was pleased to dwell, [20] and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”

Psalms 33:6-9 (LSB): “By the word of Yahweh the heavens were made, And by the breath of His mouth all their host. [7] He gathers the waters of the sea as a heap; He lays up the deeps in storehouses. [8] Let all the earth fear Yahweh; Let all the inhabitants of the world stand in awe of Him. [9] For He spoke, and it was; He commanded, and it stood.”

Romans 11:33-36 (LSB): “Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! **[34]** For who has known the mind of the Lord, or who became His counselor? **[35]** Or who has first given to Him that it might be repaid to him? **[36]** For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Hebrews 1:3 (LSB): “He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,”

What does Jesus is the radiance of the glory of God mean?

It means he is the feelable, seeable, and knowable rays of the invisible God’s glory.

We also see that Jesus is the exact imprint of his nature.

He is once again demonstrating his equality with the Father.

We read that there is none like God in **1 Kings 8:23 (LSB):** “And he said, “O Yahweh, the God of Israel,

there is no god like You in heaven above or upon earth beneath, keeping covenant and lovingkindness to Your slaves who walk before You with all their heart,”

This is showing us that Jesus is not another God but still is God, although a separate person from the Father. Showing their distinct personhood, but also their unity in nature.

Next, we see that the universe is upheld by the power of Jesus’ word. This demonstrates the power and majesty of Jesus. It is only the one who creates the world who can uphold it by his word.

We have seen in John 1 that Jesus is called the Word of God, and throughout the Old Testament, we see the Word of God appear to the patriarchs and speak with authority and receive worship. An example of this is from **Genesis 15:4 (LSB)**: “Then behold, the word of Yahweh came to him, saying, “This one will not be your heir; but one who will come forth from your own body, he shall be your heir.”

And when He returns, Abraham recognizes him in **Genesis 18:1-5 (LSB)**: “Then Yahweh appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. **[2]** And he lifted up his eyes and looked, and behold, three men were standing nearby; he saw, and he ran from the tent door to meet them, and he bowed himself to the earth, **[3]** and he said, “My Lord, if now I have found favor in Your sight, please do not pass Your

servant by. **[4]** Please let a little water be brought and wash your feet, and rest yourselves under the tree; **[5]** and let me bring a piece of bread, that you may refresh your hearts; after that you may pass on, since in such a manner you have passed by your servant.” And they said, “So you shall do, as you have said.”

Finally, we see Jesus make purification for sins and sit down at the right hand of God. Sitting at the right hand of even an earthly king shows equality of authority over all. Which shows us the implied equality with just the statement of being seated at the right hand of the Father.

We have an example of this in **Genesis 41:39** “So Pharaoh said to Joseph, “Since God has made you know all of this, there is no one so understanding and wise as you are. **[40]** You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you.” **[41]** And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.” **[42]** Then Pharaoh removed his signet ring from his hand and put it on Joseph’s hand and clothed him in garments of fine linen and put the gold necklace around his neck. **[43]** And he had him ride in his second chariot; and they called out before him, “Bow the knee!” And he set him over all the land of Egypt. **[44]** Moreover,

Pharaoh said to Joseph, “Though I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt.”

This passage shows Joseph as a type of Jesus and Pharaoh as a type of God the Father. This shows how Jesus has been given all rule and authority, and Joseph being in Pharaoh’s second chariot is equal to him being seated at the right hand of Pharaoh, giving him equal authority.

Are we seeing the picture yet?

Jesus is described in the same way...

He only submits to the Father, showing their separateness in personhood, but his authority and power are equal, showing his unity in nature. This is a beautiful passage to help understand and validate the Trinity.

We know that God shares his glory with no one. So Jesus is equal to the Father and the radiance of His glory, and the author of creation validates his equality in nature.

Isaiah 48:11 (LSB): “For My own sake, for My own sake, I will act; For how can My name be profaned? And My glory I will not give to another.”

John 1:1-3 (LSB): “In the beginning was the Word, and the Word was with God, and the Word was God. [2] He was in the beginning with God. [3] All things came into being through Him, and apart from Him nothing came into being that has come into being.”

Hebrews 1:4 (LSB): “having become as much superior to angels as the name he has inherited is more excellent than theirs.”

We see this explained in **Philippians 2:5-11 (LSB):** “Have this way of thinking in yourselves which was also in Christ Jesus, [6] who, although existing in the form of God, did not regard equality with God a thing to be grasped, [7] but emptied Himself, by taking the form of a slave, by being made in the likeness of men. [8] Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. [9] Therefore, God also highly exalted Him, and bestowed on Him the name which is above every name, [10] so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, [11] and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

And Jesus even prayed for God the Father to glorify him with the glory that he had with the Father before creation, showing his pre-existence.

John 17:3-5 (LSB): “And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. [4] I glorified You on the earth, having finished the work which You have given Me to do. [5] Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

Even in the prophecies about Jesus’ birth, we see that he is pre-existent and also God...

Micah 5:2 (LSB): “But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from everlasting, From the ancient days.”

Isaiah 9:6-7 (LSB): “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father (Eternal Father in the sense of patriarch who never dies is found in Daniel 7), Prince of Peace.

Melchizedek - Melech - King, Zedek righteousness, was the “King of Salem”, or we could say the “Prince of Peace”. We know that Jesus is the Eternal High Priest in the Order of Melchizedek. His being called a prince is showing his sonship to God the Father.)

Isaiah 9:6-7 (continued) (LSB): [7]
“There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore.”

The next passage will reveal Jesus as a greater authority than all creation, including the angels.

Hebrews 1:5 (LSB): “For to which of the angels did God ever say, “You are my Son, today I have begotten you”?”

This quote comes from an End Times messianic prophecy about Jesus.

Psalms 2:1-12 (LSB): “Why do the nations rage And the peoples meditate on a vain thing? [2] The kings of the earth take their stand And the rulers take counsel together Against Yahweh and against His Anointed, saying, [3] “Let us tear their fetters apart And cast away their cords from us!” [4] He

who sits in the heavens laughs, The Lord mocks them. **[5]** Then He speaks to them in His anger And terrifies them in His fury, saying, **[6]** “But as for Me, I have installed My King Upon Zion, My holy mountain.” **[7]** “I will surely tell of the decree of Yahweh: He said to Me, ‘You are My Son, Today I have begotten You. **[8]** Ask of Me, and I will surely give the nations as Your inheritance, And the ends of the earth as Your possession. **[9]** You shall break them with a rod of iron, You shall shatter them like a potter’s vessel.’” **[10]** So now, O kings, show insight; Take warning, O judges of the earth. **[11]** Serve Yahweh with fear And rejoice with trembling. **[12]** Kiss the Son, lest He become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!”

This prophecy is speaking prophetically about the Battle of Armageddon and how Jesus will come with His wrath to destroy the kingdoms of Man and set up His Messianic Kingdom on Earth.

This passage alone destroys the argument of Jehovah’s Witnesses’ claim that Jesus is a created being. They teach that Jesus is Michael the Archangel. This passage clearly refutes that claim with ease, thereby destroying the entirety of their false teaching. But if this isn't enough, here are some more passages that will prove the invalidity of their claims and prove that Jesus is “Jehovah.”

All right, my JW friends, get out your Bible because we have some questions to answer.

Let's look at Isaiah 41:4. Who is this person speaking of?

Isaiah 41:4 (LSB): “Who has worked and done it, Calling forth the generations from the beginning? **‘I, Yahweh, am the first; and with the last, I am He.’**”

Let's look at **Isaiah 44:6-7**, Who is this verse speaking of?

Isaiah 44:6-7 (LSB): “Thus says Yahweh, the King of Israel and his Redeemer, Yahweh of hosts: **‘I am the first, and I am the last, And there is no God besides Me. [7]** Who is like Me? Let him call out and declare it; And let him tell it to Me in order, From the time that I established the ancient people. And let them declare to them the things that are to come And the events that are going to take place.”

Next, let's look at Isaiah 48:12-13. Who is this verse speaking of?

Isaiah 48:12-13 (LSB): “Hear Me, O Jacob, even Israel whom I called; **I am He, I am the first, I am also the last. [13]** Also, My hand founded the earth, And

**My right hand spread out the heavens;
When I call to them, they stand
together.”**

Ok, now let's go to the New Testament, Revelation 1:8. Who is this first speaking of?

Revelation 1:8 (LSB): “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

Obviously this again is Jehovah God. Let's go to Revelation 2:8.

Revelation 2:8 (LSB): “And to the angel of the church in Smyrna write: This is what the first and the last, who was dead, and has come to life, says:

I thought the first and the last is Jehovah... When did Jehovah die and resurrect from the dead? Let's keep going; maybe that was a “mistake.”

Revelation 1:17-18 (LSB): “And when I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, “Do not fear; I am the first and the last, [18] and the living One; and I was dead, and behold, I am alive forever and ever, and I have the keys of death and of Hades.”

Well, there it is again... I thought the first and the last is Jehovah God... But when did Jehovah God die and come back to life?

Let's see if the Old Testament can help us with that.

Let's start by getting some Context in

Zechariah 12:1 (LSB): “The oracle of the word of Yahweh concerning Israel. Thus declares Yahweh who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him,”

Let's jump to **Zechariah 12:10**

Zechariah 12:10 “And I (*Yahweh*) will pour out on the house of David (*The remnant of Israel*) and on the inhabitants of Jerusalem the Spirit of grace and of supplication (*The Holy Spirit*), so that they (*The remnant of Israel*) will look on Me (*Yahweh*), whom they have pierced; and they (*The remnant of Israel*) will mourn for Him (Jesus), as one mourns for an **only son** (*The Only begotten son of the Father - Monogenese*), and they will weep bitterly over Him like the bitter weeping over a **firstborn**”

Monogenes (μονογενής) has two primary definitions: "pertaining to being the only one of its kind within a specific relationship" and "pertaining to being the only one of its kind or class, unique in kind". Its Greek meaning is often applied to mean "one of a kind, one and only."

Did you catch that? Jehovah God says that Israel will mourn for piercing him.

When was Jehovah pierced by Israel?

I think we can clearly see it was when they condemned him to death on the Cross for claiming to be God in the Flesh...

Jesus never claimed to be God, you say?

Let's look at what Jesus says in **John 10:27-30 (ESV)**: "My sheep hear my voice, and I know them, and they follow me. **I give them eternal life**, and they will never perish, and no one will snatch them out of **my hand**. **My Father**, who has given them to me, is greater than all, and no one is able to snatch them out of **the Father's hand**. **I and the Father are one.**"

Jesus was using this specific word to tell his Jewish audience who he is.

All of Israel knows the Shema. **Deuteronomy 6:4 (ESV)**: "Hear, O Israel: The Lord our God, the Lord is one."

And, Of course, the Jews recognized what Jesus claimed; we can even see their response in **John 10:31-33** "The Jews answered him, "It is not for a good work that we are **going to stone you** but for blasphemy, because you, being a man, **make yourself God.**"

They weren't trying to stone him for claiming to be a lowercase "g" god like some of the blasphemous teaching that has deceived you, but Jehovah GOD, because that statement is directly connected to the Shema.

So, friends, we only have a couple of options.

Either Jesus was blaspheming by pretending to be equal with Jehovah.

Or, he is Jehovah in the flesh. Part of the triune being and nature of God: Father, Son, and Holy Spirit.

They are all co-equal in nature, yet each possesses their own personhood, all while remaining in perfect unity.

Hebrews 1:5 (continued) (LSB): [5] "Or again, "I will be to him a father, and he shall be to me a son"?"

This again is not only showing the unique relationship with God the Father and Jesus, but it also shows the equality in nature.

2 Samuel 7:14 (LSB): “I will be a father to him and he will be a son to Me; when he commits iniquity, I will reprove him with the rod of men and the strikes from the sons of men,”

Does this prophecy about Jesus mean that he sinned? No!

It means that Jesus became sin for us, took our punishment upon himself, and paid the debt we could not, just like Isaiah 53, Psalm 22, and 2 Corinthians 5:21 say.

Isaiah 53:1-12 (LSB): “Who has believed our report? And to whom has the arm of Yahweh been revealed? **[2]** For He grew up before Him like a tender shoot, And like a root (*the root of Jessie*) out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should desire Him. **[3]** He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. **[4]** Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and

afflicted. **[5]** But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our peace fell upon Him, And by His wounds we are healed. **[6]** All of us like sheep have gone astray, Each of us has turned to his own way; But Yahweh has caused the iniquity of us all To fall on Him. **[7]** He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. **[8]** By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, That for the transgression of my people, striking was due to Him? **[9]** So His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. **[10]** But Yahweh was pleased To crush Him, putting Him to grief; If You would place His soul as a guilt offering, He will see His seed, He will prolong His days, And the good pleasure of Yahweh will succeed in His hand. **[11]** As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. **[12]** Therefore, I will divide for Him a portion with the many, And He will divide the spoil

with the strong; Because He poured out His soul to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.”

Psalms 22:16-18 (LSB): “For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet. [17] I count all my bones. They look, they stare at me; [18] They divide my garments among them, And for my clothing they cast lots.”

2 Corinthians 5:21 (LSB): “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”

Hebrews 1:6-13 (LSB): And again, when he brings the firstborn into the world, he says, “Let all God's angels worship him.” [7] Of the angels he says, “He makes his angels winds, and his ministers a flame of fire.” [8] But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. [9] You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.” [10] And, “You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; [11]

they will perish, but you remain; they will all wear out like a garment, [12] like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.” [13] And to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”?

The term “firstborn” in context is speaking of Jesus’ position, not about him being created.

We can see the angels are told to worship Jesus, and we see that at his birth. We know that only God can be worshiped.

Exodus 34:14 (LSB): “for you shall not worship any other god, for Yahweh, whose name is Jealous, is a jealous God.”

But we see that everyone worships God the Father and God the Son in Revelation 5. Not only do we see him being worshipped, but he has descriptions of being all-powerful (7 horns), and all-seeing (7 eyes), which represent the Holy Spirit, showing his omniscience.

Revelation 5:6-14 (LSB): “Then I saw in the midst of the throne and the four living creatures and in the midst of the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. [7]

And He came and took the scroll out of the right hand of Him who sits on the throne. **[8]** And when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each one having a harp and golden bowls full of incense, which are the prayers of the saints.”

The scene depicts the Cherubim and the Elders worshiping Jesus and bringing the prayers of the saints before him.

Romans 5:6-14 (continued) (LSB): [9] “And they *sang a new song, saying, “Worthy are You to take the scroll and to open its seals, because You were slain and purchased for God with Your blood people from every tribe and tongue and people and nation. **[10]** And You made them to be a kingdom and priests to our God, and they will reign upon the earth.” **[11]** Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, **[12]** saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing.” **[13]** And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him

who sits on the throne, and to the Lamb, be the blessing and the honor and the glory and the might forever and ever.” **[14]** And the four living creatures kept saying, “Amen.” And the elders fell down and worshiped.”

And finally, we see the prophecies being quoted about Jesus sitting at the right hand of the Father.

Psalms 110:1-7 “Yahweh says to my Lord: “Sit at My right hand Until I put Your enemies as a footstool for Your feet.” **[2]** Yahweh will stretch forth Your strong scepter from Zion, saying, “Have dominion in the midst of Your enemies.” **[3]** Your people will offer themselves freely in the day of Your power; In the splendor of holiness, from the womb of the dawn, The dew of Your youthfulness will be Yours. **[4]** Yahweh has sworn and will not change His mind, “You are a priest forever According to the order of Melchizedek.” **[5]** The Lord is at Your right hand; He will crush kings in the day of His anger. **[6]** He will render justice among the nations, He will fill them with corpses, He will crush the head that is over the wide earth. **[7]** He will drink from the brook by the wayside; Therefore He will lift up His head.”

1 Peter 3:22 “who is at the right hand of God, having gone into heaven, after angels

and authorities and powers had been subjected to Him.”

Hebrews 1:14 (LSB): “Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?”

Here is where we find out that angels are ministering spirits for the saints. We have another passage about “little ones” having angels who watch over them and also a veiled reference to Acts of “Peter’s Angel.”

Matthew 18:10 (LSB): “See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven.”

We need to recognize in context that these little ones are in reference to believers in Christ, not children. Jesus was using the term children to refer to new believers. Showing the Biblical evidence for the possibility of Guardian Angels, but it seems as though they are only for those who will come to faith. That is easily reconciled with the foreknowledge of God. Since God knows all who will come to Faith, He can easily set an Angel as a Ministering Spirit to guard and guide his sheep.

Acts 12:11-17 (LSB): “When Peter came to himself, he said, “Now truly I know that the

Lord has sent His angel and rescued me from the hand of Herod and from all that the Jewish people were expecting.” [12] And when he realized this, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying. [13] And when he knocked at the door of the gate, a servant-girl named Rhoda came to answer. [14] And when she recognized Peter’s voice, because of her joy she did not open the gate. But she ran in and reported that Peter was standing in front of the gate. [15] And they said to her, “You are out of your mind!” But she kept insisting that it was so. They kept saying, “**It is his angel.**” [16] But Peter continued knocking, and when they opened the door, they saw him and were astounded. [17] But motioning to them with his hand to be silent, he recounted to them how the Lord had led him out of the prison. And he said, “Report these things to James and the brothers.” Then he left and went to another place.”

This shows insight into first-century Jewish thought.

They seem to have a concept of angelology that would make them believe that people had angels watching over them. If this were the only reference, we could chalk it up to folklore, but with the combination of these three verses, it seems to have

at the very least biblical merit. We also have evidence of nations having angels set above them, both good and bad, according to Daniel and also **Deuteronomy 32:8 (ESV)**: “When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God.”

Some translations of Deuteronomy 32:8 read, “according to the number of the sons of Israel”; however, the Septuagint and the Dead Sea Scrolls, which are the oldest available manuscripts we have, validate the ESV’s translation. Showing that Deuteronomy 32:8 backs up the spiritual authorities referenced in Daniel, which Paul points us to in **Ephesians 6:12 (LSB)**: “For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.”

The Letter to the Hebrews

Chapter 2

Warning Against Neglecting Salvation

Hebrews 2:1-4 (LSB): “For this reason we must pay much closer attention to what we have heard, lest we drift away. [2] For if the word spoken through angels proved unalterable, and every trespass and disobedience received a just penalty, [3] how will we escape if we neglect so great a salvation? That salvation, first spoken by the Lord, was confirmed to us by those who heard, [4] God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.”

We can see the author transitioning from the spiritual messengers to the physical messengers. The word “angelos” can also be translated into the word “messengers.” So, this seems to be about the Apostle's message.

Verse 3 validates this point by stating that the Lord (Jesus) declared the message first. So, this statement is about the Apostles preaching the Gospel, and in verse 4, Jesus and the Apostles

demonstrate their message through signs and wonders.

We also see God giving the Holy Spirit to believers in Jesus. Therefore, this appears to serve as a clear warning against rejecting the Apostles' testimony regarding Jesus.

Verse 3 also shows that the author was one of those who heard about the Gospel of Jesus from the apostles—"those who heard." Again, this shows us that this letter was not written by Paul, since he explicitly said that he heard the gospel from Jesus himself.

Galatians 1:11-12 (ESV): "For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. [12] For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ."

The Founder of Salvation

Hebrews 2:5-9 (LSB): "For He did not subject to angels the world to come, concerning which we are speaking. [6] But one has testified somewhere, saying, "What is man, that You remember him? Or the son of man, that You are concerned about him? [7] "You have made him for a little while lower than the angels; You have crowned him with glory and honor, And have appointed him over the works of Your hands; [8] You have put all things in subjection

under his feet.” For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. **[9]** But we do see Him who was made for a little while lower than the angels—Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.”

The writer is quoting **Psalms 8 (LSB)**: “O Yahweh, our Lord, How majestic is Your name in all the earth, Who displays Your splendor above the heavens! **[2]** From the mouth of infants and nursing babies You have established strength Because of Your adversaries, To make the enemy and the revengeful cease. **[3]** When I see Your heavens, the work of Your fingers, The moon and the stars, which You have established; **[4]** What is man that You remember him, And the son of man that You care for him? **[5]** Yet You have made him a little lower than the angels, And You crown him with glory and majesty! **[6]** You make him to rule over the works of Your hands; You have put all things under his feet, **[7]** All sheep and oxen, And also the animals of the field, **[8]** The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas. **[9]** O Yahweh, our Lord, How majestic is Your name in all the earth!”

To understand this, we need to recognize that prophecies have multiple meanings.

The first is the direct and surface meaning, which clearly speaks of the creation from Genesis and how Adam (man) was made a little lower than the angels.

Adam was given dominion over all the earth in Genesis 1:26-28.

But in Hebrews 5, we can see that the writer is speaking of the World to come...

What does that mean?

That is in reference to the New Heaven and New Earth and is giving a connection to Jesus as the Second Adam or Last Adam. This shows the symmetry and typological picture that is clear in scripture.

Adam was the first “son of God,” but he was not born; he was created. He fell short when he sinned in the garden and brought death and destruction to the world through his disobedience.

Jesus, however, was not created, but being equal to God, he chose to be born into his own creation and fix what the first Adam messed up.

Romans 5:12-21 (LSB): “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— **[13]** for until the Law sin was in the world, but sin is not imputed when there is no law. **[14]**

Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the trespass of Adam, who is a type of Him who was to come. **[15]** But the gracious gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. **[16]** And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the gracious gift arose from many transgressions resulting in justification. **[17]** For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. **[18]** So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. **[19]** For as through the one man's disobedience the many were appointed sinners, even so through the obedience of the One the many will be appointed righteous. **[20]** Now the Law came in so that the transgression would increase, but where sin increased, grace abounded all the more, **[21]** so that, as sin reigned in death, even so grace would reign

through righteousness to eternal life through Jesus Christ our Lord.”

So, with that connection, we can see that the New Heaven and New Earth are the final steps to correcting what Adam destroyed in Genesis.

Jesus’ death and resurrection are the beginning of that correction and his second coming, his messianic kingdom, and finally, the Great White Throne Judgment and New Creation are the culmination of all things. Finally setting right what was disrupted so long ago, as seen in Revelation 19-22.

We can see that this subjection of all things is still a future thing because of the statement in Verse 8, “putting everything in subjection under his feet.” Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him.”

Paul validates that in **1 Corinthians 15:22-28 (LSB)**: “For as in Adam all die, so also in Christ all will be made alive. **[23]** But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming. **[24]** Then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign **UNTIL HE HAS PUT ALL HIS ENEMIES UNDER HIS FEET. [26]** The last enemy to be abolished is death. **[27]** For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But

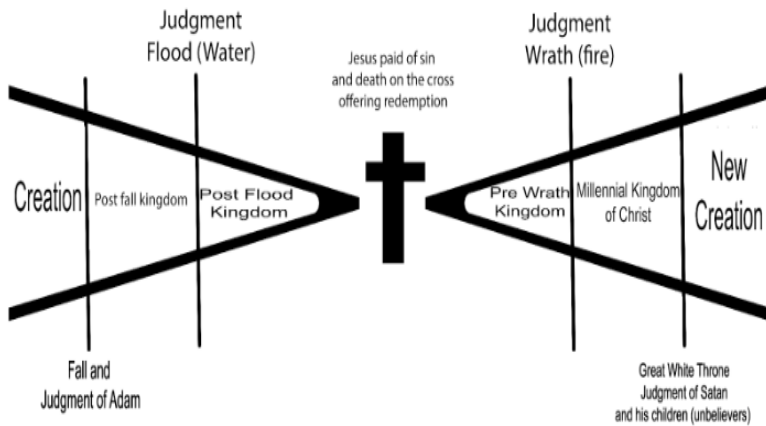
when He says, “All things are put in subjection,” it is evident that He is excepted who put all things in subjection to Him. **[28]** And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.”

This shows us the order of things.

Death is the last enemy that will be put under Christ’s feet, and that doesn’t happen until **Revelation 20:14-15 (LSB)**: “Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. **[15]** And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”

After that event, the New Heaven and New Earth are made, and all who have placed their faith in Christ will live face-to-face with God, just as they did in the garden before the fall. This illustrates the chiastic structure of the Bible.

The Letter to the Hebrews



Hebrews 2:10-15 (LSB): “For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. **[11]** For both He who sanctifies and those who are being sanctified are all of One; for which reason He is not ashamed to call them brothers, **[12]** saying, “I will recount Your name to My brothers, In the midst of the assembly I will sing Your praise.” **[13]** And again, “I will put My trust in Him.” And again, “Behold, I and the children whom God has given Me.” **[14]** Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, **[15]** and might free those who through fear of death were subject to slavery all their lives.”

This is another huge statement about Jesus' pre-existence prior to his incarnation, but we have already addressed that in great detail.

The author is using this to teach us why Jesus had to become a man. This is a concept that will shine so much light on the scripture so let's take some time to dig in.

To understand this, we need to go back to the Garden of Eden.

This is where God gave authority and possession of the earth to Adam (Genesis 1:28-31)

The problem is that Adam forfeited his authority after he was tempted by Satan and chose willingly to disobey God (1 Timothy 2:14); his obedience to the temptation of Satan caused him to give up his authority over the earth to his adversary, Satan. Satan emerged victorious in their spiritual battle.

Ephesians 6:12 (LSB): "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."

Now you may be asking yourself how or why, did that happen?

We need to examine another biblical story that illustrates typology, explaining how Adam, Earth's

first champion, confronted Satan in a spiritual battle in the Garden of Eden. By willingly choosing to disobey God due to Satan's temptation, Adam lost the spiritual battle against Satan, and in doing so, he forfeited his authority and right of rulership over the Earth.

Let's examine the narrative of David and Goliath to gather the necessary information to make these connections.

In David and Goliath, the Philistines chose Goliath as their champion, leaving the Israelites with no one to fight him. It seemed as though there was no hope for Israel, but then an unlikely champion volunteered.

David, a shepherd from Bethlehem.

This champion became the representative of the nation of Israel and challenged the chosen champion of the Philistines, Goliath.

In ancient times, we know that entire wars could be decided by the fight of two opposing champions, sparing countless lives by only making two individuals fight as representatives of the corporate groups. The corporate group whose champion wins the fight is able to take possession of the other's kingdom.

In this historical event, we know that David won the fight, and therefore Israel took possession of the

land of the Philistines and everything that was theirs. Therefore, Israel fulfilled the terms of the Battle of Champions.

In that story, we can see prophetically that David is a type of Christ, and his defeating Goliath was a prophetic type of Christ, the second Adam, and his defeat of the Antichrist, False Prophet, and Satan shown in Revelation 19-20.

Now we can connect that to the spiritual war in the Garden of Eden depicted in Genesis. There we saw the first Adam lose the battle to Satan, and because he lost, he forfeited his possession of the Earth to Satan, his adversary in the spiritual war.

For thousands of years, the ownership of the Earth was without a man worthy and capable of being its champion. This man has to be sinless like the first Adam prior to his fall, and until the Last Adam, Jesus, was born, there was no such champion.

This is why the Messiah had to be both God and man, perfect in every way. This was necessary because the first Adam's original sin had imposed a debt of humanity on all mankind, which the Messiah had to pay. But if he had sinned himself, he would not be able to pay for the sins of whom he repents as humanity's champion. Romans 5:12 tells us that sin passed through Adam to all men. So, God chose to be born into his own creation and bypassed the seed of Adam by having Jesus born of a virgin,

making him fully God and fully man, but without sin.

This champion of humanity was prophesied about in Genesis 3:15, and it was said that the seed (sperma) of the woman would crush the head of Satan. Just as David crushed the head of Goliath.

We find out in Isaiah that this Messiah will be God in the flesh in Isaiah 7:14, declaring that this child will be Immanuel, “God with us.” Then Isaiah reiterated the messiah's virgin birth and deity in **Isaiah 9:6 (LSB)**: “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.”

Next, we need to remember that Paul in Romans tells us that through one man (Adam), sin entered into the world, showing that sin is passed through the seed of man to all men. Then, he informs us that the world receives redemption and salvation through one man, Jesus. Showing that through Christ alone we have the opportunity to be saved, Christ being our supreme champion as the last Adam.

So, now we see the prophetic type of Jesus being the second, or last, Adam, and by being both God and man, he is our Kinsman Redeemer.

1 Corinthians 15:45-49 (LSB): “So also it is written, “The first man, Adam, became a living soul.” The last Adam became a life-giving spirit. [46] However, the spiritual is not first, but the natural; then the spiritual. [47] The first man is from the earth, earthy; the second man is from heaven. [48] As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. [49] And just as we have borne the image of the earthy, we will also bear the image of the heavenly.”

This then connects to Revelation 5, showing Jesus being the only one worthy as the champion of humanity to open the title deed of the Earth, reclaiming the Earth from Satan and returning it to himself, being both God and man.

Revelation 5:1-14 (ESV): “Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. [2] And I saw a mighty angel proclaiming with a loud voice, “Who is worthy to open the scroll and break its seals?” [3] And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, [4] and I began to weep loudly because no one was found worthy to open the scroll or to look into it. [5] And one of the elders said to me, “Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so

that he can open the scroll and its seven seals.” **[6]** And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. **[7]** And he went and took the scroll from the right hand of him who was seated on the throne. **[8]** And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. **[9]** And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, **[10]** and you have made them a kingdom and priests to our God, and they shall reign on the earth.” **[11]** Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, **[12]** saying with a loud voice, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!” **[13]** And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, “To him who sits on the throne and to the Lamb

be blessing and honor and glory and might forever and ever!” [14] And the four living creatures said, “Amen!” and the elders fell down and worshiped.

In this passage, we see that Jesus is the worthy one; he receives praise and worship. And he is shown to be worthy of receiving power and wealth and wisdom and might and honor and glory and blessing.

Hebrews 2:16-18 (LSB): “For assuredly He does not give help to angels, but He gives help to the seed of Abraham. [17] Therefore, He had to be made like His brothers in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. [18] For since He Himself was tempted in that which He has suffered, He is able to come to help those who are tempted.”

The offspring of Abraham is not only a reference to Jews but to all who come to faith in Christ. We know that Abraham is called the Father of Faith.

We also know that Paul explained that the promised seed or “offspring” of Abraham was prophetic about Jesus.

Galatians 3:16 (ESV): “Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring

to many, but referring to one, “And to your offspring,” who is Christ.”

Again, this shows why Jesus needed to be born as a man, but now we get some more information.

We find out that Jesus is our High Priest.

We will get more information about this in the coming chapters. So, we will continue on to chapter 3 and watch how the author of the Letter to the Hebrews explains Christ as our high priest.

The Letter to the Hebrews

Chapter 3

Jesus Greater Than Moses

Hebrews 3:1-4 (LSB): “Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, **[2]** who was faithful to him who appointed him, just as Moses also was faithful in all God's house. **[3]** For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. **[4]** For every house is built by someone, but the builder of all things is God.”

We have already seen the author show how Jesus is greater than the angels; now we are seeing him show that Jesus is greater than Moses.

His assertion would have been a bold statement for Jews, who see Moses as the greatest of all the prophets. He explains that a builder of a house has more glory than the house itself. He shows us that Jesus created the nation of Israel, Moses, and everything else.

We again see him referencing Jesus as our high priest. Which will be expounded on later in this book.

This shows Jesus as the builder of all things, and it also demonstrates him as God.

Colossians 1:13-20 (LSB): “Who rescued us from the authority of darkness, and transferred us to the kingdom of the Son of His love, [14] in whom we have redemption, the forgiveness of sins. The Firstborn of All Creation [15] Who is the image of the invisible God, the firstborn of all creation. [16] For in Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. [17] And He is before all things, And in Him all things hold together. [18] And He is the head of the body, the church; Who is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. [19] For in Him all the fullness of God was pleased to dwell, [20] And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in heaven.”

So, in this passage about Jesus, we learn:

- In Jesus, all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities.
- All things have been created through Jesus and for Jesus.
- And Jesus is before all things, and in Jesus all things hold together.

This shows that Jesus is God, was before all creation, and created everything seen and unseen.

Hebrews 3:5-6 (LSB): “Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, [6] but Christ is faithful over God's house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in our hope.”

The author defines God's house as the nation of Israel. He then explains how Moses was a faithful servant in all God's house, showing how Moses was looked at by God as one of his most faithful servants.

Numbers 12:5-8 (LSB): “Then Yahweh came down in a pillar of cloud and stood at the doorway of the tent, and He called Aaron and Miriam. And then both came forward, [6] and He said, “Hear now My words: If there is a prophet among you, I, Yahweh, shall make Myself known to him in a vision. I shall speak with him in a dream. [7] “Not so, with My servant Moses, He is faithful in all My

household; [8] With him I speak mouth to mouth, Indeed clearly, and not in riddles, And he beholds the form of Yahweh. Why then were you not afraid To speak against My servant, against Moses?"

So even though Moses was the best of God's servants, the prophets, he's still incomparable to Jesus, the son of God.

Isaiah 7:14 (LSB): "Therefore the Lord Himself will give you a sign: Behold, the virgin will be with child and bear a son, and she will call His name Immanuel (*God with us*)."

Isaiah 9:6 (LSB): "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace."

Micah 5:2 (LSB): "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from everlasting, From the ancient days."

Psalms 2:6-9 (LSB): "But as for Me, I have installed My King Upon Zion, My holy mountain." [7] ¶ "I will surely tell of the decree of Yahweh: He said to Me, 'You are My Son, Today I have begotten You. [8] 'Ask of Me, and I will surely give the nations as Your inheritance, And the ends of the earth as Your possession. [9] 'You shall break them

with a rod of iron, You shall shatter them like a potter's vessel.”

Proverbs 30:4 (LSB): “Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name? And what is His Son's name? Surely you know!”

Now we can see that Jesus was prophesied as the son of God to come.

But we also know Jesus is the angel of the Lord from the Old Testament, and Moses prophesied of a greater prophet to come, which is Jesus.

John 5:46-47 (LSB): “For if you believed Moses, you would believe Me, for he wrote about Me. [47] But if you do not believe his writings, how will you believe My words?”

Moses said God will raise a prophet after him in **Deuteronomy 18:15 (LSB):** “Yahweh your God will raise up for you a prophet like me from among you, from your brothers; you shall listen to him.”

Beyond that, Moses wrote about the Passover lamb, the rock that was split that became a well of living water, the bronze serpent, and so many other types and many types and shadows of Jesus.

So, how does that explain that Jesus is an angel, prophet, and son?

Angel, and prophet are not a description of a being but rather a title or description of what they do.

The word angel in the Old Testament is "malach" (מַלְאָךְ), which means "angel" or "messenger."

The word prophet in the Old Testament is "nabi" (נָבִיא), which means "prophet" or "spokesman."

So what better messenger and spokesman for God than the Word of God born as a man?

What we need to recognize Jesus is the culmination and pinnacle of every God-ordained title.

High Priest: The high priest was a man chosen to represent his people. He was to appear before God and intercede for his people through prayer and the offering of blood sacrifices. Jesus became man so he could be the ultimate sacrifice, the sinless lamb of God who would take away the sin of the world. Jesus offered himself as our High Priest, and his resurrection from the dead and ascension to the right hand of the Father solidify his position as Eternal High Priest. The Levitical high priest had to first sacrifice for himself before he gave a temporal atonement for the sins of those he represented. But Jesus was sinless, not needing to sacrifice for himself; he instead offered himself once and for all, never having to offer another sacrifice for the

people. We can see this explained in depth in the book of Hebrews, especially chapters 4-10.

Judge: Judges were instituted to keep law and order and proclaim judgments over the people. But Jesus, being both God and man, can rule and judge with a rod of iron and be fully just and merciful because he doesn't judge the actions only; he can judge the hearts of men. (Acts 17:31, John 5:22, John 2:25)

King: The most emphasized king of Israel is David. He is often referred to as our Father David, showing reverence for his role as king, but David died and left Israel vulnerable to wicked successors. But Jesus, as the ultimate fulfillment of King, is from the line of David, but his kingdom will have no end (Daniel 7:13-14), and he will be the Everlasting Father of Israel because he is both a son of David and almighty God (Isaiah 9:6).

Prophet: A prophet is one who speaks for God, but Jesus is the Word of God dwelling among us speaking. Moses said there would be a prophet like him, but he will have God's words in his mouth, speaking to the people just as God spoke to them from the mountain. This prophet will have power and authority (Deuteronomy 18:15-19, Luke 7:49, Matthew 7:29).

Servant: Although people are called God's servants, Isaiah 53 foretells Jesus as the ultimate servant.

Son of God: The Old Testament often referred to the angels as the "ben elohim," or the sons of God (Genesis 6:2). Adam is also called the Son of God in Luke 3:38. But Jesus is called "the only begotten Son of God" (John 3:16). The word that is translated "only begotten" is the Greek word *monogenes*, which literally would mean single of its kind or unique. Showing that Jesus is the fulfillment of the shadows shown through the angels and Adam. That is why Jesus is referred to as the second or last Adam.

Son of Man (son of a human being, in Hebrew in "ben asha," not "ben adam," because Jesus was not a son of Adam because the virgin birth bypassed Adam and the seed of Adam, which carries the curse of sin to his offspring.) This title is connected to Daniel 7:13–14 and has messianic implications.

The Angel of Yahweh (the LORD): many angels and messengers were sent to reveal God to his creation, but there was one "Angel" who was not like the rest. This angel could forgive sin; he accepted worship, spoke with authority, and was recognized as God. We see him often referred to as "The Angel of Yahweh" or "The Angel of the LORD," depending on the translation you use. He is also called "The Angel of His Presence" (Isaiah 63:7-16). Exodus 14 records how God looks down from heaven through the angel of the Lord in the pillar of cloud (Exodus 14:24). However, that angel is already identified as God Himself (Exodus 13:21). Here are some more

passages that back up this argument: Genesis 16:7-14, Exodus 3:2-6, Psalm 34:6-7, Judges 6:22, Judges 13:21, 1 Chronicles 21:16, Isaiah 43:10-11.

The purpose of God-ordained titles was always to show the supremacy of Christ in each role.

A Rest for the People of God

Hebrews 3:7-9 (LSB): “Therefore, just as the Holy Spirit says, “Today if you hear His voice, **[8]** Do not harden your hearts as when they provoked Me, As in the day of trial in the wilderness, **[9]** Where your fathers tried Me by testing Me, And saw My works for forty years.”

The author is using a past event that his audience would recognize since it was part of the historical event that brought the nation of Israel into existence.

What’s intriguing about this story is that it points us to a typological picture.

The nation of Israel from the Exodus is being used as both a warning and a typological picture of the first-century nation of Israel.

This is when Israel saw the glory of God amongst them. He performed miracles, fed them, gave them living water to drink, spoke to them, and showed

them the powers of the age to come, which was just a shadow of what was to come.

Jesus, the true fulfillment of that type, did all the same things, which should have reminded Israel.

Jesus healed them, performed signs and wonders, fed the 5000, walked on water, and told them that he was the true manna from heaven. He said he was the well of the living water. God in the flesh spoke with them, walked with them, and tabernacled amongst them.

The author warns this generation of Israelites not to be like their ancestors, who rejected God due to disbelief.

Unfortunately, we know that generation did the same thing when they rejected Jesus while he was there with them face to face... Therefore fulfilling the type.

One thing we must note is that just because the corporate nation rejected Christ, individuals can still place their faith in him. This is only possible as long as they refrain from hardening their hearts with unbelief.

We always need to pay attention when scripture gives us an example of past events because it most likely points to a typological picture of the time and events the discussion is about.

If we finish the story of the Exodus, we see that the entire unbelieving generation dies in the wilderness.

Only the two faithful witnesses and those not yet at the “age of understanding” are allowed to enter.

This gives us a typological picture of the End Times.

Since Israel rejected Christ, they were scattered to the wilderness as punishment. They remained there from 70 AD until they finally were returned to their country on May 14th, 1948. This was just the beginning of the restoration of Israel. But one day they will finally fulfill the typological picture of the Exodus. And this is when the two witnesses and the future remnant of Israel will place their faith in Christ and enter into the rest of his Messianic Kingdom.

Hebrews 3:10-15 (LSB): “Therefore I was angry with this generation, And said, ‘They always go astray in their heart, And they did not know My ways’; [11] As I swore in My wrath, ‘They shall not enter My rest.’” [12] See to it brothers, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. [13] But encourage one another day after day, as long as it is still called “Today,” so that none of you will be hardened by the deceitfulness of sin. [14] For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, [15] while it is said, “Today if you hear His voice, Do not harden your hearts, as when

they provoked Me.”

We have already gone over the typology being shown; now we are seeing a connection between falling away and unbelief.

The author says, “See to it brothers, that there not be in any one of you an evil, unbelieving heart that falls away from the living God.”

Showing that anyone who “falls away” does so because they have an unbelieving heart.

We know that believers are given a new heart. So obviously those who fall away were never truly believers to begin with.

Ezekiel 36:26-27 (LSB): “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. **[27]** I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to do My judgments.”

Jeremiah 31:33-34 (LSB): “But this is the covenant which I will cut with the house of Israel after those days,” declares Yahweh: “I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. **[34]** And they will not teach again, each man his neighbor

and each man his brother, saying, ‘Know Yahweh,’ for they will all know Me, from the least of them to the greatest of them,” declares Yahweh, “for I will forgive their iniquity, and their sin I will remember no more.”

The author reiterates this in **Hebrews 8:10-12 (LSB)**: “For this is the covenant that I will make with the house of Israel After those days, says the Lord: I will put My laws into their minds, And upon their hearts I will write them. And I will be their God, And they shall be My people. [11] “And they shall not teach everyone his fellow citizen, And everyone his brother, saying, ‘Know the Lord,’ For all will know Me, From the least to the greatest of them. [12] “For I will be merciful to their iniquities, And I will remember their sins no more.”

This is such an important topic to go over because many will use the term falling away to refer to those who have lost salvation. However, we can see that it is those who have an unbelieving heart who fall away from the living God.

Next, we see the author say “For we have come to share in Christ, **if indeed we hold our original confidence firm to the end**. As it is said, “Today, if you hear his voice, do not harden your hearts as in the rebellion.”

This again shows us that only those who have genuine faith endure to the end, and the evidence of our faith is finishing the race.

John expounds on this in **1 John 2:19** “They went out from us, but they were not really of us; for if they were of us, they would have remained with us; but they went out, so that it would be manifested that they all are not of us.”

This gives us clarity on other similar passages, which show it is speaking of unbelief.

1 Timothy 4:1 (LSB): “But the Spirit explicitly says that in later times some will **fall away from the faith**, paying attention to deceitful spirits and doctrines of demons,”

Hebrews 6:4-6 (LSB): “For in the case of those once having been enlightened and having tasted of the heavenly gift and having become partakers of the Holy Spirit, **[5]** and having tasted the good word of God and the powers of the age to come, **[6]** and having **fallen away**, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.”

We will dig deeper into Hebrews 6 when we reach that chapter.

Hebrews 3:16-19 (LSB): “For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? [17] And with whom was He angry for forty years? Was it not with those who sinned, whose corpses fell in the wilderness? [18] And to whom did He swear that they would not enter His rest, but to those who were disobedient? [19] So we see that they were not able to enter because of unbelief.”

Again the author is pointing us backward to the Exodus.

He highlights that the reason that generation was forbidden from entering into God’s rest was because of their unbelief. We can see their unbelief was shown by their disobedience to God.

That's why James stated that faith without works is dead. Let's look at this in detail.

James 2:14-26 (LSB): “What use is it, my brothers, if someone says he has faith but he has no works? Can that faith save him? [15] If a brother or sister is without clothing and in need of daily food, [16] and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for their body, what use is that? [17] Even so faith, if it has no works, is dead by itself. [18] But someone will say, “You have faith; and I have works. Show me your faith without the

works, and I will show you my faith by my works.”
[19] You believe that God is one. You do well; the demons also believe, and shudder. **[20]** But are you willing to recognize, you foolish fellow, that faith without works is useless? **[21]** Was not Abraham our father justified by works when he offered up Isaac his son on the altar? **[22]** You see that faith was working with his works, and as a result of the works, faith was perfected. **[23]** And the Scripture was fulfilled which says, “And Abraham believed God, and it was counted to him as righteousness,” and he was called the friend of God. **[24]** You see that a man is justified by works and not by faith alone. **[25]** And in the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way? **[26]** For just as the body without the spirit is dead, so also faith without works is dead.”

Okay...

The infamous “Faith without works is dead” passage.

Many have used this passage to twist the Gospel to say we are saved by faith and works.

But the passage is obviously not saying that.

James is saying that our good works serve as evidence of our faith in Christ. If the good works are not visible to ourselves, we need to examine our profession of faith and test ourselves to see if we are

truly in the faith. We cannot test the faith of others; we can only test ourselves.

2 Corinthians 13:5-10 (LSB): “Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize about yourselves that Jesus Christ is in you— unless indeed you fail the test? **[6]** But I hope that you will realize that we ourselves do not fail the test. **[7]** Now we pray to God that you do no wrong, not that we ourselves may appear approved, but that you may do what is right, even though we may appear unapproved. **[8]** For we can do nothing against the truth, but only for the truth. **[9]** For we rejoice when we ourselves are weak but you are strong. This we also pray for, that you be restored. **[10]** For this reason I am writing these things while absent, so that when present I need not use severity, in accordance with the authority which the Lord gave me for building up and not for tearing down.”

2 Peter 1:3-15 (LSB): “seeing that His divine power has granted to us everything pertaining to life and godliness, through the full knowledge of Him who called us by His own glory and excellence. **[4]** For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.

[5] Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, **[6]** and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, **[7]** and in your godliness, brotherly kindness, and in your brotherly kindness, love. **[8]** For if these things are yours and are increasing, they render you neither useless nor unfruitful in the full knowledge of our Lord Jesus Christ. **[9]** For in whom these things are not present, that one is blind, being nearsighted, having forgotten the purification from his former sins. **[10]** Therefore, brothers, be all the more diligent to make your calling and choosing sure; for in doing these things, you will never stumble; **[11]** for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you. **[12]** Therefore, I will always be ready to remind you of these things, even though you already know them, and have been strengthened in the truth which is present with you. **[13]** I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, **[14]** knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has indicated to me. **[15]** And I will also be diligent that at any time after my departure you will be able to call these things to mind.”

So now we know that we are to test our good works to make sure our Faith is Genuine...

What are the good works that we need, and how many of them equal salvation?

I am glad you asked!

The good works we need were already explained to us by James through his reference to the Law of Liberty, the Law of Christ, and the Royal Law; they were reiterated in his quoting of the Beatitudes and Jesus' command not to judge and finally were expounded by Paul in 2 Corinthians and Peter in 2 Peter.

The good works are love for God and love for one another!

John expounds on that by sharing Jesus' teaching in **John 15:4-17 (LSB)**: "Abide in Me, and I in you. As the branch cannot bear fruit from itself unless it abides in the vine, so neither can you unless you abide in Me. **[5]** I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. **[6]** If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. **[7]** If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. **[8]** My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. **[9]** Just as the Father has loved Me, I have also loved you; abide in My love. **[10]** If you keep My commandments, you will abide in My love; just as I have kept My Father's

commandments and abide in His love. [11] These things I have spoken to you so that My joy may be in you, and that your joy may be complete. [12] “This is My commandment, that you love one another, just as I have loved you. [13] Greater love has no one than this, that one lay down his life for his friends. [14] You are My friends if you do what I command you. [15] No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. [16] You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would abide, so that whatever you ask of the Father in My name He may give to you. [17] This I command you, that you love one another.”

John expounds further on this in **1 John 2:1-17 (ESV)**: “My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. [2] He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. [3] And by this we know that we have come to know him, if we keep his commandments. [4] Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, [5] but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: [6] whoever says he abides in him ought to walk in the same way

in which he walked. The New Commandment **[7]** Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning. The old commandment is the word that you have heard. **[8]** At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is passing away and the true light is already shining. **[9]** Whoever says he is in the light and hates his brother is still in darkness. **[10]** Whoever loves his brother abides in the light, and in him there is no cause for stumbling. **[11]** But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes. **[12]** I am writing to you, little children, because your sins are forgiven for his name's sake. **[13]** I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you know the Father. **[14]** I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. **[15]** Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. **[16]** For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. **[17]** And the world is passing away along with its desires, but whoever does the will of God abides forever.”

Now we can understand that those who “abide” are those who have true saving faith.

James was warning us so we could test our faith to see if it was genuine, and the test is a selfless and sacrificial love for God and that same love for others.

John finishes this explanation in **1 John 2:15- 29 (LSB)**: “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. **[16]** For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. **[17]** And the world is passing away along with its desires, but whoever does the will of God abides forever. **[18]** Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. **[19]** They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. **[20]** But you have been anointed by the Holy One, and you all have knowledge. **[21]** I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. **[22]** Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. **[23]** No one who denies the Son has the Father. Whoever confesses the Son has the Father also. **[24]** Let what you

heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. **[25]** And this is the promise that he made to us—eternal life. **[26]** I write these things to you about those who are trying to deceive you. **[27]** But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him. **[28]** And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. **[29]** If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.”

And this shows us the result of those who truly were not in the faith, because they had no love and left the faith.

If their faith was genuine, they wouldn't have abandoned it. And he finally gives a word of encouragement, showing us that anyone who practices righteousness (selfless love for others) has been born again by the power of the Holy Spirit and has confidence in their salvation, that they will be saved at the coming of Christ and the resurrection.

Jesus clarifies for us what the works of God are, which helps us to see more clearly what James is trying to explain. Faith in Christ is the work God

wants from us, and by faith in Christ we are forgiven, reconciled to God, and saved from our sin.

If we truly placed our faith in Christ, his righteousness and obedience to the Father are imputed onto us. Jesus became our sin and paid the cost of our disobedience so we could become the righteousness of God in Christ, as seen in 2 Corinthians 5:21.

Since we are in Christ, and he is in us, we are now made one with Christ, and since we are in his body, we have been made righteous. The righteousness of Christ is given to us as a gift; it is not earned or deserved. Just like the typological picture given in **Zechariah 3:1-5 (LSB)**: Then he showed me Joshua the high priest standing before the angel of Yahweh, and Satan standing at his right hand to accuse him. **[2]** And Yahweh said to Satan, “Yahweh rebuke you, Satan! Indeed, Yahweh who has chosen Jerusalem rebuke you! Is this not a brand delivered from the fire?” **[3]** Now Joshua was clothed with filthy garments and standing before the angel. **[4]** And he answered and spoke to those who were standing before him, saying, “Remove the filthy garments from him.” Again he said to him, “See, I have made your iniquity pass away from you and will clothe you with festal robes.” **[5]** Then I said, “Let them put a clean turban on his head.” So they put a clean turban on his head and clothed him with garments, while the angel of Yahweh was standing by.”

Here we see Joshua standing before God in filthy garments, being accused by Satan, but instead of being condemned by God, he was given clean clothes. Does that sound familiar? He did nothing to earn them; they were a gift.

We see that same thing in Genesis 3 when Adam and Eve tried to cover their sin and shame with fig leaves. We know our works are like filthy rags, which we just saw in Zechariah 3. But we see God himself replace the fig leaves with the skins of the animals that he offered to atone for their sin. Do you see the connection again? They tried to work to cover their shame, but God showed them that it was only by his grace that it could be covered.

We have another example that is not as obvious, but it is fascinating. This is the story of Jacob and Esau. Specifically, we will examine the moment when Jacob received his father's blessing by wearing Esau's clothes. When looking at typological pictures, we must always remember they have a lesser-to-greater relationship. This implies that typological pictures serve as a guide to the larger truth and picture, without necessarily fitting every detail perfectly; their purpose is to serve as a living parable, not an exact replica of every detail.

All believers are part of the body of Christ, so our love for them is love for ourselves and, most importantly, our love for Christ. Condemning, judging, and showing partiality against our brothers

or sisters in Christ is like doing those things for Christ.

John 6:27-29 (ESV): “Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.” **[28]** Then they said to him, “What must we do, to be doing the works of God?” **[29]** Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” **[35]** Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. **[36]** But I said to you that you have seen me and yet do not believe. **[37]** All that the Father gives me will come to me, and whoever comes to me I will never cast out. **[38]** For I have come down from heaven, not to do my own will but the will of him who sent me. **[39]** And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. **[40]** For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

We saw that James used Abraham and Rahab as examples to show that their faith was true. They demonstrated the truth of their faith through their actions.

However, we need to recognize that Abraham and Raham were not chosen arbitrarily. They exemplify what James has been trying to explain to us in this entire chapter.

Abraham showed his faith by his willingness to offer Isaac as a sacrifice to God. He did not fully grasp why the offering was being asked of him, but he trusted in the faithfulness of God. He reasoned to himself that God would resurrect Isaac from the dead if necessary, because he promised Abraham to make him a father of many nations through Isaac specifically. This shows Abraham loving God with all of his heart, mind, soul, and strength.

This is the first of the two greatest commandments Jesus gave.

Hebrews 11:17-19 (LSB): “By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only son, [18] to whom it was said, “In Isaac your seed shall be called.” [19] He considered that God is able to raise people even from the dead, from which, figuratively speaking, he also received him back.”

Matthew 22:37-38 (LSB): “And He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ [38] This is the great and foremost commandment.”

James then gives us the example of Rahab, who put her life at risk to protect strangers. She was a Gentile willing to protect the 2 spies (2 witnesses) from the nation of Israel, and by doing so, she was putting herself and her family's lives at risk. This case is a perfect example of loving your neighbor as yourself, which is the second of the two greatest commandments.

Hebrews 11:38-39 (LSB): “By faith the walls of Jericho fell down after they had been encircled for seven days. [31] By faith Rahab the harlot did not perish along with those who were disobedient, after welcoming the spies in peace.”

Matthew 22:39 (LSB): “And the second is like it, ‘You shall love your neighbor as yourself.’”

So, we can see that James specifically chose these two individuals to provide relatable examples of the royal law of Christ and to demonstrate faith in action.

I highly recommend looking at the 11th chapter of Hebrews to see more wonderful examples of what faith in action looks like. Study their stories from the Old Testament, and be encouraged by them. Not one of those who are listed in the “Hall of Faith” in Hebrews 11 was perfect. They all stumbled in many ways, but their eyes were fixed on God, and even when they stumbled, they were humble and sought

forgiveness from the Lord and continued on, striving to love God and others.

Our good works are not a cause of our salvation but instead the result of it.

We can see that easily in **Ephesians 2:8-10 (ESV)**: "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, [9] not a result of works, so that no one may boast. [10] For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."

And Paul tells us in Romans 3:20 that no man is justified by the works of the law. And he also tells us in Galatians 5:22-23 that the fruit of the spirit will be evident in our lives.

We can notice that the first one listed is love, and in the same way, Paul dedicated an entire chapter, 1 Corinthians 13, explaining that love was the greatest of all the gifts of the spirit.

Lastly, we can relate this to Jesus' talk on separating sheep from goats. **Matthew 25:31-46 (ESV)**: "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. [32] Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. [33] And he will place the sheep on his right, but the goats on the left. [34] Then the King will say

to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. **[35]** For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, **[36]** I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ **[37]** Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? **[38]** And when did we see you a stranger and welcome you, or naked and clothe you? **[39]** And when did we see you sick or in prison and visit you?’ **[40]** And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’ **[41]** “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. **[42]** For I was hungry and you gave me no food, I was thirsty and you gave me no drink, **[43]** I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ **[44]** Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ **[45]** Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ **[46]** And these will go away into eternal punishment, but the righteous into eternal life.”

This definitively connects showing love to brothers and sisters in Christ as proof, as James says, of good works that are a result of having true saving faith in Jesus Christ.

Because when we sin against a fellow believer, we are sinning against Christ himself, and when we bless a fellow believer, regardless of whether they can do anything for you in return in this life, we are showing love and blessing Jesus himself.

Because his brethren (Romans 8:29) are all part of his body, and just as he rebuked Paul for his persecution of the church, he did not say, Why are you persecuting my followers?"

He said, Why do you persecute me?! (Acts 9:4-8)

So if we ever see ourselves having a struggle or a lack of love towards our brothers and sisters in Christ, we need to bring that to the Lord in prayer and ask for his strength, guidance and help to show the love for one another because that he has commanded us to do. We must continue to remember that it is by the grace of God through faith in Christ that we have been saved, not by our own works, so if God, being above all things, was willing to bear our sin on the cross and pay the debt we cannot and forgive us all that we have done against him, how are we to not offer the same respect to people who are equal to us?

Matthew 5:43-48 (ESV): "You have heard that it was said, 'You shall love your neighbor

and hate your enemy.’ [44] But I say to you, Love your enemies and pray for those who persecute you, [45] so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. [46] For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? [47] And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? [48] You therefore must be perfect, as your heavenly Father is perfect.”

What's interesting about the word perfect is the Greek word that is used is *teleios*, which is the root of the word *tetelestai* that Jesus used on the cross when he said, It is finished. The word *teleios* means “complete,” and *tetelestai* means “finished.”

We are told in the epistles that we are righteous because Christ imputed His righteousness upon us, showing that the only way to be complete or perfect is by having faith in Christ.

We can see proof of that by what Paul wrote in **2 Corinthians 5:18-21 (ESV)**: “All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; [19] that is, in Christ God was reconciling the world to himself, not counting their trespasses against them,

and entrusting to us the message of reconciliation. **[20]** Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. **[21]** For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”

I'm going to have Jesus wrap this up with the parable he gave in **Matthew 18:21-35 (ESV)**: “Then Peter came up and said to him, “Lord, how often will my brother sin against me, and I forgive him? As many as seven times?” **[22]** Jesus said to him, “I do not say to you seven times, but seventy-seven times. **[23]** “Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. **[24]** When he began to settle, one was brought to him who owed him ten thousand talents. **[25]** And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. **[26]** So the servant fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’ **[27]** And out of pity for him, the master of that servant released him and forgave him the debt. **[28]** But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, ‘Pay what you owe.’ **[29]** So his fellow servant fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ **[30]** He refused and went and put him in prison until he should pay the debt. **[31]** When his

fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. **[32]** Then his master summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you pleaded with me. **[33]** And should not you have had mercy on your fellow servant, as I had mercy on you?’ **[34]** And in anger his master delivered him to the jailers, until he should pay all his debt. **[35]** So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

The wicked servant did not extend forgiveness to his brothers, showing his lack of love, which is proof that he didn't truly have saving faith.

The wicked servant demonstrated his belief in the existence of the master and his authority over him, as he possessed an intellectual understanding of the master's identity. However, he did not truly understand the loving relationship and the forgiveness the master offered him. If he had, he would have shown his fellow servants the same love and mercy.

This is echoing what James said: “Even the demons believe and shudder,” showing that an intellectual knowledge of the existence of God is not saving faith, but instead a humble recognition that we could never be righteous on our own and accepting the gift of forgiveness by the grace of God through

faith in Christ. Naturally, this will lead us to extend the same love and forgiveness to others.

I am aware that individuals will interpret James 2:22-24 to suggest that our salvation is dependent on our actions. They'll teach that James and Paul contradict each other and that we must earn and keep salvation. So, let's take a moment to look at what James is saying.

James 2:22-24 (LSB): “You see that faith was working with his works, and as a result of the works, faith was perfected. [23] And the Scripture was fulfilled which says, “And Abraham believed God, and it was counted to him as righteousness,” and he was called the friend of God. [24] You see that a man is justified by works and not by faith alone.

We can see that James shows Abraham's faith preceding his works in verse 23. Just as Paul did in **Romans 4:1-24 (LSB):** “What then shall we say that Abraham, our forefather according to the flesh, has found? [2] For if Abraham was justified by works, he has something to boast about—but not before God! [3] For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” [4] Now to the one who works, his wage is not counted according to grace, but according to what is due. [5] But to the one who does not work, but believes upon Him who justifies the ungodly, his faith is counted as righteousness,

[6] just as David also speaks of the blessing on the man to whom God counts righteousness apart from works: **[7]** “Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. **[8]** Blessed is the man whose sin the Lord will not take into account.” **[9]** Therefore, is this blessing on the circumcised, or on the uncircumcised also? For we say, “Faith was counted to Abraham as righteousness.” **[10]** How then was it counted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; **[11]** and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be counted to them, **[12]** and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised. **[13]** For the promise to Abraham or to his seed that he would be heir of the world was not through the Law, but through the righteousness of faith. **[14]** For if those who are of the Law are heirs, faith has been made empty and the promise has been abolished; **[15]** for the Law brings about wrath, but where there is no law, there also is no trespass. **[16]** For this reason it is by faith, in order that it may be according to grace, so that the promise will be guaranteed to all the seed, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all— **[17]** as it is written, “A father of

many nations have I made you”—in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. **[18]** In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “So shall your seed be.” **[19]** And without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; **[20]** yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, **[21]** and being fully assured that what God had promised, He was able also to do. **[22]** Therefore it was also counted to him as righteousness. **[23]** Now not for his sake only was it written that it was counted to him, **[24]** but for our sake also, to whom it will be counted, as those who believe upon Him who raised Jesus our Lord from the dead, **[25]** He who was delivered over on account of our transgressions, and was raised on account of our justification.”

So, we can see that Paul is telling us that Abraham was considered righteous apart from the act of circumcision, showing us that it was not by the Law that he was made righteous.

James is saying that Abraham was declared righteous by his faith, and the faith was justified by his works. The Greek word for “justified” is “dikaioo,” which can also mean to show or exhibit or give evidence. We can clearly see in the context of

James that James is showing that Abraham's faith was exhibited, or evidenced, by his works. Therefore, showing us that there is no contradiction. If we go to the account of Abraham offering Isaac, we can see proof of this interpretation.

Genesis 22:9-12 (LSB): "Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood and bound his son Isaac and put him on the altar, on top of the wood. [10] And Abraham stretched out his hand and took the knife to slay his son. [11] But the angel of Yahweh called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." [12] And He said, "Do not stretch out your hand against the boy, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only one, from Me."

In verse 12, we have a key to understanding this. The Angel of the Yahweh says, "For now I know that you fear God, since you have not withheld your son, your only one, from Me."

We know that "The Angel of Yahweh" is the preincarnate Jesus. So, now we have to ask ourselves a question.

Did God test the faith of Abraham and his fear and love for God because he didn't know if Abraham loved God enough to follow through?

Well, if you are a nonbeliever, that question seems logical to you. However, we know that God knows the hearts of men, and he knows the end from the beginning. So, the testing of Abraham's faith was not for God, but instead for Abraham and also for us. We can now see that the faith of Abraham when he first believed God, when he was declared righteous, was true saving faith because his works were evidence of his saving faith. Basically, by Abraham's fruit, we can see he was a true believer. His faith preceded his works, but since his faith was genuine, it naturally produced the works, and those works are the proof of the genuineness of his faith. This is Jame's entire point. It's almost like he was expounding on Jesus' teachings.

Matthew 7:15-23 (LSB): "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. [16] You will know them by their fruits. Are grapes gathered from thorn bushes or figs from thistles? [17] Even so, every good tree bears good fruit, but the bad tree bears bad fruit. [18] A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. [19] Every tree that does not bear good fruit is cut down and thrown into the fire. [20] So then, you will know them by their fruits. [21] "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. [22] Many will say to Me on that

day, ‘Lord, Lord, in Your name did we not prophesy, and in Your name cast out demons, and in Your name do many miracles?’ **[23]** And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’”

Jesus is clearly showing that not everyone who has a profession of faith is a believer, but instead, you will know them by their works (fruit).

He compares a good tree producing good fruit to a bad tree producing bad fruit. What we need to realize is that we are not the tree.

There is a tree that brings life and a tree that brings death. The tree of the knowledge of good and evil represents the law that brought death into the world. That was brought through the enticement of Satan, showing him as a representation of the bad tree.

Jesus is the tree that brings life. He died on the tree to fix the death that was brought from the tree. If we place our faith in Christ, he will abide in us, and we will abide in him. And through the good tree we can bear good fruit. But the good tree cannot bear bad fruit. Showing us that Jesus, being the good tree, is incapable of bearing bad fruit, and if we are truly abiding in Christ, the good fruit coming

from Christ will be evident. And that good fruit we have already concluded is selfless love.

So, in contrast to that, we see Satan as the bad tree, and his fruit can only bring death. Showing that the sons of Satan, those who abide in him and refuse to be reconciled to God by his grace through faith in Christ, can never bear good fruit, which is selfless love. Their fruit can mimic good fruit outwardly, but inwardly, they are filled with selfishness. All that they do that appears to be good is done with selfish ambition and hopes for gain.

We can see clearly that James is using this teaching that Jesus gave and is expounding on it to point out the hypocrisy, the selfishness, and the partiality that are being shown by the church. This is a strong warning to those who are within the body to evaluate themselves to ensure that when they meet Jesus, he will not say, I never knew you.

We can now see that genuine faith is shown by a renewed heart, and a renewed heart is not hardened in unbelief. Showing us that those who “fall away” were never believers because if they were, they would have never left.

The letter to the Hebrews

Chapter 4

The Believer's Rest

Hebrews 4:1-2 (LSB): “Therefore, let us fear, lest, while a promise remains of entering His rest, any one of you may seem to have fallen short of it. [2] For indeed we have had good news proclaimed to us, just as they also; but the word that was heard did not profit those who were not united with faith among those who heard.”

We can see the author begins this chapter with a warning. However, we need to remember the previous chapters' conversation to understand it. Because he is drawing from those statements and conclusions. Whenever we encounter the term "therefore," it's crucial to refer back to previous statements.

The author is connecting the typological picture of Exodus and 1st-century Israel.

So, when we return to chapter 3, we observe the typological picture that compares the 1st-century generation of Israel to that of the Exodus.

They are the ones who rejected God in the wilderness, like the generation of Israel in the first century who rejected Jesus. We saw that the Exodus generation and the generation that rejected Jesus were both condemned to the wilderness due to their disbelief.

So both of the corporate generations were condemned for unbelief. However, we know that does not exclude individuals from coming to faith.

For instance, the two spies, Joshua and Caleb, and the future generation, who were not at the age of understanding, were allowed in. However, they had to wait until all of the unbelieving generation died before they were allowed in.

We can recognize that this is a type of the future remnant of Israel who will be brought to faith in Christ in the future. They will be led by the Two Witnesses into the Messianic Kingdom, which we can now see as the fullness of the Promised Land and the rest God is offering to Israel.

We can see that the author is warning them, both as individuals and prophetically for the future remnant. He is pleading with them to place their faith in Christ so they can enter into God's rest while they still have an opportunity. If they do not place their faith in Jesus, they will have fallen short of it, just as those who died in the wilderness because of their unbelief.

Then he says that each of them had the good news (gospel) preached to them again, validating the typology that we are seeing laid out. The gospel of Jesus has always been what saves. Adam and Eve were given the first gospel in Genesis 3:15, when they were told that a savior would come as the seed of the woman, prophesying Jesus' virgin birth. We also know that Abraham was told the gospel (Galatians 3:8), and Jesus said that Abraham rejoiced about the day Jesus would come (John 8:56). Now we see that Moses and the Exodus Israelites heard the good news as well, leaving no excuse for any generation.

The author again draws a warning from the hardening of the hearts of those in the wilderness. They witnessed God do so much to save them from Egypt, which is a type of the wicked world. But they rejected God and grumbled against him despite the promise of the gospel being preached to them. He is now warning the audience not to make the same mistake.

Hebrews 4:3 (LSB): “For we who have believed enter that rest, just as He has said, “As I swore in My wrath, They shall not enter My rest,” although His works were finished from the foundation of the world.”

The author is now giving us a connection to the physical rest of God, to the prophetic Sabbath that is promised.

He explains that the works of God in Genesis that were finished from the foundation of the world were prophetic of the true rest in Christ.

That rest is spiritually given to those who place their faith in the revelation of the promised Messiah according to the amount that had been revealed to them.

For example, Adam and Eve did not know the name Jesus. But they knew the messiah would be the woman's seed who would crush the serpent's head.

Genesis 3:14-15 (LSB): “And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”

And Abraham knew that God would provide for himself a lamb for the sacrifice.

Genesis 22:8 (LSB): “And Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together.”

Isaiah knew a virgin would give birth to "Immanuel," God in the flesh, and so many more.

Isaiah 7:14 (LSB): “Therefore the Lord Himself will give you a sign: Behold, the

virgin will be with child and bear a son, and she will call His name Immanuel.”

All of these prophecies pointed to Jesus, but they had not yet seen the fullness of the revelation.

However, we have now witnessed the complete Revelation of Jesus and possess the entirety of Scripture, even though we have not yet seen its fulfillment, yet...

Paul speaks of our glorification that is still yet future in **1 Corinthians 13:12-13 (LSB)**: “For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. **[13]** And now abide faith, hope, love, these three; but the greatest of these is love.”

Next, we see that Jesus' finished work on the Cross is connected to the works that were finished from the foundation of the world. This shows us that the plan of redemption was not an afterthought, nor could it be bypassed. The sacrifice of Christ was the plan from before the creation of the world.

Revelation 13:8 (KJV): “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of **the Lamb slain from the foundation of the world.**”

Once more, a typological picture is unfolding before us, encompassing both physical and spiritual aspects.

Hebrews 4:4-13 (LSB): “For He has spoken somewhere in this way concerning the seventh day: “And God rested on the seventh day from all His works”; [5] and again in this passage, “They shall not enter My rest.” [6] Therefore, since it remains for some to enter it, and those who formerly had good news proclaimed to them failed to enter because of disobedience, [7] He again determines a certain day, “Today,” saying through David after so long a time just as has been said before, “Today if you hear His voice, Do not harden your hearts.” [8] For if Joshua had given them rest, He would not have spoken of another day after that. [9] So there remains a Sabbath rest for the people of God. [10] For the one who has entered His rest has himself also rested from his works, as God did from His. [11] Therefore let us be diligent to enter that rest, lest anyone fall into the same example of disobedience. [12] For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. [13] And there is no creature hidden from His sight, but all things are uncovered and laid bare to the eyes of Him to whom we have an account to give.”

The author is now connecting the “rest” to the Sabbath. He is speaking of it in the spiritual sense, connecting it to when we come to faith in Christ.

It demonstrates that the spiritual fulfillment of the Sabbath (7th Day) occurs at the point of salvation, providing us with a rest for our souls. That is why Jesus says, in **Matthew 11:28 (LSB)**: “Come to Me, all who are weary and heavy-laden, and I will give you rest.”

This helps us to understand that we rest in Christ every day in a spiritual sense.

But the physical “rest” or Sabbath for the nation of Israel was pictured prophetically by the promised land. This was laid out for us clearly in these past two chapters.

What would the fulfillment of that Sabbath rest be, and how is it depicted as a prophetic type for Israel?

I believe this rest is physically realized in the Messianic Kingdom, represented by the 1000-year reign of Christ.

Let’s dig in to see how I came to that belief.

In the beginning, God created; in the end, he created.

In the beginning, the creation started in darkness, but the light of the world, Jesus, was introduced to it.

Genesis 1 shows that light existed before the sun, moon, and stars. That light was a typological picture of the light of Jesus. That is why, he said, “I am the light of the world.”

If we jump to Revelation 19, we can see the mirror of this account. This moment is when this world ends in darkness, and then the Light of the world, Jesus, returns.

We can also see that in the New Heaven and New Earth. We know that there is no need for the sun, moon, and stars because God the Father and Jesus will be the light.

Next, if we look at the days of creation themselves, we can see something really interesting.

The type and shadow of Creation: 6 days of work and one day of rest

In 6 days God created the heavens and the Earth, and on the 7th day he rested (Exodus 20:11, Genesis 1); for 6 days man should toil and work, but on the 7th day he shall rest (Exodus 20:9, Exodus 20:11, Exodus 34:21).

I have come to believe that God’s account for creation is a shadow or a type of God’s overarching plan for the culmination of His creation as well as His plan for what is to come in the Kingdom and the New Heaven and New Earth.

Let's take a look at what Scripture has to say to back this up and you can make up your mind for yourself...

During the first 6 millennia (6000 years) of creation, mankind had to struggle and toil in work in a fallen world. All of creation has suffered and is passing away because of the introduction of sin.

We can see that, based on the Jewish calendar, we are creeping up on 6000 years in a world broken and plagued by sin. We can see in the book of Hebrews the explanation of Christ being our Sabbath rest.

I think the Sabbath day of rest for all creation will finally be fulfilled as we enter the end of the 6th millennium of creation. That, I believe, will be realized in and during the millennial reign of Christ. All creation will finally have the ultimate rest in the presence of Christ for 1000 years, making right and correcting the corruption of sin within creation.

Scripture testifies that at the end of the 1000-year reign of Christ, the final uprising of sin and Satan will be conquered, and we will finally see the Great White Throne Judgment. This will pave the way for God's promise of a New Heaven and New Earth.

The Bible shines light on these shadows in an eschatological context in 2 Peter 3 and Psalm 90:

A day for God is 1000 years for man, which gives us a possible prophetic calendar.

In God's prophetic calendar, 7 days would equate to 7000 years. 6 days of toil and work (6 millennia/6000 years), 1 day of rest (1 millennium/1000 years), which is fulfilled in the millennial reign of Christ.

This is a perfect culmination of all creation in God's perfect plan of order that is exhibited throughout the Bible. It perfectly shows his power, foreknowledge, and sovereignty over all creation.

Peter wrote this in **2 Peter 3:3-10** and quoted from **Psalm 90:1-13** while talking about the eternality of God and his wrath being stored for the end times.

Peter also reminds us that God flooded the world to wash (baptize) it from the wickedness of man. Then he tells us that the final baptism of the Earth will be with fire. The passage illustrates the baptism of both water for repentance and fire for judgment.

We know that it is the baptism of fire that will be the destruction of the old heavens and old earth as well as the burning of the chaff, which takes place at the end of the 7th millennium after the Great White Throne Judgment at the end of the Messianic Kingdom.

John the Baptist speaks about this in **Matthew 3:11-12 (LSB)**: “As for me, I **baptize you with water for repentance**, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; **He will baptize you with the Holy Spirit and fire.** [12] His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and **He will gather His wheat into the barn** (*those baptized with the Holy Spirit*), but **He will burn up the chaff with unquenchable fire.**”

And we have clarification given by Jesus in **Matthew 13:24-30** “He presented another parable to them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field. [25] But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away. [26] But when the wheat sprouted and bore grain, then the tares became evident also. [27] The slaves of the landowner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ [28] And he said to them, ‘An enemy has done this!’ The slaves *said to him, ‘Do you want us, then, to go and gather them up?’ [29] But he *said, ‘No; for while you are gathering up the tares, you may uproot the wheat with them. [30] Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, “**First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.**”

Peter gives a connection to this in **2 Peter 3:7** “But by His word the present heavens and earth are being reserved for fire, being kept for the day of judgment and destruction of ungodly men.”

We can see the seven days of Creation as a poetic story of God’s sovereignty. He is showing a prophetic picture of his love, patience, and justice. And this typological picture has been staring us in the face all this time!

In Biblical Numerology, the number 6 is symbolic of the falling short of humanity (Genesis 1:31; Revelation 13:15-18). Man was created on the sixth day; he sinned, and because of sin, man will labor for six days. We also know that Jewish slaves served only for six years. The number 7 represents 100%, so the sixth day shows the falling short of God’s rest.

In Biblical Numerology, the number 7 is symbolic of completeness, totality, or 100% (Genesis 2:2; Psalm 12:6; Matthew 18:22). Thus, we see seven churches, seven spirits of God, seven gifts of the Holy Spirit, the 7th day of rest, etc. But 7 can also show the complete wickedness of something, like Satan portrayed as the 7-headed dragon with 7 crowns from Revelation 12.

Next we will look at the typology of circumcision: This takes place on the eighth day, representing rebirth or new creation.

In Biblical numerology, the number 8 is symbolic of a new beginning (Genesis 17:2; Mark 16:9-11; Genesis 7:13). Christ appeared eight times after His resurrection, God saved eight people from the Flood, and newborns were circumcised on the eighth day.

Scripture tells us that after God made the covenant with Abraham, we were commanded to have every male of his house, either slave or free, be circumcised on the 8th day.

We know that nothing specified in Scripture as a direct order from God occurs by accident.

So what does circumcision represent, and why is it commanded to happen on the eighth day?

We know that circumcision is an outward sign of an inward faith in God's promises. We are told that circumcision of the heart was a true sign of faith in God's promises (Deuteronomy 10:16, Jeremiah 4:4). It was both a physical and spiritual type from the Old Testament.

We can see this truth revealed to be a representation of both physical baptism and spiritual baptism in the New Testament. Both physical and spiritual

baptism are fuller representations of faith in God's promises. We are to first confess with our mouth and believe in our heart (Romans 10:9), and we will receive the baptism of the Spirit. Then we are to be baptized in the name of the Father, the Son, and the Holy Spirit (Matthew 28:19), which is the physical baptism of water. The baptism of the Spirit is what brings the believer to a place that desires to be obedient to God. We know that the baptism of water is a baptism into service to God as his holy priesthood under Christ our High Priest. That is why Jesus was baptized with water in the first place. Jesus had no sin, and being baptized for sin would make no sense.

However, Leviticus 8 informs us that the high priest and his sons must undergo baptism before beginning their service to God. Which now shows us why Jesus was baptized. He was entering his ministry as our eternal high priest in the order of Melchizedek. This now clarifies why we are to be baptized with water as well.

Next, we can see in Scripture that “circumcision of the heart” is saving faith (Romans 2:25-29, Mark 1:8, Acts 1:5, 1 Corinthians 12:13). It is the inward transformation made only possible by God, but the outward expression was to show to the world that we are set apart by God, for service to God, by our faith in Jesus Christ and His promises.

Also, we see that baptism of the water is an exact parallel to circumcision, both showing the same picture.

The physical baptism with water and the physical circumcision are outward.

The baptism of the spirit and circumcision of the heart are inward.

The outward representation of death and rebirth, but the actual death and rebirth is not by the baptism of water, but through the Baptism of the Holy Spirit. This is compared directly with the circumcision of the heart in Acts 7:51, Philippians 3:3, and Colossians 2:11. And by that connection, we can now see that there is biblical evidence for this argument.

Trusting in the promises of God by faith is the only way to please Him (Hebrews 11:6), and by the grace of God through faith in Christ is the only way to be accepted into His kingdom (Ephesians 2:8).

With all of that being said, what does this have to do with the 8th day?

Don't worry, I am getting there.

We needed to connect the two to see the ultimate picture represented by the shadow presented in

Scripture; without that understanding, it would seem as if I am pulling this out of thin air.

Ok, here we go.

As believers baptized by the Holy Spirit, we are called a new creation (2 Corinthians 5:17) and said to be born again.

We also know that Jesus was resurrected from the dead on the first day of the week. Which meant that it was after the Sabbath (the 7th day), so in respect to this typological sense, he was resurrected on the 8th day. Thus, he fulfilled the type, serving as a perfect example of rebirth and resurrection.

Now if we tie that back to the concept of creation representing six millennia of work and the Millennial Reign of Christ being the true Sabbath, we can conclude the New Heavens and New Earth would be the spiritual rebirth or resurrection of creation.

Revelation 21:1 “Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away,”

This would coincide with the 8th day of creation being the 8000th year. Thus, showing God’s faithfulness to his promises would neatly tie together all of God’s work while fulfilling all of the

shadows and types within the creation account and the covenants with man.

So let's see it again: the six days of creation represent work, and the 7th day represents rest....

The 8th day represents rebirth.

Scripture testifies that after the millennial reign of Christ, there will be a physical and spiritual rebirth of all creation. We will have a New Heaven - Sky (1st Heaven)—and a New Earth, and Christ will give all authority back to the Father, and people will dwell in the presence of God (Father, Son, and Spirit) forever, with no sin or death.

1 Corinthians 15:20-28 (ESV) “But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. **[21]** For as by a man came death, by a man has come also the resurrection of the dead. **[22]** For as in Adam all die, so also in Christ shall all be made alive. **[23]** But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. **[24]** Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. **[25]** For he must reign until he has put all his enemies under his feet. **[26]** The last enemy to be destroyed is death. **[27]** For “God has put all things in subjection under his feet.”

But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. **[28]** When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, **that God may be all in all.**”

Praise God!!

Revelation 21:1 “Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea”

This is an obvious picture of the resurrection within creation itself. The old earth passed away, and it has been born again as a new earth.

The sea is a metaphor for death and Sheol, so the new heaven and new Earth not having any sea shows that death has been put under the feet of Christ. Therefore, there is no need for the creation to have the metaphor to represent it anymore.

Jesus Our Great High Priest

Hebrews 4:14-16 (LSB): “Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us take hold of our confession. **[15]** For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things like we are, yet without sin. **[16]**

Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.”

Again, the author shows us that Jesus is our high priest. He is our intercessor, and now we're finding out that he is the perfect high priest because he is both man and God. He has experienced everything we have and has been tempted in every way, yet he remains perfect.

He then tells us that we can confidently draw near to the throne of grace.

Paul explains how Jesus gives both Jew and Gentile access to God in **Ephesians 3:1-12 (LSB)**: “For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles— **[2]** if indeed you heard of the stewardship of God’s grace which was given to me for you; **[3]** that by revelation there was made known to me the mystery, as I wrote before in brief. **[4]** About which, when you read you can understand my insight into the mystery of Christ, **[5]** which in other generations was not made known to the sons of men, as it was now revealed to His holy apostles and prophets in the Spirit: **[6]** that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, **[7]** of which I was made a minister, according to the gift of God’s grace which was given to me according to the working of His

power. **[8]** To me, the very least of all saints, this grace was given, to proclaim to the Gentiles the good news of the unfathomable riches of Christ, **[9]** and to bring to light for all what is the administration of the mystery which for ages has been hidden in God who created all things; **[10]** so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. **[11]** This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, **[12]** in whom we have boldness and confident access through faith in Him.”

Clearly, we see that our “good works” are not why we have access to God; we can only approach God because our eternal high priest, Jesus Christ, intercedes for us.

2 Corinthians 5:21 “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”

God now gives grace to those who trust in Christ, not because of their deeds, but because of Christ's finished work on the cross.

Ephesians 2:8-9 “For by grace you have been saved through faith, and this not of yourselves, it is the gift of God; **[9]** not of works, so that no one may boast.”

Paul and the author of Hebrews are explaining something that would have blown the minds of those who heard it.

They are explaining that the God of the universe is now approachable. Jews knew that God could only be approached once a year, only by the high priest, and even then it was a huge deal. They would tie a rope to the leg of the high priest in case he upset God with his offering and was killed for his irreverence. That way he wouldn't rot in the holy of holies for the entire year until the next high priest could enter.

Gentiles had served false and angry gods, who had no regard for man and were very arbitrary. Their decisions were based on their desires and were relative. So the Gentiles too would have been shocked by such a statement.

This should show us even more how much Christ has done for us. He not only died for our sins; he gives us access to God that we could have never had, and he intercedes on our behalf, as our high priest.

The Letter to the Hebrews

Chapter 5

Hebrews 5:1-6 (LSB): “For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins, [2] being able to deal gently with the ignorant and misguided, since he himself also is beset with weakness; [3] and because of it, he is obligated, just as for the people, to also offer sacrifices for sins in the same way for himself. [4] And no one takes this honor to himself, but receives it when he is called by God, even as Aaron was. [5] In this way also Christ did not glorify Himself to become a high priest, but He who said to Him, “You are My Son, Today I have begotten You”; [6] just as He says also in another passage, “You are a priest forever According to the order of Melchizedek.”

Here we are seeing the author explain why Jesus needed to be high priest, and he also contrasts his priesthood to the priesthood of Aaron.

The anointing of Jesus as high priest is one of the times when we see all three members of the Trinity active and present. This took place at the baptism of Jesus, which was his ordination as high priest in fulfillment of Leviticus 8.

Let's look at **Matthew 3:16-17 (ESV)**: "And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; [17] and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

His anointing is explained in **Acts 10:38 (LSB)**: "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him."

We can see that God the Father anointed Jesus of Nazareth, his Son, with the Holy Spirit and with power.

This obviously displays that the Father anointed Jesus with the Holy Spirit, which we know happened at Jesus' baptism.

Hebrews 5:1-6 has explained to us that every high priest taken from man must be ordained by God.

This means that Jesus couldn't anoint himself, because a priest, a prophet, a judge, and a king needed to be anointed by another. They are never self-ordained.

In short, no man can take it upon himself; he must be called by God.

Then we are told that Jesus himself was anointed as the high priest by the Father with the Spirit, clearly

showing all three personhoods of the Trinity were actively involved.

Now we need to recognize that although the Father, Son, and Spirit are all equally God, they each have a distinct role and different authority.

Just like Jesus said in **John 13:16 (ESV)**: “Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.”

Jesus was sent by his Father, and the Holy Spirit was sent by the Father and Jesus.

In this passage, Jesus is sending out the Apostles, but we are using it to show us that the Bible teaches that the one who sends has greater authority than the one who is sent.

Jesus expounds on this in **John 13:20 (ESV)**: “Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.”

In the next passage, we will see that the Holy Spirit was sent by the Father in Jesus' name, showing all three personhoods of the Trinity, but now we are starting to see the order of authority.

John 14:26 (ESV): “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.”

We get some more information about the sending of the Holy Spirit in this next passage.

John 15:26 (ESV): “But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.”

The Father sent the Holy Spirit, but now we see that Jesus also plays a role. It is upon Jesus’ request that the Father sends the Holy Spirit.

This demonstrates a hierarchy of authority, as the Father has greater authority than both the Son and the Spirit because he sends them. Yet, the Son has greater authority than the Spirit since he also is involved in sending the Spirit.

We see in Jesus’ humanity that the Spirit directed him, but that was only for that time. We do not see the Holy Spirit sending Jesus, but only leading and directing.

That is why we see Jesus, although equal with God the Father, always in submission to His will and authority.

John 12:49-50 (ESV): “For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. **[50]** And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

This balance of equality and perfect submission to the Father is shown perfectly in **John 5:18-19**

(ESV): “This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. **[19]** So Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.”

We know that Jesus lowered himself for a time at the Incarnation, but after the Ascension, God the Father restored him to the glory he had with the Father from before creation.

John 17:5 (ESV): “And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.”

The equality and submission of the Holy Spirit are shown in **1 Corinthians 2:9-11 (ESV):** “But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”— **[10]** these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. **[11]** For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.”

We can see clearly that the Father sends the Spirit and reveals all the things of God because he knows them all. We also see that only God can fully know Himself, which demonstrates that the Spirit is God.

We see this same thought echoed about Jesus in **Matthew 11:27 (ESV)**: “All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him,”

Showing that the Father fully knows the Son and the Son fully knows the Father, connecting what we learned in 1 Corinthians 2:9-11 about the Spirit and the Father.

We see all three members of the Trinity in **John 14:16 (ESV)**: “And I will ask the Father, and he will give you another Helper, to be with you forever,”

In that passage, we see Jesus praying to the Father to send the Holy Spirit.

Now that we recognize all three persons of the Trinity in Scripture, we also acknowledge the equality and submission of the Son and the Holy Spirit to the authority of the Father.

Next we see the author of Hebrews contrasting Aaron and Jesus as high priests, Jesus being superior to Aaron.

Aaron had to sacrifice for himself because he has sin, but Jesus does not have sin.

We are seeing another reason why Jesus had to be born as a man. It was so he could be our representative and be gentle and understanding of us and our shortcomings. Since he, too, has

experienced the weakness of humanity and has been tempted and suffered in every way.

Hebrews 5:7-10 (LSB): “He, in the days of His flesh, offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His reverence. **[8]** Although He was a Son, He learned obedience from the things which He suffered. **[9]** And having been made perfect, He became to all those who obey Him the source of eternal salvation, **[10]** being designated by God as a high priest according to the order of Melchizedek.”

The author is making it a point to show Jesus’ humanity while also highlighting his deity.

When he says, “In the days of his flesh,” the author gives us another reference to Jesus’ pre-existence to his incarnation.

Next, we hear about Jesus’ supplications on our behalf as our High Priest.

The author is shining light on how Jesus began serving as our intercessor from the time of his ordination. We see that Jesus “offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His reverence.” This is an obvious connection to the Garden of Gethsemane, but it also

seems to highlight why Jesus would continually break away from the crowds to pray.

Just as the Aaronic high priest was told to go and offer incense to God on behalf of the people, which is a representation of the prayers of the saints, and interceded on their behalf, Jesus had been doing the same thing.

In the Old Testament, we see a typological picture where Moses separates himself from the people to speak with God on their behalf as an intercessor, and Jesus ultimately fulfills the roles of savior and intercessor that Moses represented.

Let's look at God speaking to Moses about his frustration with Israel in **Numbers 14:11-12 (LSB)**: "Yahweh said to Moses, "How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have done in their midst? **[12]** I will strike them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they."

Now let's look at Moses interceding for Israel in **Numbers 14:13-19** "But Moses said to Yahweh, "Then the Egyptians will hear of it, for by Your power You brought up this people from their midst, **[14]** and they will tell it to the inhabitants of this land. They have heard that You, O Yahweh, are in the midst of this people, for You, O Yahweh, are seen eye to eye, while Your cloud stands over them; and You go before them in a pillar of cloud by day and in

a pillar of fire by night. [15] Now if You put this people to death as one man, then the nations who have heard of Your fame will say, [16] ‘Because Yahweh was not able to bring this people into the land which He swore to them, therefore He slaughtered them in the wilderness.’ [17] So now, I pray, let the power of the Lord be great, just as You have declared, [18] ‘Yahweh is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and the fourth generations.’ [19] Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You also have forgiven this people, from Egypt even until now.”

Finally we can see that God hears the pleas of Moses for Israel in **Numbers 14:20-25** “So Yahweh said, “I have pardoned them according to your word; [21] but indeed, as I live, all the earth will be filled with the glory of Yahweh. [22] Surely all the men who have seen My glory and My signs which I have done in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice, [23] shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it. [24] But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his seed shall take possession of it. [25] Now the Amalekites and the Canaanites live in

the valleys; turn tomorrow and set out to the wilderness by the way of the Red Sea.”

This is giving us living examples of the intercession that Christ does for us.

Hebrews 5:11-14 (LSB): “Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. [12] For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. [13] For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. [14] But solid food is for the mature, who because of practice have their senses trained to discern both good and evil.”

This is such an important passage. The author tells readers they are "infants" in their faith because they have only consumed the "milk" of the scripture.

He also tells them that someone needs to teach them again about the “elementary principles of the oracles of God.”

This statement appears to directly connect the author's reference to Jesus as our High Priest in the order of Melchizedek.

He wanted to expound more on this, but the audience has neglected even the surface-level prophecies within the Old Testament.

We will see the author break away for a chapter to rebuke them and warn them in chapter 6. However, he returns to this thought and then reteaches them about the Melchizedekian priesthood and the typological implications of that oracle.

This should be a warning to all believers not to neglect the oracles within the Scripture. We must instead take the time to appreciate and understand the solid food God has placed for us to feed on.

The Letter to the Hebrews

Chapter 6

Hebrews 6:1-2 (LSB): “Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, [2] of teaching about washings and laying on of hands, and the resurrection of the dead and eternal judgment. [3] And this we will do, if God permits.”

Note : The word translated as “washings” is the Greek word “Baptismos,” which is in the plural tense.

Remember a key to reading and studying the Bible: whenever you get to a place that says “therefore,” go backward to get some more context.

This case is no different from others. This Bible chapter is often misunderstood because people don't read the Bible properly.

They come to a difficult verse, isolate it, and end up making false doctrine from their misinterpretation instead of weighing it against the entirety of the

letter, book, or ALL of scripture, as you are supposed to.

The entire Bible is pointing to and pulling from itself, as is every book and writing within it.

The writer of Hebrews is clearly speaking to a Jewish audience. Some are Christians, and some are professing believers who don't truly know Jesus.

The writer of Hebrews has gone over so much in the previous 5 chapters.

The author explains how Jesus is greater than the angels and how He is the creator of all things and the author of salvation in Hebrews 1-2.

He then explains how Jesus is greater than Moses. He then warns the Israelites about the danger of falling away from the gospel of Christ, similar to how the corporate nation of Israel fell away from God after the exodus from Egypt during their time in the wilderness.

Then He explained that the Nation of Israel “fell away” due to their rebellion against God, which stemmed from their unbelief as mentioned in Hebrews 3.

Then he explains and warns them about testing themselves to see if their faith is genuine, and he explains how Jesus is our eternal high priest in the order of Melchizedek.

The writer will expound on this in later chapters, and then he finally ends chapter 5 by rebuking them with this statement, **Hebrews 5:11-14 (LSB)**: “Concerning him (*Jesus our High Priest in the order of Melchizedek*) we have much to say, and it is hard to explain, since you have become dull of hearing. **[12]** For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. **[13]** For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant. **[14]** But solid food is for the mature, who because of practice have their senses trained to discern both good and evil.”

Hebrews 6:4-8 (LSB): “For in the case of those once having been enlightened and having tasted of the heavenly gift and having become partakers of the Holy Spirit, **[5]** and having tasted the good word of God and the powers of the age to come, **[6]** and having fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame. **[7]** For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; **[8]** but if it yields thorns and thistles, it is unfit and close to being cursed, and its end is to be burned.”

We must examine each phrase and recall what we've learned in the Letter to the Hebrews.

What does being enlightened mean?

It means to be shown the light.

Who is the light?

Well, we know that Jesus is the light. But how does that connect to what we have learned?

Well, the author of Hebrews had brought up the Exodus in Hebrews 3. Let's see if we can see a connection.

Exodus 13:21 (LSB): “And Yahweh was going before them in a pillar of cloud by day to guide them on the way, and in a pillar of fire by night to give them light, that they might go by day and by night.”

Ok, so the nation of Israel was enlightened by Yahweh's light in the wilderness.

Do we have a connection to the first-century generation of Israel that the author of Hebrews might also be addressing?

Yes!

Jesus said in John 8:12, “I am the Light of the World.”

So, the first-century nation of Israel was enlightened by God, just as the nation was delivered from Egypt in Exodus.

Next, what does the phrase "tasted of the heavenly gift" mean, and to whom does it refer?

Let's see if we can connect this to what the author of Hebrews already wrote about in Hebrews 3.

We see manna being fed to Israel in the wilderness, which was the heavenly gift they tasted in **Deuteronomy 8:16 (LSB)**: "In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end,"

Do we have a connection to the first-century Israel that the author of Hebrews might also be referring to?

Again, yes, Jesus said this in **John 6:51 (LSB)**: "I am the living bread that came down from heaven; if anyone eats of this bread, he will live forever; and also the bread which I will give for the life of the world is My flesh."

He related this statement to the Manna in the wilderness in **John 6:57-58 (LSB)**: "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. [58] This is the bread which came down out of heaven,

not as the fathers ate and died. He who eats this bread will live forever.”

So, the first-century nation of Israel tasted the heavenly gift, having walked with Jesus and been fed by his Word, which is the word of God (John 1:1). This is an obvious parallel to the nation during the Exodus, who tasted the heavenly gift of manna.

What does the term "partakers of the Holy Spirit" mean?

Clearly only believers partake in the Holy Spirit. Right? Let's see...

Let's see how this statement connects to what the writer of Hebrews already wrote about in Hebrews 3.

Let's look at **Exodus 17:1-7 (LSB)**: “Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of Yahweh, and they camped at Rephidim, and there was no water for the people to drink. **[2]** Therefore the people contended with Moses and said, “Give us water that we may drink.” And Moses said to them, “Why do you contend with me? Why do you test Yahweh?” **[3]** But the people thirsted there for water; and they grumbled against Moses and said, “Why, now, have you brought us up from Egypt, to put us and our children and our livestock to death with thirst?” **[4]** So Moses cried out to Yahweh, saying, “What shall I do to this

people? A little more and they will stone me.” [5] Then Yahweh said to Moses, “Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. [6] Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.” And Moses did so in the sight of the elders of Israel. [7] So he named the place Massah and Meribah because of the contending of the sons of Israel, and because they tested Yahweh, saying, “Is Yahweh among us or not?”

We know that water is a clear picture of the Holy Spirit in Scripture, showing us that this generation partook of the Holy Spirit in a typological sense.

Paul validates this typological picture in **1 Corinthians 10:1-4 (LSB)**: “For I do not want you to be unaware, brothers, that our fathers were all under the cloud and all passed through the sea; [2] and all were baptized into Moses in the cloud and in the sea; [3] and all ate the same spiritual food; [4] and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them, and the rock was Christ.”

This shows they ate the spiritual food, or tasted the heavenly gift. And drank the

spiritual drink from the rock, and the rock was Christ.

Next, what do you think he meant when he said they “tasted the good word of God and the powers of the age to come”?

Let’s first look at the good word of God.

Again, how does that connect to what the writer of Hebrews already wrote about in Hebrews 3?

Let’s look at **Deuteronomy 5:24 (LSB)**:
“And you said, ‘Behold, Yahweh our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that God speaks with man, yet he lives.’”

This is showing God speaking a good word directly to man, and they were not judged, showing the word was good.

Do we have a connection to first-century Israel that the author of Hebrews might also be speaking of?

Let’s see if we see something in **John 1:1-5 (LSB)**:
“In the beginning was the Word, and the Word was with God, and the Word was God. [2] He was in the beginning with God. [3] All things came into being through Him, and apart from Him nothing came into being that has come into being. [4] In Him was life, and the life was the Light of men. [5] And the

Light shines in the darkness, and the darkness did not overtake it.”

This passage is then explained in **John 1:14-18 (LSB)**: “And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. [15] John *bore witness about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has been ahead of me, for He existed before me.’” [16] For of His fullness we have all received, and grace upon grace. [17] For the Law was given through Moses; grace and truth came through Jesus Christ. [18] No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.”

Finally, let's examine and attempt to understand his meaning regarding "the powers of the age to come."

Can we connect that to what the writer of Hebrews already wrote about in Hebrews 3?

This one is so obvious. The nation of Israel, who were delivered from Exodus, saw all of the plagues, miracles, and amazing signs and wonders of God.

They ate the manna, drank the water from the rock, and were even spared from the fiery serpents by looking upon the brazen serpent that God had Moses set up. They saw the glory of God on the mountain and heard his voice.

They saw the tablets with God's law given to them by Moses and so much more.

Okay, but what about the first-century Nation of Israel?

Did they also experience the powers of the age to come?

The answer is obviously yes.

They witnessed Jesus perform countless miracles. They saw him feed the 5000 and heal the blind, deaf, mute, and lame.

They watched him heal lepers, cast out demons, and even raise the dead. They had more than enough evidence from the miraculous signs that Jesus performed to recognize that Jesus is God with us (Immanuel).

Next, what does the phrase "having fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame" mean?

Well, does the writer of Hebrews explain this in Hebrews 3?

Of course he does.

Let's look at **Hebrews 3:12-19 (LSB)**: "See to it brothers, that there not be in any one of you an evil, unbelieving heart that falls away from the living

God. [13] But encourage one another day after day, as long as it is still called “Today,” so that none of you will be hardened by the deceitfulness of sin. [14] For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, [15] while it is said, “Today if you hear His voice, Do not harden your hearts, as when they provoked Me.” [16] For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? [17] And with whom was He angry for forty years? Was it not with those who sinned, whose corpses fell in the wilderness? [18] And to whom did He swear that they would not enter His rest, but to those who were disobedient? [19] So we see that they were not able to enter because of unbelief.”

So the wicked generation of Israel was not allowed to enter the rest of God because of unbelief.

This is all outlined in **Isaiah 63:7-10 (LSB)**: “I shall bring to remembrance the lovingkindnesses of Yahweh, the praises of Yahweh, According to all the ways that Yahweh has dealt bountifully with us, And the abundant goodness toward the house of Israel, Which He has dealt bountifully to them according to His compassion And according to the abundance of His lovingkindnesses. [8] And He said, “Surely, they are My people, Sons who will not deal falsely.” So He became their Savior. [9] In all their distress He was distressed, And the angel of His presence saved them; In His love and in His mercy He

redeemed them, And He lifted them and carried them all the ancient days. **[10]** But they rebelled And grieved His Holy Spirit; Therefore He turned Himself to become their enemy; He fought against them.”

This shows the Nation of Israel’s rebellion. But we know God allowed a remnant of Israel to survive the wilderness and enter his rest. Only Caleb and Joshua, who possessed faith, escaped the cursed generation of unbelievers. Additionally, the children of those unbelievers who had not yet reached the age of understanding were also saved.

We see this outlined in **Isaiah 63:11-14 (LSB)**:
“Then His people remembered the ancient days, of Moses. Where is He who brought them up out of the sea with the shepherds of His flock? Where is He who put His Holy Spirit in the midst of them, **[12]** Who caused His glorious arm to go at the right hand of Moses, Who split the waters before them to make for Himself an everlasting name, **[13]** Who led them through the depths? Like the horse in the wilderness, they did not stumble; **[14]** As the cattle which go down into the valley, The Spirit of Yahweh gave them rest. So You led Your people, To make for Yourself a glorious name.”

Do we have an example of this same event in the first-century Nation of Israel?

Yes!

Because of their blasphemy of the Holy Spirit, Jesus condemned that generation of Israel so they could not enter God's rest as a nation.

We know that individuals could enter by faith, just like we saw with the apostles and the many other individual Jews who came to faith in Christ.

So this shows that as a corporate nation of Israel, it was impossible for them to repent and enter into God's rest in the wilderness and also at Jesus' time because they both rejected God.

The nation that was saved from the Exodus rejected God when they saw His miracles, His glory, and His power, and first-century Israel rejected God in the flesh, doing the very same thing.

So why is there a distinction between the corporate nation of Israel and individual people?

Israel is in a corporate covenant with God that includes promises they are still privy to, but they are waiting for their fulfillment. And because of their rejection of Christ, they were left in the wilderness until God would allow them back in as a nation to fulfill his promises to them as a nation.

Now let's not be confused; salvation was always by the faith of an individual. We saw that with Joshua and Caleb. However, the National Covenant is important to understand so we can rightly understand what this passage is saying.

Jesus said that the generation of the nation of Israel would not be forgiven in this age or the age to come. But that doesn't mean a future generation will not be offered the chance to enjoy the promises God made to Israel. The Exodus story shows that not only two from that generation entered the promised land, but also those who were not yet of age.

Who is this speaking of prophetically?

This is a prophetic type of the remnant of Israel who will be saved in the Last Days, as Paul outlines in Romans 11. They were not at the age of understanding because they were not born when Israel rejected Jesus.

Now that doesn't mean that they don't need to accept Jesus to be saved or to reap the benefits of God's covenant.

On the contrary, that is how the entire nation will be saved in the End Times and will finally receive the kingdom that was promised to them with Jesus reigning and ruling over the earth from Jerusalem.

The covenant between corporate Israel and God can be clearly seen in Deuteronomy 29.

We have seen God hold them accountable on numerous occasions, but most notably with the exile to Babylon, which is a shadow of the exile of the wicked generation that rejected Jesus.

But even in the Babylonian exile we saw a remnant preserved until the regathering, and today we too see a remnant preserved, and we have witnessed the regathering begin on May 14th, 1948. We are now waiting on their recognition of Christ.

Finally, we see in **Hebrews 6:7-8 (LSB)**: “For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; [8] but if it yields thorns and thistles, it is unfit and close to being cursed, and its end is to be burned.”

This should remind us of the Parable of the Sower and also John 15, showing us that only those who have accepted Christ will bear fruit.

But those who do not have faith in Jesus will only bear thorns and thistles, which are a representation of sin, since they first appeared as a curse upon the land because of the sin of Adam.

Hebrews 6 warned against following the Israelites' disbelief during the Exodus.

They served as an example and shadow of the wicked generation that rejected Christ.

They were both corporately cursed and forbidden from receiving the Kingdom God promised.

The post-exodus group was allowed to enter into the promised land and rose to power as a shadow of today's post-exodus of Israel, who will one day accept Christ and be given the kingdom that was once promised to them.

But they still have a couple of steps to go: they must rebuild the Temple to fulfill the typology shown in Haggai. Then many of them will accept a king of their own choosing (the Antichrist), just as they did with King Saul before David reigned as king over them.

So we can clearly see that this passage isn't about losing salvation; it's about rejecting Christ despite experiencing all he offers.

It's about those who think that because they are in the proximity of God, they are saved.

However, we can only be saved by the grace of God through faith in Christ.

The Inheritance of the Promises

Hebrews 6:9 (LSB): “But we are convinced about you, beloved, of things that are better and that belong to salvation, though we are speaking in this way.”

We can see the writer is telling the audience that although he gave such strong warnings, he feels

confident that they have accepted Christ and have salvation through faith in Him.

Hebrews 6:10-12 (LSB): “For God is not unrighteous so as to forget your work and the love which you have shown toward His name, in having ministered and continuing to minister to the saints. [11] And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, [12] so that you may not become dull, but imitators of those who through faith and patience inherit the promises.”

The writer is now encouraging them to continue in their works in Faith and Love, which are evidence of their saving Faith.

He continues by telling them to stay faithful and finish the race, thus showing that their faith in Christ was genuine and not just a false profession.

Hebrews 6:13-20 (LSB): “For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, [14] saying, “I WILL GREATLY BLESS YOU AND I WILL GREATLY MULTIPLY YOU.” [15] And so, having patiently waited, he obtained the promise. [16] For men swear by one greater *than themselves*, and with them an oath *given* as confirmation is an end of every dispute. [17] In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, guaranteed *it* with an oath, [18] so that by two

unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us. [19] This hope we have as an anchor of the soul, a *hope* both sure and confirmed and one which enters within the veil, [20] where a forerunner has entered for us—Jesus, having become a high priest forever according to the order of Melchizedek.”

This verse shows the assurance of the salvation of those who have placed their faith in Christ.

We see it is not based on the individual's actions but on the faithfulness of God's covenant with Abraham, and having sworn by himself, we know it cannot be broken because it is impossible for God to lie.

We also see that our hope in salvation also rests on the finished work of Christ. Those who have accepted that gift can rest assured in Christ's atoning sacrifice and resurrection, which prove his trustworthiness.

I cannot say it better than Paul did in **Ephesians 2:4-10 (LSB)**: “But God, being rich in mercy because of His great love with which He loved us, [5] even when we were dead in our transgressions, made us alive together with Christ—by grace you have been saved— [6] and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, [7] so that in the ages to come He

might show the surpassing riches of His grace in kindness toward us in Christ Jesus. **[8]** For by grace you have been saved through faith, and this not of yourselves, *it is* the gift of God; **[9]** not of works, so that no one may boast. **[10]** For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.”

This shows that we are not saved by our good works, but instead, we are saved for the good works that God has prepared for us.

Our works are our heavenly worship, and we know that God demands the best sacrifices, not the leftovers.

So we must make sure that we are walking in obedience to God and offering Him the best of ourselves as our worship, out of thanks for Him offering us Christ as our substitute.

John 15:13-17 (LSB): “Greater love has no one than this, that one lay down his life for his friends. **[14]** You are My friends if you do what I command you. **[15]** No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. **[16]** You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would abide, so that

whatever you ask of the Father in My name
He may give to you. [17] This I command
you, that you love one another.”

If Jesus willingly died for us, then we too must be willing to offer ourselves to him. I don't mean your physical life, but sometimes that's what we must do. But at the very least we should be willing to crucify our fleshly and selfish desires so we can walk in a way that brings God glory.

Romans 12:1-2 (LSB): “Therefore I exhort you, brothers, by the mercies of God, to present your bodies as a sacrifice—living, holy, and pleasing to God, which is your spiritual service of worship. [2] And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may approve what the will of God is, that which is good and pleasing and perfect.”

Next, we see the author say, “This hope we have as an anchor of the soul, a *hope* both sure and confirmed and one which enters within the veil,”

What more surety do we need of our future resurrection than the promise Christ gave that we too would be raised?

Christ's resurrection serves as proof of his power over death, and it provides us with both his resurrection and promises as an anchor for our

souls, demonstrating that our hope in our resurrection is not in vain.

1 Corinthians 15:12-23 (LSB): “Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? **[13]** But if there is no resurrection of the dead, not even Christ has been raised. **[14]** And if Christ has not been raised, then our preaching is vain, your faith also is vain. **[15]** Moreover we are even found to be false witnesses of God, because we bore witness against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. **[16]** For if the dead are not raised, not even Christ has been raised. **[17]** And if Christ has not been raised, your faith is worthless; you are still in your sins. **[18]** Then those also who have fallen asleep in Christ have perished. **[19]** If we have hoped in Christ in this life only, we are of all men most to be pitied. **[20]** But now Christ has been raised from the dead, the first fruits of those who have fallen asleep. **[21]** For since by a man came death, by a man also came the resurrection of the dead. **[22]** For as in Adam all die, so also in Christ all will be made alive. **[23]** But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming.”

Romans 8:9-11 (LSB): “However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. **[10]** But if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. **[11]** But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”

Finally, he says, “Where a forerunner has entered for us—Jesus, having become a high priest forever according to the order of Melchizedek.”

The author will elaborate on this in the next few chapters, so we will discuss the order of Melchizedek in depth later.

The Letter to the Hebrews

Chapter 7

The Priestly Order of Melchizedek

Hebrews 7:1-14 (LSB): “For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, [2] and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. [3] He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever. [4] See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! [5] And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. [6] But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. [7] It is beyond dispute that the inferior is blessed by the superior. [8] In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. [9] One might even say that Levi himself, who receives tithes,

paid tithes through Abraham, **[10]** for he was still in the loins of his ancestor when Melchizedek met him. **[11]** Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? **[12]** For when there is a change in the priesthood, there is necessarily a change in the law as well. **[13]** For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. **[14]** For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.”

This passage shows us that the Levitical Law has been replaced with the “Law of Liberty,” also called the “Royal Law” or the “Law of Christ.”

What is the Law of Liberty?

I am glad you asked...

We have freedom from the Mosaic Law in Christ and exercise freedom in Christ. He has liberated us, and we are now in a New Covenant, which is governed by the Law of Christ or, as James calls it in James 2:8, the Royal (Messianic) Law.

Let’s look at some passages that link this Law of Christ together so we can see what exactly it refers to.

1 Corinthians 9:21 (LSB): “To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.”

Galatians 6:2 (LSB): “Bear one another's burdens, and so fulfill the law of Christ.”

James 2:8 (LSB): “If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well.”

So we can now see clearly what James and Paul are both pointing us to.

Matthew 22:36-40 (LSB): “Teacher, which is the great commandment in the Law?” **[37]** And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. **[38]** This is the great and first commandment. **[39]** And a second is like it: You shall love your neighbor as yourself. **[40]** On these two commandments depend all the Law and the Prophets.”

Now that we know what the Royal Law is, we can see that James is warning us not just to hear the commands of Christ but instead to act on them.

Be someone who loves God with all your mind, heart, soul, and strength, and loves our neighbors as ourselves.

We cannot just talk the talk; we must also walk the walk.

So what should we see if we are a doer of the word?

We should see love for God and love for our fellow man. Our love for God is shown through our obedience and worship of him.

Paul tells us in Romans 12:1 that our heavenly worship is our non-conformity to the world and is sacrificing our wants for obedience to God's will.

Jesus tells us in John 13:35 that our love for one another as believers is evidence to the unbelieving world that we are His.

Beyond that, our love for the unbelieving world by sharing the gospel with them is the perfect example of being a doer of the word.

We know that our love is the result of Christ's love, so our love is not earning our salvation, but instead, it is a result of Christ's love and the gift of salvation, through his finished work on the cross.

1 John 4:19-21 (LSB): “We love because he first loved us. [20] If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he

has seen cannot love God whom he has not seen. [21] And this commandment we have from him: whoever loves God must also love his brother.”

Hebrews 7:15-17 (LSB): “This becomes even more evident when another priest arises in the likeness of Melchizedek, [16] who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. [17] For it is witnessed of him, “You are a priest forever, after the order of Melchizedek. [18] For on the one hand, a former commandment is set aside because of its weakness and uselessness [19] (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. [20] And it was not without an oath. For those who formerly became priests were made such without an oath, [21] but this one was made a priest with an oath by the one who said to him: “The Lord has sworn and will not change his mind, ‘You are a priest forever.’” [22] This makes Jesus the guarantor of a better covenant.”

We have made it to the chapter that digs into the Melchizedek typology...

But who is Melchizedek?

We will need to dedicate a moment to reading all the passages that mention this mysterious individual, and then we will begin to piece together the details to uncover his identity.

Genesis 14:17-24 (LSB): “After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King’s Valley). **[18]** And Melchizedek, king of Salem, brought out bread and wine. (He was a priest of God Most High.) **[19]** And he blessed him and said, “Blessed be Abram by God Most High, Possessor of heaven and earth; **[20]** and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave him a tenth of everything. **[21]** And the king of Sodom said to Abram, “Give me the persons, but take the goods for yourself.” **[22]** But Abram said to the king of Sodom, “I have lifted my hand to the LORD, God Most High, Possessor of heaven and earth, **[23]** that I would not take a thread or a sandal strap or anything that is yours, lest you should say, ‘I have made Abram rich.’ **[24]** I will take nothing but what the young men have eaten, and the share of the men who went with me. Let Aner, Eshcol, and Mamre take their share.”

Psalms 110:4 (LSB): “The LORD has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.”

Hebrews 5:1-10 (LSB): “For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. [2] He can deal gently with the ignorant and wayward, since he himself is beset with weakness. [3] Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. [4] And no one takes this honor for himself, but only when called by God, just as Aaron was. [5] So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, today I have begotten you”; [6] as he says also in another place, “You are a priest forever, after the order of Melchizedek.” [7] In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. [8] Although he was a son, he learned obedience through what he suffered. [9] And being made perfect, he became the source of eternal salvation to all who obey him, [10] being designated by God a high priest after the order of Melchizedek.”

Hebrews 6:13-20 (LSB): “For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, [14] saying, “Surely I will bless you

and multiply you.” [15] And thus Abraham, having patiently waited, obtained the promise. [16] For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. [17] So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, [18] so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. [19] We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, [20] where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.”

Now back to **Hebrews 7 (LSB)**: “For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, [2] and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. [3] He is without father or mother or genealogy, having neither beginning of days nor end of

life, but resembling the Son of God he continues a priest forever. **[4]** See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! **[5]** And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. **[6]** But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. **[7]** It is beyond dispute that the inferior is blessed by the superior. **[8]** In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. **[9]** One might even say that Levi himself, who receives tithes, paid tithes through Abraham, **[10]** for he was still in the loins of his ancestor when Melchizedek met him. **[11]** Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? **[12]** For when there is a change in the priesthood, there is necessarily a change in the law as well. **[13]** For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. **[14]** For it is evident that our Lord

was descended from Judah, and in connection with that tribe Moses said nothing about priests.**[15]** This becomes even more evident when another priest arises in the likeness of Melchizedek, **[16]** who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. **[17]** For it is witnessed of him, “You are a priest forever, after the order of Melchizedek.” **[18]** For on the one hand, a former commandment is set aside because of its weakness and uselessness **[19]** (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. **[20]** And it was not without an oath. For those who formerly became priests were made such without an oath, **[21]** but this one was made a priest with an oath by the one who said to him: “The Lord has sworn and will not change his mind, ‘You are a priest forever.’” **[22]** This makes Jesus the guarantor of a better covenant. **[23]** The former priests were many in number, because they were prevented by death from continuing in office, **[24]** but he holds his priesthood permanently, because he continues forever. **[25]** Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. **[26]** For it was indeed

fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. **[27]** He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. **[28]** For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.”

Now that we have read all of the passages that include Melchizedek, we have to ask ourselves, who is the mysterious character Melchizedek, King of Salem?

The first thing we notice in his first appearance in Genesis 14 is that he brought out bread and wine.

The bread and wine would have been an offering to the LORD.

Next, we see that He blessed Abraham “Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!”

We see that this is no ordinary king; he is no ordinary priest, and who is this man to whom Abraham pays tithes?

How does he know the true and living God when the rest of the world has seemed to forget?

What most people fail to recognize is that even Abraham and his family served idols and false gods before his calling by God.

Let's take a look at **Joshua 24:1-3 (LSB)**: “Joshua gathered all the tribes of Israel to Shechem and summoned the elders, the heads, the judges, and the officers of Israel. And they presented themselves before God. **[2]** And Joshua said to all the people, “Thus says the LORD, the God of Israel, ‘Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods. **[3]** Then I took your father Abraham from beyond the River and led him through all the land of Canaan, and made his offspring many. I gave him Isaac.”

So obviously this Melchizedek is someone who was acquainted with God, his law, and God's order of things.

He also had to be someone higher in the patriarchal order for Abraham to have bowed down to and paid tithes to him. We also see Melchizedek bless Abraham, showing that he is greater than Abraham and the Aaronic priesthood as a whole, since Aaron came from the lions of Abraham.

I'm sure you think I'm stretching this, but let's check out **Hebrews 7:4-10 (LSB)**: “Consider then how

great this Melchizedek was. Even Abraham, the great patriarch of Israel, recognized this by giving him a tenth of what he had taken in battle. **[5]** Now the law of Moses required that the priests, who are descendants of Levi, must collect a tithe from the rest of the people of Israel, who are also descendants of Abraham. **[6]** But Melchizedek, who was not a descendant of Levi, collected a tenth from Abraham. And Melchizedek placed a blessing upon Abraham, the one who had already received the promises of God. **[7]** And without question, the person who has the power to give a blessing is greater than the one who is blessed. **[8]** The priests who collect tithes are men who die, so Melchizedek is greater than they are, because we are told that he lives on. **[9]** In addition, we might even say that these Levites—the ones who collect the tithe—paid a tithe to Melchizedek when their ancestor Abraham paid a tithe to him. **[10]** For although Levi wasn't born yet, the seed from which he came was in Abraham's body when Melchizedek collected the tithe from him."

Now that we have all of this information, let's see if we can find out when this priesthood began.

I believe the order of Melchizedek started with Adam as the first high priest, and it was passed down through his family line, and I would argue through the line of the Messiah.

Some ancient Jewish scribes and Christian scholars believe that the Melchizedekian priest who received offerings from Abraham and who blessed Abraham could have been Shem, Noah's son.

Although this is speculative, it does have biblical merit.

In Hebrews 7, Melchizedek is said to be without a father, mother, or genealogy, having neither the beginning of days nor the end of life, but resembling the Son of God, he continues to be a priest forever.

Melchizedek is not a name, but instead, it is a title that comes from two words, “Melech,” which means king, and “Zedek,” which means righteousness.

So he is called the “king of righteousness,” a perfect name for a type of Christ.

Abimelech is another biblical example of a person referenced only by title.

Next, we see that He is the king of Salem, which means the king of peace.

This is an obvious typological reference to Jesus Christ. What is interesting about the place Salem (in Hebrew, Salem is Shalom) is that it eventually is taken by David and is made the capital of Israel.

We know it today as Jerusalem. The name Jerusalem comes from two words, Yara Shalom (Yara Salem), meaning “teaching of peace.”

This location is also where Mount Moriah is situated.

Abraham took Isaac to this location to offer him as a sacrifice in obedience to the Lord.

Abraham named that place Jehovah-Jireh, or Yahweh-Jireh, which means “the Lord provides.” We also know that it is the same place where Jesus willingly sacrificed himself for the sins of the world. This is where he conquered both sin and death. This ultimately demonstrated how the Lord would bring peace to the world through the blood of Jesus Christ. So we are taught about peace there, because Jesus died there to offer peace to us.

We could see the Holy Spirit purposely omitted his genealogy to set up a type of Christ.

We know he had to have come from somewhere, but we do know that he was a man.

Hebrews 7:4-10 (LSB): “See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! [5] And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. [6] But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. [7] It is beyond

dispute that the inferior is blessed by the superior. **[8]** In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. **[9]** One might even say that Levi himself, who receives tithes, paid tithes through Abraham, **[10]** for he was still in the loins of his ancestor when Melchizedek met him.”

Hebrews 7:11–22 (LSB) teaches us that this priestly order is superior to the Levitical (Aaronic) Priesthood: “Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? **[12]** For when there is a change in the priesthood, there is necessarily a change in the law as well. **[13]** For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. **[14]** For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. **[15]** This becomes even more evident when another priest arises in the likeness of Melchizedek, **[16]** who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. **[17]** For it is witnessed of him, “You are a priest forever, after the order of Melchizedek.” **[18]** For on the one hand, a former commandment is set aside because of its weakness and uselessness **[19]** (for

the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. **[20]** And it was not without an oath. For those who formerly became priests were made such without an oath, **[21]** but this one was made a priest with an oath by the one who said to him: “The Lord has sworn and will not change his mind, ‘You are a priest forever.’” **[22]** This makes Jesus the guarantor of a better covenant.”

Ok, how can we tie all of this from Adam to Shem?

In **Genesis 3:21 (LSB)**: “And the Lord God made for Adam and his wife garments of skins and clothed them.”

Let’s look at **Leviticus 1:5-7 (LSB)**: “Then he shall kill the bull before the Lord, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. **[6]** Then he shall flay the burnt offering and cut it into pieces, **[7]** and the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire.”

Leviticus 7:8 (LSB): “And the priest who offers any man's burnt offering shall have for himself the skin of the burnt offering that he has offered.”

This clearly shows that the priest would receive the skin from the burnt offering.

So we can see the first Adam would have been made high priest. We know that Adam had no earthly father or mother and had no genealogy since he was not born, being the first man created by God.

In the New Testament, we know that the Last Adam (Jesus) is our Eternal High Priest in the Order of Melchizedek.

Adam is a clear type of Jesus (the second Adam), so it would make sense for him to be the first High Priest in the order of Melchizedek since Jesus is the final and eternal High Priest in the order of Melchizedek.

We can conclude that Adam had knowledge of God's Law because we can see Cain and Abel knew the sacrificial system and the law.

We know Cain's grain offering, as seen in Leviticus 2, was rejected because he didn't make a sin and guilt offering first, which would have been required.

We know that Abel offered a sin and guilt offering, a burnt offering, and a grain offering.

Showing that Cain tried to come into service to God through his own works, without dealing with his sin in humility (Genesis 4:3).

We can also note that Cain was aware of the Avenger of Blood (Goel) since he was afraid someone would

come to avenge Abel's blood (Genesis 4:14-15). This shows he had a great understanding of God's law.

We can conclude he had this knowledge because Adam taught him.

This is what a Godly Father should do according to **Deuteronomy 6:1-2 (LSB)**: "Now this is the commandment—the statutes and the rules—that the Lord your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, [2] that you may fear the Lord your God, you and your son and your son's son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long."

We can also see that Noah also knew of the sacrificial system and the law. We see him build an altar and sacrifice to God in Genesis 8:20. We can also note that when he was bringing animals on the ark, he knew the difference between clean and unclean animals for sacrifices, as seen in Genesis 7:2.

We can also see in Genesis 9:24-27 that when Noah cursed Canaan, the son of Ham, he blessed Shem and used a very particular phrase.

Noah said, "Blessed be the LORD God of Shem."

Yes, I am aware that Genesis contains Shem's genealogy, but "Melchizedek" does not include it. It

was not given there to fulfill the typology of Christ. Plus, we have already seen that if Adam was the first in the order of the Melchizedekian priesthood, he had no genealogy or earthly father or mother.

We have another example of the Bible leaving information out to show a typological picture.

We know that when Abraham's servant Eleazar was sent to get a bride for Isaac (a type of Christ), he was intentionally left nameless in that account.

Because he represents a prophetic type of the Holy Spirit, the unnamed servant sent by the Father to find a bride for Christ is referenced in Genesis 24:1-8, and we learn his name from Genesis 15:1-2.

We know the Messiah's line is from Shem, so it makes sense that a Melchizedekian priesthood would follow it from Adam to Seth, Enoch, Noah, Shem, and Abraham, showing the importance of the blessing of the "firstborn."

We must also make a note of what we learn from Acts 7:2-4. This is where we find out that Abraham did not leave Haran until Terah died, and learn that he was 75 when he left.

If we subtract 75 years from 205, which was the age that Terah died, we can conclude that Terah was 130 when he had Abraham. That tells us that Shem was 450 years old when Abram was born.

Abraham would have been 80—85 years old when he met Melchizedek.

So, Shem would have been 530—535 years old, and we know he lived to 600, as seen in Genesis 11:10.

It is very plausible to think of him as the High Priest of the order of Melchizedek, which was passed down through Adam.

If it was Shem who blessed Abraham, it would now be fully understandable for Abraham to pay tithes to him, since he is the oldest living patriarch at the time and the high priest to the Most High God.

This blessing could very well have been him ordaining Abraham as the next high priest in the Order of Melchizedek.

It would make sense for Shem to know the ways of God. He was blessed by Noah to carry the Messiah's promised seed and God's truth.

We can see that Shem was only 10 generations removed from Adam and was alive at the time of Abraham.

Adam, being a type of Christ who was to come and being the first high priest in the order of Melchizedek, makes perfect sense.

And we know that we need an intercessor between us and God, so Noah, being the oldest patriarch left alive after the flood, would be left as the high priest.

We know that he offered a sacrifice after the flood. And then he blessed Shem, giving him the right of the firstborn, which I would argue included the office of high priest.

There are many shadows and types in the Old Testament that point to Christ, and ultimately this is just one more.

We might not know for sure whether Shem was the high priest and king of Salem or not.

However, one thing we do know is that Jesus Christ is our King and Eternal High Priest. His finished work on the cross gives us the chance to be saved by God's grace through faith in Christ alone.

Hebrews 7:23-28 (LSB): “The former priests were many in number, because they were prevented by death from continuing in office, [24] but he holds his priesthood permanently, because he continues forever. [25] Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. [26] For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. [27] He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. [28] For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made

perfect forever.”

This is such an amazing passage, and it's packed so deeply with Christian theology and doctrine for us to truly understand that Jesus Christ is both fully God and fully man.

He now serves as our high priest, exalted above all creation. He will not die like the Aaronic priests, and there is no need to have a successor. We now have a perfect, eternal intercessor who will always advocate for those who trust Him.

We see clearly in this passage that the intention of the law was not to save us.

The law was just a mirror that showed the nature of the individual. So for us, it shows our faults, brokenness, and sinful nature. But, for Christ, it shows his perfect nature and sinlessness.

We also see the Aaronic priesthood was always intended to be temporary because the “word of the oath” came after the law when God the Father said, in **Psalms 110:4 (LSB)**, “You are a priest forever, after the order of Melchizedek.”

And since the Aaronic priesthood was to be replaced, that means the Levitical law, too, would be replaced with the law of the incoming priesthood of Melchizedek, which is the law of Christ.

Hebrews 7:12 (LSB): “For when there is a change in the priesthood, there is necessarily a change in the law as well.”

The Letter to the Hebrews

Chapter 8

Jesus, High Priest of a Better Covenant

Hebrews 8:1-2 (LSB): “Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, [2] a minister in the holy places, in the true tent that the Lord set up, not man.”

The author now tells us that our Eternal High Priest is seated at the right hand of God the Father, echoing what Jesus said to Caiaphas in **Matthew 26:63-64 (LSB):** “But Jesus kept silent. And the high priest said to Him, “I put You under oath by the living God, that You tell us whether You are the Christ, the Son of God.” [64] Jesus *said to him, “You yourself said it; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven.” Showing us one more time that the author is recognizing Jesus’ divinity.

Let’s look at when Jesus told the high priest he would be seated at the right hand of God in **Mark 14:61-64 (ESV):** “Again the high priest asked him, “Are you the Christ, the Son of the Blessed?” [62]

And Jesus said, “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.” **[63]** And the high priest tore his garments and said, “What further witnesses do we need? **[64]** You have heard his blasphemy. What is your decision?”

The first title of God Jesus claimed was “I AM”, he was claiming the name God given to Moses in

Exodus 3:14 (ESV): “God said to Moses, “I AM WHO I AM.” And he said, “Say this to the people of Israel: ‘I AM has sent me to you.’”

Next, we see Jesus claim a title that puts him equal to God because he is seated at the right hand of God.

Psalms 110:1 (ESV): “The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.”

Finally, we can see Jesus saying he is the son of man coming with the clouds of heaven from

Daniel 7:13-14 (ESV): “I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. **[14]** And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”

So, Jesus claimed for himself three titles of God. He said he is the God of Israel from the Exodus.

He said he is the one who rides the clouds, and his kingdom and dominion will never be destroyed, and he says that he sits at the right hand of God the Father.

The Holy of Holies in the Temple in Israel was a picture of the throne room of God in Heaven, and the Ark of the Covenant is a picture of God's throne itself.

The Ark's cover, the mercy seat, is where God's glory rested in the Temple.

In the passage we just read, Jesus was speaking to the High Priest of Israel.

The high priest was the only man in Israel allowed in the temple's Holy of Holies, and he could only go in there once a year, on the Day of Atonement.

He had to tie a rope around his leg before he went into the holy of holies just in case he did something wrong and God killed him on the spot.

That way if he died... The other priests could pull his dead body out. Because nobody would be going back in there until the high priest that replaced the one who died... Went in the following year.

And we just saw Jesus look the high priest in the face and say, I can walk into the Holy of Holies right now and sit on the mercy seat (the right hand of the

Power) because I am God, the one who deserves worship!

The author then tells us that the Tabernacle was just a replica of what God showed Moses. He showed him the Heavenly Tabernacle, which is telling us that the things here were a mere shadow of what is in Heaven.

Hebrews 8:3-7 (LSB): “For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. [4] Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. [5] They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.” [6] But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. [7] For if that first covenant had been faultless, there would have been no occasion to look for a second.”

The author builds on Jesus’ priesthood by showing that, just as the Aaronic priests had to give sacrifices, Jesus also has a sacrifice to offer.

We also see that the author again is telling us that the earthly tabernacle and sacrifices are mere shadows of the heavenly things. He also says that

Jesus couldn't be a priest because he is from Judah, not Levi, according to Israel's earthly standards. This explains why Jesus was not an Aaronic priest, but rather the eternal high priest in the Melchizedek order.

The author is contrasting covenants and showing that Jesus has a new and greater covenant than the Old Covenant. We also discover that the first (Old) Covenant contained some "faults"...

What does that mean: was the Old Covenant bad, or was the law bad?

Let's see what Paul tells us in **Romans 7:7-13 (LSB)**: "What shall we say then? Is the Law sin? May it never be! Rather, I would not have come to know sin except through the Law. For I would not have known about coveting if the Law had not said, "You shall not covet." **[8]** But sin, taking opportunity through the commandment, worked out in me coveting of every kind. For apart from the Law sin is dead. **[9]** Now I was once alive apart from the Law, but when the commandment came, sin revived and I died; **[10]** and this commandment, which was to lead to life, was found to lead to death for me. **[11]** For sin, taking an opportunity through the commandment, deceived me and through it killed me. **[12]** So, the Law is holy, and the commandment is holy and righteous and good. The Conflict of Two Natures **[13]** Therefore did that which is good become a cause of death for me? May

it never be! Rather it was sin, in order that it might be shown to be sin by working out my death through that which is good, so that through the commandment sin would become utterly sinful.”

Now we can see that the Law wasn't at fault or sinful, but it was those who were part of the covenant that were at fault. Because the law exposed their sin to them.

But Jesus offers a new covenant that is not dependent on the actions of those who enter but instead is fully reliant on Jesus' righteousness and his finished works.

That is because the New Covenant is a unilateral covenant, which means all of the work and promises depend on God. We only need to have faith in Christ, and he does everything for our salvation.

Now, that doesn't mean if we place our faith in Jesus, we can do whatever we want and it doesn't matter. We are told that those who place their faith in Christ become a new creation, are born again, and are given a new heart. So, if we have truly been born again, we will want to obey God by loving him and loving others. Paul tells us that this is our heavenly worship to God in Romans 12:1-2.

However, our good works are a result of true saving faith, not a cause of our salvation. Our works do not earn favor with God; instead, they are the fruit and proof of our faith. Which is why James said, I will

show you my faith by my works. He is telling us that a faith without the fruit of love is dead.

Hebrews 8:8-12 (LSB): “For he finds fault with them when he says: “Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, **[9]** not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. **[10]** For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. **[11]** And they shall not teach, each one his neighbor and each one his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest. **[12]** For I will be merciful toward their iniquities, and I will remember their sins no more.” **[13]** In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.”

We learn a lot in these passages. First, we learn that the Nation of Israel failed to keep the Old Covenant because of its sinful nature, so they needed a New Covenant.

However, we know that a covenant is until death, so how could they accept this New Covenant if they needed to die?

Now we are understanding the concept of dying with Christ and being born again by the power of the Holy Spirit.

The author is explaining to his Jewish audience the necessity for them to die spiritually with Christ. Which is how they would die to law, and then in their spiritual rebirth, they rise with him and are now joined to Christ in the new and greater covenant.

Unlike the covenant with the nation of Israel, which required perfection as a corporate group for corporate blessings, we are saved by the grace of God through faith in Christ, not of our works, so no man can boast. (Ephesians 2:8-9)

Paul explains this in **Romans 7:4-6 (LSB)**: “So, my brothers, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. **[5]** For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in our members to bear fruit for death. **[6]** But now we have been released from the Law, having died to that by which we were constrained, so that we serve in newness of the Spirit and not in oldness of the letter.”

We must remember when reading the Bible to keep the text in the context the author intended. He is writing to a Jewish audience to warn them against following Israel's past mistakes of unbelief, and he is explaining that the Law was never given to them to save them. He is reminding them of God's promise to give them a new covenant, which would change their hearts.

Now, with that being said, this doesn't mean that we cannot glean applicational truths from this text. This letter gives us so much insight, prophetically, and also reminds us of the truth of the Gospel.

We know that Gentiles were never bound to the Old Covenant, and we were never bound to the Law of Moses. But that doesn't mean that we didn't stand condemned. We were bound to the law of our conscience, which came to all humanity through Adam.

When Adam ate from the Tree of the Knowledge of Good and Evil, he understood right from wrong. All humanity, from Adam to his children and from all fathers to their children, inherits this understanding. (Romans 5:6-20)

This understanding condemns us because even though we do not have the 613 laws the Jews have. We have a profound understanding of objective morality. And every time we go against that conscience, we have sinned against God, no matter how big or small. And we know that the standard for

heaven is perfection; then every human being stands condemned.

But God loved us so much that he was willing to be born as one of us so he could redeem us from the curse of the law. Jesus lived the life we should have and paid the debt we couldn't by dying the death we deserved. He has now given us the opportunity to enter into the presence of God by faith. This is not because we deserved it, but rather because he loves us.

That is what the "grace" of God is: undeserved love or favor.

So, we are saved because of the undeserved love God shows us through faith in the one he sent, Jesus Christ. This salvation does not depend on our works, which means we can never boast to others. Because we all must recognize that without Christ, we would be condemned. We are saved for a purpose, and that purpose is to share the love of Christ with others, show forgiveness, and care for those who need caring. (Ephesians 2:8-10)

The Letter to the Hebrews

Chapter 9

The Earthly Holy Place

Hebrews 9:1-5 (LSB): “Now even the first covenant had regulations for worship and an earthly place of holiness. **[2]** For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. **[3]** Behind the second curtain was a second section called the Most Holy Place, **[4]** having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. **[5]** Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.”

We see the Earthly Tabernacle has two sections, and each section is separated by a veil. Let's look at a few of the things we would have seen in the tabernacle or temple, to see if they give us some prophetic insight.

1)The Holy Place shows Jesus in his earthly ministry.

a) Menorah

i)Represents Jesus and the Body of Christ. I am the vine, you are the branches; I am the Light of the World, and the oil that is used to light the menorah represents the Holy Spirit.

Zechariah 4:11-14 Then I said to him, “What are these two olive trees on the right and the left of the lampstand?” **[12]** And a second time I answered and said to him, “What are these two branches of the olive trees, which are beside the two golden pipes from which the golden oil is poured out?” **[13]** He said to me, “Do you not know what these are?” I said, “No, my lord.” **[14]** Then he said, “These are the two anointed ones who stand by the Lord of the whole earth.”

The two trees are a representation of the Word of God. This was given in the form of the Law & the Prophets, both Old and New Testament. We know that the oil is a picture of the Holy Spirit, and we also know the Holy Spirit testifies and bears witness to the Word of God (Christ).

The two branches are the two witnesses from **Revelation 11:9**,

whom we have concluded are Moses and Elijah.

They each are a representative of the Law (Moses) and the Prophets (Elijah).

The lampstand with seven lamps is the body of Christ/the church. We can see that because not only does **Revelation 1** tell us that the 7 golden lampstands represent the 7 churches,. The number 7 represents 100% in the Bible, so we can see the 7 churches represent the entirety of the Church.

We also see that **Zechariah 4:14** says the two witnesses (the two branches from the two olive trees) are standing next to the Lord of the Whole Earth (the golden lampstand).

In context, we know that would be about Christ since he is the Lord of the whole Earth.

The bowl above the lampstands we can say is the Gospel of Christ since the oil (the Holy Spirit) comes from the two trees (the Word of God) to the bowl (the Gospel of Christ), and the oil (Holy Spirit) is transported to the 7

lamps (all church history represented by the 7 churches of Revelation).

The same Holy Spirit (oil) is given to all of Church History (the 7 lamps), who are fed by 7 tubes that show the fullness of the Holy Spirit being given to all of the generations of the Church. They are all part of the same lampstand, the Body of Christ. And through the same Gospel, the Golden Bowl above the lampstand preached from the Word of God, the Law, and the Prophets.

We also know that the entirety of scripture testifies to Christ, showing that the law and the prophets bear witness to Christ, as seen in John 5:39.

This gives a great revelation of what the menorah represents and provides us a deeper understanding of how the New and Old Testaments are interconnected in such a deep and interwoven way.

● **2 Trees** = The word of God (The Law and The Prophets, both Old and New Testaments)

● **2 Branches** = The 2 witnesses from Revelation 11:9 (Moses and Elijah)

● **The Lampstand** = The Body of Christ (Revelation 1, Zechariah 4:14)

● **The Bowl** = The Gospel of Christ (it is what dispenses the Oil/Holy Spirit to The Church, starting at Pentecost, seen in Acts 2)

● **The 7 Lamps** = The 7 Churches of Revelation, which stand for all of Church History.

John 15:5 “I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.”

John 9:5 “While I am in the world, I am the light of the world.”

b) The Table and the Bread of the Presence.

i) Jesus said that he is the bread of life.

John 6:48 “I am the bread of life.”

John 6:51 “I am the living bread that came down from heaven; if anyone eats of this bread, he will live forever; and also the bread which I will give for the life of the world is My flesh.”

2) The Most Holy place shows the throne room of God

a) The altar of incense

i) Represents the prayers of the saints being lifted up to heaven.

Revelation 5:8 “And when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each one having a harp and golden bowls full of incense, which are the prayers of the saints.”

Revelation 8:3-4 “And another angel came and stood at the altar, having a golden censer; and much incense was given to him, so that he might

add it to the prayers of all the saints on the golden altar which was before the throne.

[4] And the smoke of the incense went up with the prayers of the saints, out of the angel's hand, before God."

b) The Ark of the Covenant was covered on all sides with gold, in which was a golden urn holding the manna, Aaron's staff that budded, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the mercy seat.

The Ark is made from acacia wood, which is the thorn tree that the crown of thorns would have been made from, which represents sin.

The covering of gold symbolizes ultimate authority and kingship, as revealed in Daniel 2.

Which represents Jesus' being both man and God and shows that He who knew no sin became sin for us so that we could become the righteousness of God in Christ.

Which is showing Jesus in his glorified state after the cross and now

being seated at the right hand of the Father.

The golden urn holding manna shows the death of Jesus' body, which is the true bread from heaven.

Aaron's staff that budded was a dead tree, and God used it to sprout life in the form of almond blossoms. This represents Jesus dying on the cross and rising from the dead. The dead on the wood cross was used to bring new life from that death.

The Tablets of the Ten Commandments represent the word of God. We know that Jesus is the word of God that became flesh. These tablets are actually the second set of tablets.

Moses (the leadership of Israel) broke the first set, just as Jesus was broken by Israel's leadership. However, the second set was accepted by Israel, just as Jesus will be accepted by Israel at the second coming of Christ. This refers to the moment when Christ will establish the Messianic Kingdom.

Hebrews 9:6-10 (LSB): “These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, [7] but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. [8] By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing [9] (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, [10] but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.”

We find out that the priests are regularly going into the holy place to perform rituals. But only the high priest can go into the most holy place once a year during the Day of Atonement. This event is when the high priest of Israel offers atonement for the entire nation's unintentional sin.

If we make a connection to something that Jesus said on the cross, we will add something to this, so let's check out **Luke 23:34 (LSB):** “But Jesus was saying, “Father, forgive them; for they do not know what they are doing.”

He is paving the way for the Nation of Israel, as a corporate group, to seek atonement on the Day of Atonement.

This connects us to Israel's future redemption in **Revelation 15:5-8 (LSB)**: “And after these things I looked, and the sanctuary of the tabernacle of testimony in heaven was opened, [6] and the seven angels who have the seven plagues came out of the sanctuary, clothed in linen, clean *and* bright, and girded around their chests with golden sashes. [7] Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. [8] And the sanctuary was filled with smoke from the glory of God and from His power; and no one was able to enter the sanctuary until the seven plagues of the seven angels were finished.”

The Tabernacle was modeled after the Heavenly Tabernacle. The sanctuary would be the Holy of Holies, where the throne of God is. The Tabernacle being opened shows a picture of the Day of Atonement since that was the only time anyone would be able to enter the Holy of Holies. And the smoke filling the Tabernacle pictures the Day of Atonement.

Let's look at **Leviticus 16 (LSB)**: “Now Yahweh spoke to Moses after the death of the two sons of Aaron, when they came near the presence of Yahweh and died. [2] Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, so that he will not die; for I will appear in the cloud over the mercy seat. [3] Aaron shall enter the

holy place with this: with a bull from the herd for a sin offering and a ram for a burnt offering. **[4]** He shall put on the holy linen tunic, and the linen undergarments shall be next to his body, and he shall be girded with the linen sash and attired with the linen turban (*these are holy garments*). Then he shall bathe his body in water (*Ritual washing-Baptism*) and put them on. **[5]** And he shall take from the congregation of the sons of Israel two male goats for a sin offering and one ram for a burnt offering (*Jesus is both the scapegoat and the burnt offering*). **[6]** Then Aaron shall bring near the bull for the sin offering which is for himself, that he may make atonement for himself and for his household. **[7]** And he shall take the two goats and present them before Yahweh at the doorway of the tent of meeting. **[8]** And Aaron shall cast lots for the two goats, one lot for Yahweh and the other lot for the scapegoat. **[9]** Then Aaron shall bring near the goat on which the lot for Yahweh fell, and he shall offer it as a sin offering. **[10]** But the goat on which the lot for the scapegoat fell shall be presented alive before Yahweh, to make atonement upon it, to send it out into the wilderness as the scapegoat. **[11]** “Then Aaron shall bring near the bull of the sin offering, which is for himself, and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself. **[12]** And he shall take a firepan full of coals of fire from upon the altar before Yahweh and two handfuls of finely ground fragrant incense, and bring it inside the veil. **[13]** And he shall put the

incense on the fire before Yahweh, that the cloud of incense may cover the mercy seat that is on the ark of the testimony, so that he will not die (*The prayers of the Saints are represented by incense*). **[14]** Moreover, he shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; also in front of the mercy seat he shall sprinkle some of the blood with his finger seven times. **[15]** “Then he shall slaughter the goat of the sin offering which is for the people and bring its blood inside the veil and do with its blood as he did with the blood of the bull. And he shall sprinkle it on the mercy seat and in front of the mercy seat. **[16]** So he shall make atonement for the holy place because of the uncleanness of the sons of Israel and because of their transgressions in regard to all their sins; and thus he shall do for the tent of meeting which abides with them in the midst of their uncleanness. **[17]** Now when he goes in to make atonement in the holy place, no one shall be in the tent of meeting until he comes out, that he may make atonement for himself and for his household and for all the assembly of Israel. 18 Then he shall go out to the altar that is before Yahweh and make atonement for it. And he shall take some of the blood of the bull and of the blood of the goat, and put it on the horns of the altar on all sides. 19 With his finger he shall sprinkle some of the blood on it seven times and cleanse it and set it apart as holy from the uncleanness of the sons of Israel. **[20]** “And when he finishes making atonement for the holy place and the tent of meeting and the altar, he

shall bring near the live goat. **[21]** Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it out into the wilderness by the hand of a man ready to do this. **[22]** And the goat shall bear on itself all their iniquities to an isolated land; and he shall send out the goat in the wilderness. **[23]** “Then Aaron shall come into the tent of meeting and take off the linen garments which he put on when he went into the holy place and shall leave them there. **[24]** And he shall bathe his body with water in a holy place and put on his clothes and come forth, and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people. **[25]** Then he shall offer up in smoke the fat of the sin offering on the altar. **[26]** And the one who sent the goat out as the scapegoat shall wash his clothes and bathe his body with water; then afterward he shall come into the camp. **[27]** But the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be taken outside the camp, and they shall burn their hides, their flesh, and their refuse in the fire. **[28]** Then the one who burns them shall wash his clothes and bathe his body with water, and afterward he shall come into the camp. **[29]** “And this shall be a perpetual statute for you: in the seventh month, on the tenth day of the month, you shall humble your souls and not do any work, whether the native or the

sojourner who sojourns among you; [30] for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before Yahweh. [31] It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a perpetual statute. [32] So the priest who is anointed and ordained to minister as a priest in his father's place shall make atonement: he shall thus put on the linen garments, the holy garments, [33] and make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar. He shall also make atonement for the priests and for all the people of the assembly. [34] Now you shall have this as a perpetual statute, to make atonement for the sons of Israel for all their sins once every year." And just as Yahweh had commanded Moses, so he did."

Jesus is our Eternal High Priest, and it will be Jesus who redeems Israel as a fulfillment of the Day of Atonement.

This brings to mind the 7 Feasts of Israel since they are all prophetic of Christ's first and second coming. So, let's examine them to see what they picture prophetically and whether they are relevant to this passage.

1. Passover explained in Leviticus 23:4-8 - *This feast is fulfilled*

This feast remembers the last plague in Egypt when the angel of death "passed over" the children of

Israel who applied the blood of the lamb to their doors.

The Israelites took a bundle of hyssop and dipped it into the blood in the basin at the threshold.

Going up, they put it up on the lintel, then touched the two sides of the frame (**Exodus 12**). Can you see the imagery? Bottom to top, side to side: The motion formed the Hebrew letter Tav, which is pictured by a cross.

TAV



pictograph

letter



When John the Baptist said, “Look! The Lamb of God who takes away the sin of the world!” (John 1:29), he understood the Old Testament reference.

Revelation 5:6 (LSB): “then I saw in the midst of the throne and the four living creatures and in the midst of the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.”

In the New Testament, we see that Jesus was born in a stable, visited by shepherds, and led to the slaughter, picturing that he is The Lamb sent for us. He was even born in Bethlehem, which is where King David was from. David was a shepherd, and Bethlehem was the city that raised the sheep for the temple sacrifice.

His death allows the judgment we deserve to pass over us. When we accept Christ, we accept the loving gift of a second chance — because of his death on the cross, we have been forgiven!

2. Unleavened Bread is explained in Leviticus 23:6 - *This feast is fulfilled*

This seven-day feast begins on the day following the start of Passover. In the haste of the Israelites to leave Egypt, there was no time to add leaven (yeast) to their bread.

During this time, remembering the hardships in Egypt and how God freed them from captivity, the Jews ate nothing leavened.

Leaven often represents sin and decay in the Bible. Once incorporated, yeast becomes an inseparable

part of the bread; the same is true for sin's effect on our lives.

The Jews were constantly sacrificing unblemished animals to temporarily atone for sin. Only Jesus Christ the Messiah, the perfect sinless sacrifice, could offer a permanent solution for mankind.

The unleavened bread represents Jesus' sinless life; he is the only perfect sacrifice for our sins.

In John 6:35, Jesus boldly states that he is the bread of life. Not only does he remove our sins, he nourishes our souls!

3. First Fruits is explained in Leviticus 23:10 - *This feast is fulfilled*

The Feast of First Fruits is the first of three Jewish harvest feasts to thank and honor God for all he provided. Although they didn't know it at the time, the children of Israel were celebrating what would become a very important day.

The priests sacrificed Passover lambs on the 14th day of the month of Nisan, and the first day of Passover was the 15th. The Feast of First Fruits was celebrated on the third day, the 16th of Nisan. This "third-day" celebration was the same day that Jesus was resurrected from the dead.

In 1 Corinthians 15:20, Paul refers to Jesus as the first fruits of the dead. He represents the first of the great harvest of souls — including you — that will resurrect to eternal life because of the new covenant in his blood (Luke 22:20).

They would offer the first fruits of the barley harvest to the LORD.

4. Feast of Weeks or Pentecost is explained in Leviticus 23:16 - *This feast is fulfilled*

This feast is the second of the three harvest feasts. It occurs exactly seven weeks after the Feast of First Fruits, so it's also called Pentecost, which means "50 days."

Traditionally, people were expected to bring the first harvest of wheat to the Lord, including two leavened loaves of bread.

God's plan to save people included more than the Jews. Through Jesus, this plan was revealed. In Matthew 9:37, Jesus tells His disciples that "the harvest is great, but the workers are few."

Then he put the plan into place: In Acts 1:4 he tells them to wait in Jerusalem for the Holy Spirit. And on Pentecost, the Holy Spirit came and fell on the apostles, and the Church was born. Peter preached, and 3,000 people came to faith. The message spread to both Jews and Gentiles (the two leavened loaves of bread).

What is interesting is that during Passover, the leaven had to be removed from all of Israel's homes. And since the old leaven had been removed, they needed new leaven. So they would set some of the barley from the first fruits of barley aside and allow it to die, so it would then become the leaven they would need for the feast of Pentecost.

Well, we know Jesus is the firstfruits of the resurrection and we also know that he who knew no sin (leaven) , became sin (leaven) for us so we, Jews and Gentiles, the 2 leavened loaves could become the righteousness of God that are waved before the LORD.

5. Feast of Trumpets is explained in Leviticus 23:24 and Numbers 29:1 - This is waiting for fulfillment

God commands his people to rest. During this time all regular work is prohibited, and men and women present a food offering to God.

In Leviticus 23:24, God commands his people to gather and to commemorate the decree with trumpet blasts.

Some people will associate this feast with the rapture because of the trumpet blast (1 Corinthians 15:52). But we can see that it was a gathering of Israel as well. So this might be the sealing of the 144,000...

Or, since we think the 144,000 will be sealed before the 70th week of Daniel, and we see the church's rapture occurs at the same time, both shown in Revelation 7, this could be a type of both events.

On the Feast of Trumpets, Israel was to blow trumpets, rest, assemble as a nation, and make a burnt offering to God.

The Feast of Trumpets is to be celebrated on the first day of the seventh month (Tishri). In biblical times, a Hebrew month depended on the moon cycle, so as the moon began to change from the previous month (*Elul*, in Hebrew), anyone watching the evening sky could know the general time frame that the next month, Tishri, would begin. But they would not know the exact day or hour. Once two witnesses confirmed that the first sliver of the new moon was visible, the month of Tishri began, and with it the first fall feast: the Feast of Trumpets.

Because the exact start of the Feast of Trumpets was unknown, several other names for this feast developed over time. It began being known as “The Hidden Day” and “The Day and the Hour No Man Knows.”

The timing of this festival was difficult to determine because it begins on the first day of the new month.

The other festivals did not occur on the first day, making them easier to identify. This particular

festival required careful attention because knowing the exact day it began was crucial for celebrating it in accordance with God's command.

This adds so much more to our understanding of why Jesus might have said, **Matthew 24:36 (ESV)**: “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.”, because he was giving a veiled reference to the Feast of Trumpets.

We also see that they had to watch the evening sky to see when the moon changed to the new moon, which explains why Jesus said in **Matthew 25:13 (ESV)**: “Watch therefore, for you know neither the day nor the hour,” which is in the Parable of the 10 Virgins, and we have already connected that to the rapture of the Church.

We also have an example of this when Jesus was in the garden of Gethsemane.

Matthew 26:40-41 (ESV): “And He *came to the disciples and *found them sleeping, and *said to Peter, “So, you men could not keep watch with Me for one hour? **[41]** Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.”

This appears to be a warning for the Church to remain vigilant so that we do not enter into the hour of testing (temptation) that is approaching the entire world.

This connects us to another rapture connection because Jesus told the faithful church of Philadelphia that they would be kept from the “hour” of testing that was coming upon the whole world.

Revelation 3:10 (LSB): “Because you have kept the word of My perseverance, I also will keep you from the hour of testing, which is about to come upon the whole world, to test those who dwell on the earth.”

And finally, the two witnesses were the ones who would observe the new moon and would announce the beginning of the festival. This again demonstrates the connection to the beginning of Daniel's 70th week, as we know that their ministry begins at that time. And they are witnessing to the world that the coming of Christ's Kingdom is at hand. So again, another connection to the rapture.

This feast shows the Church's rapture, the 144,000's sealing, and the two witnesses' ministry.

6. Day of Atonement — Leviticus 16, 23:26-32 - waiting for fulfillment

The Day of Atonement was to make restitution for wrongs committed. It is a day of humility and repentance to God. It was a time for the Nation of Israel to get their hearts, consciences, and lives right before God.

This is the one time in the year that the High Priest could go into the Holy of Holies and make a sacrifice for the ENTIRE Nation of Israel's sins.

This is a prophetic type and picture of Jesus as the Eternal High Priest seen in Hebrews 9:12. This also shows us that it will be on this festival that the nation's heart turns to God.

This is the festival where the “scapegoat” took on their sins (Leviticus 16:10). The scapegoat was to be burdened with all the sins of Israel and sent into the wilderness.

The Jewish leaders condemned Jesus, and he took on the sins of all mankind and was led out of the city to be crucified. **1 John 2:2 (LSB):** “and He Himself is the propitiation for our sins, and not for ours only, but also for those of the whole world.”

This day pictures the redemption of the nation of Israel. They were punished and exiled to the wilderness of the nations for rejecting Jesus. This fulfilled the typological picture of their 40 years in the wilderness after rejecting God during the Exodus. However, we know that Israel will one day accept Jesus as the Messiah and repent for rejecting Him. (Zechariah 12:10, Leviticus 26:40-45)

7. Feast of Tabernacles or Booths — Leviticus 23:34 - waiting for fulfillment

Celebration always follows the Day of Atonement. The Feast of Tabernacles celebrates God's provision and protection for the people of Israel during their 40 years of wandering in the wilderness; for the seven days of the feast, people live in temporary structures as they did in the wilderness.

The Lord Himself was with the Israelites in the desert, in the Tabernacle, so the feast also celebrates His presence as He tabernacles (dwells) with us.

This shows that Jesus came and tabernacled among us in his first coming, but he will return and set up his kingdom and tabernacle with humanity as a final fulfillment of the Feast of Tabernacles.

We know this final feast is going to be the only one still continually celebrated in the Messianic Kingdom, according to Zechariah 14:16-19.

This also gives us a connection to Proverbs 7, where Solomon is speaking to his son but prophetically speaking to the remnant of Israel. He is cautioning the Remnant against succumbing to the allure of the adulterous woman (idolatry).

We have seen Israel called the Adulterous Woman and the Harlot in many Old Testament passages, most notably in Hosea.

We know that Yahweh is called the Husband of Israel, and we also know that Babylon is the mother of all Harlots, showing her as the one who has

birthed all false religion and worship throughout time.

We can see Solomon telling the remnant of Israel not to follow the Idolatry that will be performed by Israel (The Adulterous woman), and we can see a connection to Israel's Husband taking a bag of money and going away on a long journey.

Jesus tells parables about himself going away on a long journey, so we can see the obvious connections.

But then she says that her husband is coming back on the full moon. That gives us a connection to the feasts of Israel.

The three feasts that were mandatory for all Jewish men:

- 1) The 1st month, Nisan, took place in early spring. The holy days were unleavened bread, Passover, and firstfruits of the barley harvest.

- 2) The 3rd month, Sivan, took place in the late spring, right before summer. The holy day was Pentecost, the firstfruits of the wheat harvest.

3) The 7th month, Tishri, took place in the fall. The holy days were the Feast of Trumpets, Day of Atonement, and Feast of Tabernacles. This celebration was the firstfruits of the fruit harvest.

We know that the early spring represents the death of Christ as the Lamb of God, the breaking of his sinless body as the unleavened bread, and him being resurrected as the firstfruits.

Then, the late spring festival of Pentecost was the birth of the Church.

And finally, the fall festivals represent the final three that Christ will fulfill in the redemption of Israel, and the final festival represents his second coming, which begins on the full moon in Tishri, the 7th month.

Now that we have gone over all of that, let's look at **Proverbs 7:1-27 (ESV)**: “My son, keep my words and treasure up my commandments with you; **[2]** keep my commandments and live; keep my teaching as the apple of your eye; **[3]** bind them on your fingers; write them on the tablet of your heart. **[4]** Say to wisdom, “You are my sister,” and call insight your intimate friend, **[5]** to keep you from the forbidden woman, from the adulteress with her smooth words. **[6]** For at the window of my house I have looked out through my lattice, **[7]** and I have seen among the simple, I have perceived among the youths, a young man lacking sense, **[8]** passing

along the street near her corner, taking the road to her house **[9]** in the twilight, in the evening, at the time of night and darkness. **[10]** And behold, the woman meets him, dressed as a prostitute, wily of heart. **[11]** She is loud and wayward; her feet do not stay at home; **[12]** now in the street, now in the market, and at every corner she lies in wait. **[13]** She seizes him and kisses him, and with bold face she says to him, **[14]** “I had to offer sacrifices, and today I have paid my vows (*showing pride in her sins*); **[15]** so now I have come out to meet you, to seek you eagerly, and I have found you. **[16]** I have spread my couch with coverings, and colored linens from Egyptian linen; **[17]** I have perfumed my bed with myrrh, aloes, and cinnamon. **[18]** Come, let us take our fill of love till morning; let us delight ourselves with love. **[19]** For my husband is not at home; he has gone on a long journey; **[20]** he took a bag of money with him; at full moon he will come home. (*Pictures Jesus’ return on the Feast of Tabernacles, which takes place on the full moon of the 7th month*) **[21]** With much seductive speech she persuades him; with her smooth talk she compels him. **[22]** All at once he follows her, as an ox goes to the slaughter, or as a stag is caught fast **[23]** till an arrow pierces its liver; as a bird rushes into a snare; he does not know that it will cost him his life. **[24]** And now, O sons, listen to me, and be attentive to the words of my mouth. **[25]** Let not your heart turn aside to her ways; do not stray into her paths, **[26]** for many a victim has she laid low, and all her slain are a mighty throng. **[27]** Her

house is the way to Sheol, going down to the chambers of death.”

Since we know that the 1st-century generation of Israel as a corporate group intentionally missed the first Passover, by their rejection of Jesus as a nation, they have corporately missed the blessings of Christ for a time.

But thankfully we also know that God has a provision for Israel.

We can see that outlined in the Old Testament, which is called Pesach Sheni, “the second Passover.” The Torah describes how God created this holiday at the request of those who, for reasons beyond their control, were unable to offer the paschal sacrifice in its proper time. One month later, they received a second chance. Pesach Sheni reminds us that it’s never too late with God.

Numbers 9:9-14 (ESV): “The Lord spoke to Moses, saying, **[10]** “Speak to the people of Israel, saying, If any one of you or of your descendants is unclean through touching a dead body, or is on a long journey, he shall still keep the Passover to the Lord. **[11]** In the second month on the fourteenth day (*14th Iyar*) at twilight they shall keep it. They shall eat it with unleavened bread and bitter herbs. **[12]** They shall leave none of it until the morning,

nor break any of its bones; according to all the statute for the Passover they shall keep it.”

This provision includes future descendants, and we know they have been on a long journey for almost 2000 years...

The coming 2nd Passover represents the redemption of Israel...

Numbers 9:9-14 (ESV) (Continued) “[13] But if anyone who is clean and is not on a journey fails to keep the Passover, that person shall be cut off from his people because he did not bring the Lord's offering at its appointed time; that man shall bear his sin.

This is a reference to the generation of Israel who rejected Jesus as their Messiah.

We see this described in Matthew 12:22-45.

This is when Jesus condemned the nation of Israel corporately.

Individuals could still come to faith but not the nation as a whole... How it was supposed to be.

Jesus gave us another picture of this when he cursed the fig tree in Mark 11:12-25.

Numbers 9:9-14 (ESV) (Continued) “[14] And if a stranger sojourns among you and would keep the Passover to the Lord, according to the statute of the Passover and according to its rule, so shall he do. You shall have one statute, both for the sojourner and for the native.”

This shows the redemption of the Gentiles because, although being sojourners, they partook in the Passover sacrifice of Christ by accepting him as their Lord and Savior.

We can see that this passage shows us prophetically that the opportunity is coming for the Nation of Israel corporately to receive the blessings of Passover since they missed it corporately at Jesus' first coming, crucifixion, and resurrection. It's interesting that Gentiles can also partake in the second Passover, giving another chance to those who must face the tribulation to be saved.

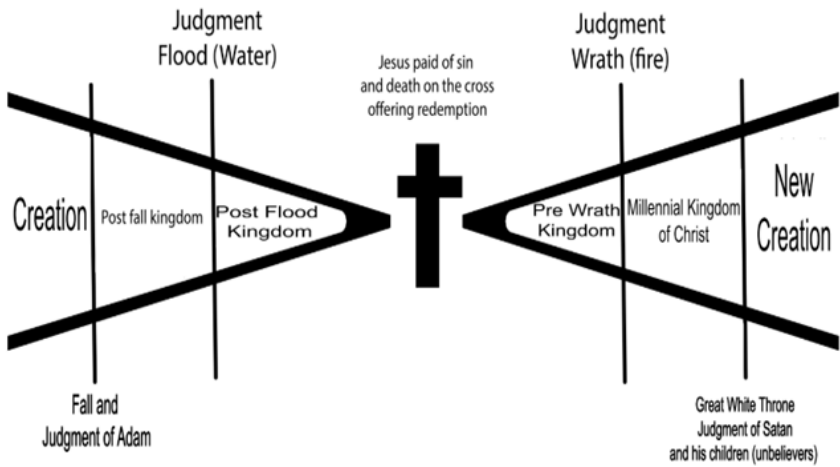
We can now see the prophetic importance of the Day of Atonement and also how God left a path for the Remnant of Israel with the second Passover and Jesus' pardoning of the intentionality behind his crucifixion.

The author snuck in a peculiar passage that I wanted to address. In Hebrews 9:8-9, he said, “By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age).”

I believe that he is comparing the world, the present age, to the first section of the Tabernacle. It represents this separation of God and man physically. We know that Jesus tore the veil in the spiritual sense, and we have the opportunity to come before the throne of grace with our prayers. However, we are not dwelling with God in the garden as Adam did, which is the ultimate fulfillment we are waiting for. So, I believe the author is pointing us to the New Heaven and New Earth.

That is when the Great Chiastic Structure and Symmetry within the Bible are fulfilled.

The Letter to the Hebrews



The image above is to help explain the beauty and symmetry that the Bible gives us from Genesis to Revelation.

Chiastic structures are a form of writing that draws from both sides of the main point. The innermost point of the [X] (which is what “chi” is, an X in Greek) is the point of focus that everything else revolves around. The right side of the point will mirror each other, both mirroring from the point outward.

1) Creation

a) Man lived with God in perfect harmony

2) Judgment of Adam

a) Adam and Eve are kicked out of the garden because of the deception of Satan and the intentional sin of Adam. The Devil brings death and condemnation to man. But God offers mercy and grace through the prophecy of the seed of the woman and covers them with the skin of the animal. Foreshadowing the redemption of man through the sacrifice of Christ and how they will be covered by Christ's righteousness.

3) Post Garden Kingdom

a) God lived on Earth in the same form that he walked with Adam in the garden. However, he was now separated from man because they were cast out of the garden. Mankind lived long, extended lives. There is no evidence of sickness or infant death during this time. Animals did not eat each other, nor did they harm humans.

4) Wrath of God (The Great Flood)

a) God judges the wicked world but offers mercy to those who trust in His promises of salvation. Only Noah and his family are saved (8 people).

5) Post-Flood (Post-Wrath) World

a) Mankind can get sick, infants die, wickedness exists, humanity lives a shorter time than in the pre-flood era, and God's written law is given to mankind on the Tablets of Stone. God comes and dwells with man in the Tabernacle made with human hands but is not able to be approached by man. Fellowship with God is only spiritual, and a high priest was appointed as an intermediary.

+ Jesus' Death on the Cross and Resurrection
(The focal point is the Redemption of Man, which is the center of the [X] in the chiasm.)

5a)Pre-Wrath/Pre-Revelation World, which mirrors the Post-Flood (Post-Wrath) World.

a) Mankind can get sick, infants die, wickedness exists, and man still lives a shorter time than intended. God's law is now written on their hearts, a tablet of flesh instead of a tablet of stone. God comes and dwells with man in the Tabernacle (our bodies are the temple of the Holy Spirit). Fellowship with God is only spiritual, and Jesus, our eternal High Priest, is appointed as our only intermediary.

4a)Wrath of God the Judgment of Fire, which mirrors the Wrath of God shown in The Great Flood.

a) God judges the wicked world but offers mercy and grace to those who trust in His promises of salvation.

3a) Pre-New Garden Kingdom (Millennial Kingdom of Christ), which mirrors the Post-Garden Kingdom.

a) God will live on Earth separated from man in the Temple in Jerusalem. Man will again live long, extended lives. There will be no sickness or infant death, and animals will not eat each other again. Restoring things to how they were before the flood.

2a)Great white throne Judgment, which mirrors the Judgment of Adam

a) The Second Adam and His Bride, dressed in white (covered by Christ's righteousness), are welcomed back into the Garden because they are redeemed by the Seed of the Woman (Jesus Christ). Satan and his seed are judged and condemned to the Lake of Fire. Mirroring and correcting the events that caused the fall of Adam.

1a)New Creation in Revelation, which mirrors Creation in Genesis

a) Mankind will live with God face-to-face in His garden again in perfect harmony.

Redemption Through the Blood of Christ

Hebrews 9:11-14 (LSB): "But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) **[12]** he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. **[13]** For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, **[14]** how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God,

purify our conscience from dead works to serve the living God.”

Now we are seeing the difference between the Levitical sacrifices and the Messianic sacrifice.

The Aaronic priests would continually sacrifice animals for the temporary cleansing of the flesh of humanity; they never sat down because their work was never finished. But Jesus’ sacrifice offered was once and for all given to cleanse our conscience.

The word conscience in Greek is a conjunction of two words. “Con” means with, and “science” means knowledge. So, our knowledge of good and evil, which was the law that was passed on from Adam to the world, was condemning us.

Without the knowledge of sin, the intentionality of sin would never exist. Because we would be unaware of it. Paul expounds on this in Romans 5 and Romans 7.

Hebrews 9:15-22 (LSB): “Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. **[16]** For where a will is involved, the death of the one who made it must be established. **[17]** For a will takes effect only at death, since it is not in force as long as the one who made it is alive. **[18]**

Therefore not even the first covenant was inaugurated without blood. **[19]** For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, **[20]** saying, “This is the blood of the covenant that God commanded for you.” **[21]** And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. **[22]** Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.”

The author states, “where a will is involved, the death of the one who made it must be established.”

He then says, “a will takes effect only at death, since it is not in force as long as the one who made it is alive.”

So, who made the covenant?

For that answer, let's look at **Exodus 19:3-6 (LSB)**: “Now Moses went up to God, and Yahweh called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel: **[4]** ‘You yourselves have seen what I did to the Egyptians, and how I lifted you up on eagles’ wings and brought you to Myself. **[5]** So now then, if you will indeed listen to My voice and keep My covenant, then you shall be My treasured possession among all the peoples, for all the earth is Mine; **[6]** and you shall be to Me a kingdom of

priests and a holy nation.' These are the words that you shall speak to the sons of Israel."

So, we see that it was God who made the covenant with Israel.

The author is comparing the covenant to a will, and he is showing us that it was necessary for Jesus to die for the will to be executed.

He had already shown us that Jesus needed to be born as a man to be our high priest. We learned that he needed to be born as a man to pay the debt and be our kinsman redeemer. And now we are finding out that Jesus had to be born as a man so he could die. His mission was not just to cleanse us from our sins but also to offer us our eternal inheritance.

Ok, let's continue with the rest of this passage.

The Old Covenant was made with the Nation of Israel.

It was a corporate covenant, meaning all Israel, past, present, and future, was bound to that covenant, whether they were there or even born, because the representatives of Israel agreed to it.

Think of it like being a citizen of a country; take the USA, for example. You are still subject to the laws, ordinances, and statutes, even if you weren't at the

signing of the Declaration of Independence or the first Congress.

All people who are born into, marry into, or obtain citizenship agree to abide by the law of the land.

In the same way, Israel was bound corporately to this covenant at its foundation as a nation. But now we need to take it a step further. Israel agreed to follow every law all the time, and if they did, God would bless them. However, if any one of them broke any of the laws, they could all be held accountable.

In that way, imagine if a president or ambassador went and insulted a king or president of another country; his sin could cause the whole nation to suffer the punishment of either economic punishment or even war.

The Old Covenant was given to expose sin and the need for a savior.

The New Covenant offers grace to those who place their faith in Jesus Christ.

This covenant is offered to all people. Unlike the corporate all-or-nothing statutes of the Old Covenant, the New Covenant allows individuals to enter into the covenant through faith rather than through works.

Joining the covenant makes you part of "The Body of Christ," which is corporate in that we are many members of one body with Christ as our head.

But you cannot be born physically into this covenant through bloodlines or nationality like the Old Covenant. To enter the New Covenant, you have to be born again by the Holy Spirit, by the grace of God, through faith in Christ.

We learn that the New Covenant law will be written on our hearts, not stone tablets. We see that only Jesus' atoning sacrifice can deal with our sin. Without him being born in the flesh, living the life we couldn't, and offering himself as the sacrifice to pay our debt, we would never be freed from sin and death.

The New Covenant shows us that Jesus is the ONLY solution for the problem of sin and death that the Old Covenant revealed.

Jeremiah spoke about the new covenant in **Jeremiah 31:31-34 (LSB)**: "Behold, days are coming," declares Yahweh, "when I will cut a new covenant with the house of Israel and with the house of Judah, **[32]** not like the covenant which I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, but I was a husband to them," declares Yahweh. **[33]** "But this is the covenant which I will cut with the house of Israel after those days," declares Yahweh: "I will put My

law within them, and on their heart I will write it; and I will be their God, and they shall be My people. **[34]** And they will not teach again, each man his neighbor and each man his brother, saying, ‘Know Yahweh,’ for they will all know Me, from the least of them to the greatest of them,” declares Yahweh, “for I will forgive their iniquity, and their sin I will remember no more.”

This verse clearly highlights the superiority of the New Covenant.

The Old Covenant had the law written on stone tablets, but the New Covenant writes the law on our hearts.

We know that under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

With the Old Covenant, Moses was commanded to sprinkle everything with blood: the Scriptures, the Tabernacle, the instruments and vessels, and the people.

What many people overlook in Hebrews 9 is that it establishes a connection to baptism for believers.

I know it doesn’t seem to be talking about baptism, because in our 21st-century minds, we immediately think of water. However, the New Testament actually speaks of numerous baptisms. So, we must

take time to show the differences between them so we can understand what each baptism means.

The first baptism that we are probably the most familiar with is the baptism with water for repentance. This is often called the baptism of John the Baptist. John says in **Matthew 3:11-12 (LSB)**: “As for me, **I baptize you with water for repentance**, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; **He will baptize you with the Holy Spirit and fire. [12]** His winnowing fork is in His hand, and **He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.**”

John just opened up the rabbit hole for us to follow. In this one passage we have a baptism with water, a baptism with the Holy Spirit, and a baptism of fire.

Thankfully he defines the water and fire baptisms for us.

John’s baptism with water is for repentance, which means a transformation of our minds. This is a call to stop believing that we are good or special and realize that we are sinners in need of a savior. Repentance is a sign of humility and a moving toward faith. The mind change is necessary because it leaves our self-righteousness on the floor.

He also defines the baptism of fire. Unfortunately, many people have been taught that this is the baptism of tongues of fire and the receiving of the power of the Holy Spirit; however, that is clearly a misinterpretation.

Because if we read Matthew 3:12, we see the baptism of fire is the cleansing of the earth from the chaff. This is speaking of the unquenchable fire of the lake of fire. So we see John was prophesying about the first and second coming of Christ.

Jesus comes first to offer salvation to the world by the shedding of his blood and then offers the Holy Spirit as the seal and guarantee of our promised inheritance. But in his second coming, he is coming to set up the messianic kingdom. Then after the final rebellion in Revelation 20, the Great White Throne Judgment will take place. This is where all of the wicked will be thrown into the lake of fire, and all believers will be gathered into the New Jerusalem (Revelation 21-22).

Let's get back to water baptism. We see there is a clear distinction made in Matthew 3, between water baptism and the baptism of the Holy Spirit. People will often use the baptism of Jesus as proof that we must be water baptized to receive the Holy Spirit, since it was at Jesus' baptism that the Holy Spirit descended from heaven on him like a dove.

Let's look at Jesus' baptism to see what we can learn before we continue.

Matthew 3:13-17 (LSB): “Then Jesus *arrived from Galilee at the Jordan *coming* to John to be baptized by him. [14] But John tried to prevent Him, saying, “I have need to be baptized by You, and do You come to me?” [15] But Jesus answered and said to him, “Permit *it* at this time; for in this way it is fitting for us to fulfill all righteousness.” Then he *permitted Him. [16] And after being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending like a dove *and* coming upon Him, [17] and behold, *there was* a voice out of the heavens saying, “This is My beloved Son, in whom I am well-pleased.”

According to those who teach water baptismal regeneration, we must be baptized with water for the remission of our sins.

Let’s look at a passage that seems to back up their argument **Acts 2:37-41 (LSB):** “Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Men, brothers, what should we do?” [38] And Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ [af]for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. [39] For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.” [40] And with many other words

he solemnly bore witness and kept on exhorting them, saying, “Be saved from this crooked generation!” **[41]** So then, those who had received his word were baptized; and that day there were added about three thousand souls.”

Where in this passage do we hear that they were baptized with water? Or is it that we are reading into this passage our supposition of baptism always being with water?

If we go backwards from Acts 2 to Acts 1, Jesus actually explains this baptism for us.

Jesus speaking says in **Acts 1:4-5 (LSB)**:
“And gathering them together, He commanded them not to leave Jerusalem, but to wait for the promise of the Father, “Which,” He said, “you heard of from Me; **[5] for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.**”

Clearly Jesus reiterates what John spoke about in Matthew 3, how he was baptizing with water but Jesus would baptize with the Holy Spirit.

Then if we go back to the beginning of Acts 2, before Peter preaches at Pentecost, we see our interpretation validated.

Acts 2:1-4 (LSB): “And when the day of Pentecost had fully come, they were all together in one place. [2] And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. [3] And there appeared to them tongues like fire distributing themselves, and they rested on each one of them. [4] And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.”

Here we see Peter and the disciples sitting in a house, not being baptized with water, and suddenly the Holy Spirit falls upon them.

So, now we can see that Jesus had explained to Peter that he would be baptized with the Holy Spirit, and then he was baptized with the Holy Spirit. So what in the context of these two chapters is telling us that Peter now shifts and tells them to be baptized with water for the remission of sins?

We will dig deeper into this, but let's go back to when Jesus was baptized.

We have already learned that John's baptism was for repentance, not remission of sin.

And if John's baptism was for repentance, why was Jesus baptized?

In Matthew 3 we saw John protesting; he told Jesus that it was he who needed to baptize him. But Jesus said, “Permit *it* at this time; for in this way it is fitting for us to fulfill all righteousness.”

This indicates that this event was a departure from John’s usual baptisms and represented something entirely different. We know that Jesus is sinless and had no need for repentance, and Jesus tells us that this was necessary to fulfill all righteousness, meaning that Jesus needed to have this done to fulfill the law. We have already seen in depth in the Letter to the Hebrews that Jesus is our Eternal High Priest in the order of Melchizedek.

But when was his ordination?

Well, according to the Law, the high priest and his sons (the other priests) had to be washed prior to their service to God.

Leviticus 8:2-6 (LSB) “Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread, [3] and assemble all the congregation at the doorway of the tent of meeting.” [4] So Moses did just as Yahweh commanded him. Then the congregation was assembled at the doorway of the tent of meeting, [5] and Moses said to the congregation, “This is the thing which Yahweh has commanded to do.” [6] Then

Moses had Aaron and his sons come near and washed them with water.”

This gives us a biblical understanding of why Jesus needed to be baptized to fulfill all righteousness. We know this was the starting point of his earthly ministry in service to God the Father, so his ordination fits perfectly.

If this act was done to ordain Jesus, then why do we see believers being baptized with water in the book of Acts?

That is because all believers are kings and priests under Christ, so this is our first act of obedience to God, as the ordination and beginning of service to him as a priest under our high priest Jesus. Just as Aaron’s sons had to be washed.

So, every believer must be baptized as an act of obedience and an ordination into the service to God as priests. But the water is not what remits sins. The caveat and exception to the rule, such as the thief on the cross, is just that—an exception. If someone has no ability to obey because they are on their deathbed, we can see by example that God is gracious and understanding. But there is no excuse for those who are able but unwilling.

Let's get back to showing what baptism actually remits sins, and see what passages are here to prove that view by allowing the scripture to interpret itself.

The book of Hebrews has already given us a hint. We have learned that there is no forgiveness without blood. But the blood of bulls and goats was a temporary covering; they were a type and shadow of the baptism of John.

Just as the flood itself is a type of water baptism, which washed the "flesh" or surface of the earth, from wickedness and was a call to repentance for those who would be delivered through it and also for the future generations to come.

But the call to repentance from the flood was temporary because sin still prevailed. It was to show us that an outward "washing" of the world, or even the body, was just cleaning the surface. What needed to be washed was the inside of the vessel.

That is why the blood of Jesus, which is far greater than bulls and goats, and the baptism with the Holy Spirit by his blood is not an outward washing of dirt from the skin but a cleansing of our conscience.

Peter makes all of these connections for us in **1 Peter 3:18-21 (LSB)**: “For Christ also suffered for sins once for all, the righteous for the unrighteous, so that He might bring you to God, having been put to death in the flesh, but made alive in the spirit; **[19]** in which also He went and made proclamation to the spirits now in prison, **[20]** who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. **[21]** Corresponding to that, baptism now saves you—**not the removal of dirt from the flesh, but an appeal of a good conscience to God—through the resurrection of Jesus Christ,**”

If we read this carefully, we see that Peter is contrasting the baptism of repentance, which was typologically pictured in the flood, to the baptism by the blood of Christ, which is what cleans our conscience.

Hebrews 9 clearly explains that passage for us.

Hebrews 9:13-14 (LSB): “For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, **[14]**

how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, **cleanse your conscience** from dead works to serve the living God?”

We also see this in **Hebrews 9:22 (LSB)**: “without shedding of blood there is no forgiveness.”

This shows us that water does nothing but cleanse the outside, but the blood of Jesus cleanses the conscience.

The word baptism means cleansing or washing, and we know we are washed by the blood of Jesus.

Here are some passages that clearly show that the blood of Jesus is how we are cleansed.

Revelation 7:13-14 (LSB): “Then one of the elders answered, saying to me, “These, clothed in the white robes, who are they, and from where have they come?” **[14]** And I said to him, “My lord, you know.” And he said to me, “These are the ones who come out of the great tribulation, **and they washed their robes and made them white in the blood of the Lamb.**”

1 John 1:7-9 (LSB): “but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. [8] If we say that we have no sin, we deceive ourselves and the truth is not in us. [9] If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

Ephesians 1:7 (LSB): “In Him we have redemption through His blood, the forgiveness of our transgressions, according to the riches of His grace”

We see more clues given to us in **Hebrews 10:19-22 (LSB):** “Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, [20] by a new and living way which He inaugurated for us through the veil, that is, His flesh, [21] and since we have a great priest over the house of God, [22] let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.”

Here we see the author speak about our conscience and our bodies being washed with pure water. But we know the conscience is cleansed by the blood of

Christ and that we are also forgiven of sins and washed clean with the blood of Christ.

Revelation 1:5 (LSB): “and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. **To Him who loves us and released us from our sins by His blood—**”

Revelation 12:11 (LSB): “And they overcame him **because of the blood of the Lamb** and because of the word of their witness, and they did not love their life even to death.”

Ephesians 2:13 (LSB): “But now in Christ Jesus you who formerly were far off have **been brought near by the blood of Christ.**”

Acts 20:28 (LSB): “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God **which He purchased with His own blood.**”

Hebrews 13:12 (LSB): “Therefore **Jesus also, that He might sanctify the people through His own blood,** suffered outside the gate.”

Colossians 1:20 (LSB): “And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in heaven.”

Romans 5:9 (LSB): “Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.”

Then why does he say, “having our hearts sprinkled from an evil conscience and our bodies washed with pure water” in Hebrews 10:22?

Well, Paul gives us an answer to this in **1**

Corinthians 10:1-4 (LSB): “For I do not want you to be unaware, brothers, that our fathers were all under the cloud and all passed through the sea; **[2]** and all were baptized into Moses in the cloud and in the sea; **[3]** and all ate the same spiritual food; **[4]** and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them, and the rock was Christ.”

Paul shows us that the crossing of the sea and the cloud of God were what brought them out of Egypt and drew them to the baptism, or sprinkling of blood into the Law of Moses.

We see this in **Exodus 24:8 (LSB)**: “So Moses took the blood and sprinkled *it* on the people and said, “Behold the blood of the covenant, which Yahweh has cut with you in accordance with all these words.”

Which the author of Hebrews repeats in **Hebrews 9:19 (LSB)**: “For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,”

Do you see the linking of blood and water? That should remind you of the blood and water that came out of Jesus’ side on the cross when they stabbed him with the spear.

John 19:34 (LSB): “But one of the soldiers pierced His side with a spear, and immediately blood and water came out.”

This was to show us that the baptism we as believers partake in is the cleansing with the blood of Jesus by his death on the cross.

That is why Paul says this in **Romans 6:3 (LSB)**: “Or do you not know that all of us who were baptized into Christ Jesus were baptized into His death?”

He is showing us that we are partaking in the death, burial, and resurrection of Christ by grace through faith.

That's why Jesus called the cross his baptism and said that the disciples would partake in it. He was paying for our sins on the cross, and through faith we are washed, baptized into the body of Christ, and sealed with the Holy Spirit.

Mark 10:33-40 (LSB): “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the scribes; and they will condemn Him to death and will deliver Him over to the Gentiles. **[34]** And they will mock Him and spit on Him, and flog Him and kill Him, and three days later He will rise again.” **[35]** Then James and John, the two sons of Zebedee, *came up to Jesus, saying to Him, “Teacher, we want You to do for us whatever we ask of You.” **[36]** And He said to them, “What do you want Me to do for you?” **[37]** And they said to Him, “Grant that we may sit, one on Your right and one on Your left, in Your glory.” **[38]** But Jesus said to them, “You do not know what you are asking. **Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?**” **[39]** And they said to Him, “We are able.” And Jesus said to them, “**The cup that I drink you**

shall drink; and you shall be baptized with the baptism with which I am baptized. 40 But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared.”

But Paul then continues in **1 Corinthians 10:1-4**, going back to verse 4: “and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them, and the rock was Christ.”

Paul is showing us a typological picture. We find out the rock that Moses was commanded to strike in Exodus was a type of Christ.

Exodus 17:6 (LSB): “Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.” And Moses did so in the sight of the elders of Israel.”

We know just as the rock was struck by the leader of Israel in the Exodus, Jesus was also struck by the leader of Israel. So the rock being struck is a typological picture of Israel condemning Jesus to be crucified. This picture led to living water being offered to the Nation of Israel to drink. Just as Jesus offered his living “water,” his blood to Israel to drink. That’s why Paul continues in 1 Corinthians 10 to say even though most of Israel

died in the wilderness because they drank in vain. He then draws from this scripture and starts to speak of communion. He uses the same imagery and ties it to the eating of the bread and drinking of the cup.

So in 1 Corinthians 10, Paul connects the water to the cup of communion. This now shows water was offered to Israel in the Exodus, but just as the generation that rejected Jesus, they were in unbelief.

Then he speaks of the wine of the Lord's Supper, which pictures the blood of Christ. This serves as a reminder of the believer's baptism into Christ's death, burial, and resurrection through his blood. Showing the water from the rock was a type of Christ's blood being shed, but because they drank in vain, they died in the wilderness because of their unbelief.

Jeremiah prophesied about Israel rejecting the fountain of living water which is Jesus in **Jeremiah 17:13 (LSB)**: "O Yahweh, the hope of Israel, All who forsake You will be put to shame. Those who turn away on earth will be written down Because they have forsaken the fountain of living water, even Yahweh."

Which explains why Jesus said this in **John 4:10 (LSB)**: "Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you,

‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

We have tied the living water to the blood of Christ, but why do we say the living water represents the Holy Spirit?

Let’s look at **Leviticus 17:11 (LSB)**: “For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood that makes atonement by the life.”

Which shows us why God told Noah that the blood contains the life of a man.

Which is why Jesus, when speaking of “eating his flesh and drinking his blood,” says this in John 6:63: “The Spirit is the One who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.”

Genesis 2:7 (LSB): “Then Yahweh God formed man of dust from the ground and breathed into his nostrils the breath of life; and so the man became a living being”

Job tells us this in **Job 33:4 (LSB)**: “The Spirit of God has made me, And the breath of the Almighty gives me life.”

Finally showing us that it is the spirit of God that has brought life to man. The word “ruah” in Hebrew is translated as breath, wind, and spirit, showing us the connection we needed.

So we can see that the “living water” is a representation of the blood of Christ, and by placing our faith in Christ we receive his spirit, as a seal and a promise.

Which now leads us to **Ephesians 5:24-27 (KJV)**: “Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. **[25]** Husbands, love your wives, even as Christ also loved the church, and gave himself for it; **[26] That he might sanctify and cleanse it with the washing of water by the word, [27]** That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

Here we see Paul explaining that Christ cleansed his bride by the washing or baptism of “water by the word.”

We have already learned that the water is a type of the blood of Christ, which is how we receive the Holy Spirit. We receive the Holy Spirit through our faith in the death, burial, and resurrection of Christ. And we also know that the word is clearly Jesus. So Paul is poetically saying that the bride of

Christ is cleansed by the baptism (washing) of the blood of Christ.

Which leads us to **Colossians 2:8-13 (LSB)**:

“See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, and not according to Christ. [9] For in Him all the fullness of Deity dwells bodily, [10] and in Him you have been filled, who is the head over all rule and authority; [11] in whom you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh, in the circumcision of Christ, [12] **having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.** [13] And you being dead in your transgressions and the uncircumcision of your flesh, He made you alive with Him, having graciously forgiven us all our transgressions.”

This connects us to **Romans 10:9 (LSB)**: “that if you confess with your mouth Jesus as Lord, and **believe in your heart that God raised Him from the dead, you will be saved;**”

Again showing that the baptism of the Holy Spirit is the washing by the blood of Christ in faith.

I know this has been a long study, but this is such a contentious topic I didn't want to be accused of cherry-picking verses. We are almost done...

Next we see Paul say that we are in one body and are given one spirit, and there is one Lord, one faith, and one baptism in **Ephesians 4:4-7** **(LSB)**: “There is one body and **one Spirit**, just as also you were called in one hope of your calling; **[5] one Lord, one faith, one baptism; [6]** one God and Father of all who is over all and through all and in all. **[7]** But to each one of us grace was given according to the measure of Christ's gift.”

So which is the one baptism that Paul is speaking about?

Well, he actually answers that. He says the by one Spirit we were all baptized into one body in **1 Corinthians 12:13 (LSB)**: For also **by one Spirit we were all baptized into one body**, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

So now we know definitively that it is the baptism of the Holy Spirit that brings us into the Body of Christ.

That is why Peter says this in **Acts 11:13-18 (LSB)**: “And he reported to us how he had seen the angel standing in his house, and saying, ‘Send to Joppa and summon Simon, who is also called

Peter; [14] and he will speak words to you by which you will be saved, you and all your household.’ [15] And as I began to speak, the Holy Spirit fell upon them just as He did upon us at the beginning. [16] And I remembered the word of the Lord, how He used to say, **‘John baptized with water, but you will be baptized with the Holy Spirit.’** [17] Therefore if God gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could prevent God’s way?” [18] And when they heard this, they quieted down and glorified God, saying, “Well then, God has granted to the Gentiles also the repentance that leads to life.”

Showing us once again that the baptism of the Holy Spirit is the baptism in which we are saved.

Let’s look at what Paul says in **Acts 19:1-7 (LSB)**: “Now it happened that while Apollos was at Corinth, Paul passed through the upper regions and came to Ephesus and found some disciples. [2] And he said to them, **“Did you receive the Holy Spirit when you believed?”** And they said to him, “No, we have not even heard if the Holy Spirit is being received.” [3] And he said, “Into what then were you baptized?” And they said, “Into John’s baptism.” [4] Then **Paul said, “John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus.”** [5] And when they heard this, **they were**

baptized in the name of the Lord Jesus. [6] And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying. [7] Now there were in all about twelve men.”

The passage clearly shows us that Paul was distinguishing between John’s baptism of repentance and the baptism of the Holy Spirit that comes from believing in Jesus. Look again at verse 2, “Did you receive the Holy Spirit when you believed?”

Paul says nothing about water or even baptism, showing us that our suppositional thinking is what is linking water to baptism. However, we see no mention of water when Paul baptized these men, but we do see Paul laying his hands on the men, and they received the Holy Spirit.

The connection to the believer’s baptism of the Holy Spirit is clear in **Mark 16:16 (LSB)**: “He who **has believed and has been baptized shall be saved**; but **he who has disbelieved shall be condemned.**”

This is the same statement Paul made in Acts 19:2 when he asked, “Did you receive the Holy Spirit when you believed?”

Hopefully that has cleared things up, and as you can see, we used the Bible to interpret itself. We did not rely on philosophy, conjecture, or the traditions of men.

I also hope you see the danger of reading our suppositions into the text. Let's continue our study in Hebrews.

Hebrews 9:23:28 (LSB): “Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. [24] For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. [25] Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, [26] for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. [27] And just as it is appointed for man to die once, and after that comes judgment, [28] so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.”

This illustrates the distinction between the sacrifices made by the Aaronic priests. They offered sacrifices continually because their sacrifices were

only a temporary solution offered in a temporary temple made with human hands.

But Jesus offered the once-and-for-all sacrifice in the Heavenly Tabernacle, securing salvation and forgiveness to all who place their faith in him.

Finally, we see that Christ's second coming will not be to deal with sin again but to save those who are eagerly waiting for him.

We know that Christ's second coming takes place at the end of the 70th week of Daniel and that time is also known as the Day of Jacob's Trouble and the Great and Terrible Day of the LORD. This day is when all of Israel who are left will have come to faith in Christ, and he will come for them as they are eagerly waiting for him.

There will also be Gentiles who refuse to take the mark of the beast and will protect the Jews who are being persecuted, and they too will be saved, and both groups will enter into the Messianic kingdom.

The Body of Christ will be taken from the Earth to be with Christ prior to the 70th week of Daniel, and they will return with him to reign and rule the Earth with him for 1000 years. For a detailed study on this, you can check out my Book of Revelation Study.

We also learn that mankind has only one chance at life, no reincarnation, no second chances, no purgatory. You die once, and then you will eventually face judgment. If you are a believer, you will face the Bema seat of Christ for your rewards, and unbelievers will face Christ at the Great White Throne Judgment that takes place after the 1000-year reign of Christ.

The Letter to the Hebrews

Chapter 10

Hebrews 10:1-4 (LSB): “For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. **[2]** Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have consciousness of sins? **[3]** But in those sacrifices there is a reminder of sins year by year. **[4]** For it is impossible for the blood of bulls and goats to take away sins.”

This passage points us to the law being just a shadow of good things to come, and then it specifically speaks of the “same sacrifices which they offer continually year by year.”

The author then says if those offerings could have atoned for sin, why would they continue?

The author emphasizes that their purpose was not to cleanse us from sin but to depict Jesus Christ as the ultimate sacrifice.

Let's look specifically at the Day of Atonement since it was one of the seven festivals. It was the only festival among the seven that addressed the sin of the entire nation of Israel in a single day.

This is the only time the high priest is allowed to come into the Most Holy Place, and he dealt with his sin and the sin of the nation. We have seen this holiday alluded to in earlier passages, and we saw the prophetic implications.

Leviticus 16:1-2 (ESV): “The LORD spoke to Moses after the death of the two sons of Aaron, when they drew near before the LORD and died, [2] and the LORD said to Moses, “Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat.”

Moses is receiving instructions on how to approach God in the Holy of Holies. We get some information that we did not have in previous chapters; we now realize that the death of Aaron's two sons took place in the Holy of Holies.

We also learn that, in addition to using strange fire to light incense, they approached God in the Holy of Holies.

God is now explaining to Moses that only the high priest will be able to enter the Holy of

Holies once a year with strict instructions. If he does not follow those instructions, he will die.

The two items that were in the Holy of Holies are the golden incense altar and the Ark of the Covenant.

The incense altar would fill the entire room, making a thick cloud of incense, shading the eyes of the high priest from looking directly at the Shekinah Glory of God that rested on the mercy seat. The incense is a picture of the prayers of the saints, which I believe could show us the importance of intercessory prayer for one another.

The atonement cover is also translated as “mercy seat.”

This is the cover of the Ark of the Covenant.

In Chapter 9 we saw that the Ark was made of acacia wood, which was overlaid with pure gold. The acacia wood was from the tree where the crown of thorns was taken. It represents the thorns and thistles of the curse, showing that Jesus became the curse for us. The fact that the wood was covered in pure gold represents Jesus’ holiness and purity despite him becoming sin for us.

We see two cherubim angels, each facing the mercy seat, which is the lid of the ark, which is made from solid gold (showing Jesus' divinity, high priestly nature, and kingship).

This seat is where the blood of the sacrifice for the Day of Atonement would be sprinkled. The word used in the Greek Old Testament (Septuagint) for the Mercy Seat is the word *hilaskomai*, which is the root word for *hilastērion*, which is the word that is translated as propitiation.

We are told that Jesus is the propitiation for our sin (1 John 2:2), so we can now see that Jesus was being connected to the mercy seat.

Jesus is the mercy seat!

We also learned that the golden jar of manna, Aaron's budded staff, and the tablets with the Ten Commandments were in the ark and all were pictures of Christ.

Next, we see the Ark had two cherubim angels facing the mercy seat.

We have already seen that the mercy seat represents Jesus, and the angels are facing Him.

And we know that the glory of God would appear on the mercy seat, so what does this picture prophetically mean?

Let's look at **John 20:11-12 (ESV)**: "But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. **[12]** And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet."

Look at the picture from a 30,000-foot view.

You have the stone slab where Jesus' bloodied body lay after the scourging and crucifixion. There's an angel on either side of the slab staring down at Jesus's blood sprinkled on it. The empty tomb with the two angels, the slab of rock, and the blood of Christ is a perfect picture of the mercy seat being sprinkled with the blood of the sacrifice for the atonement of sins.

Finally, we see the connection to **Hebrews 9:23-28 (LSB)**: "Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. **[24]** For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. **[25]** Nor was it to offer

himself repeatedly, as the high priest enters the holy places every year with blood not his own, [26] for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. [27] And just as it is appointed for man to die once, and after that comes judgment, [28] so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.”

This demonstrates a perfect culmination of the typological picture.

Leviticus 16:3-6 (ESV): “But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering. [4] He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on. [5] And he shall take from the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering. [6] “Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house.”

If we look at verse 4 closely, “ He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on.”

Linen is a picture of purity, cleanness, and holiness.

Look at the prophesy against the leaders of Israel in **Ezekiel 34:1-6 (ESV)**: “The word of the Lord came to me: **[2]** “Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord God: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? **[3]** You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. **[4]** The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. **[5]** So they were scattered, because there was no shepherd, and they became food for all the wild beasts. My sheep were scattered; **[6]** they wandered over all the mountains and on every high hill. My sheep were scattered over

all the face of the earth, with none to search or seek for them.”

God is rebuking the leaders of Israel, which was prophetically speaking against the religious leaders of Jesus’ day. He said they ate the fat of the animal and were dressed in wool. The fat was reserved for God, showing their self-righteousness. And wearing wool was a representation of them clothing themselves in their own “good works,” since the wool causes sweat. This is in direct contrast to the linen that they were supposed to wear, which prohibited sweating. Which showed us that we are not able to approach God through our works (sweat), but rather by his grace alone, through faith alone.

This interpretation is validated in Ezekiel **44:17-18 (ESV)**: “When they enter the gates of the inner court, they shall wear linen garments. They shall have nothing of wool on them, while they minister at the gates of the inner court, and within. **[18]** They shall have linen turbans on their heads, and linen undergarments around their waists. They shall not bind themselves with anything that causes sweat.”

Now we can see why the priests are not allowed to mix fabrics of wool and linen. Because wool causes sweat, and sweat is a

picture of work. This is showing that we can't approach God by the work of our own hands but only by wearing the clean white linen that is provided for us by Christ which represents us being clothed in his righteousness.

Leviticus 16:7-14 Then he shall take the two goats and set them before the LORD at the entrance of the tent of meeting. **[8]** And Aaron shall cast lots over the two goats, one lot for the LORD and the other lot for Azazel. **[9]** And Aaron shall present the goat on which the lot fell for the LORD and use it as a sin offering, **[10]** but the goat on which the lot fell for Azazel shall be presented alive before the LORD to make atonement over it, that it may be sent away into the wilderness to Azazel. **[11]** “Aaron shall present the bull as a sin offering for himself, and shall make atonement for himself and for his house. He shall kill the bull as a sin offering for himself. **[12]** And he shall take a censer full of coals of fire from the altar before the LORD, and two handfuls of sweet incense beaten small, and he shall bring it inside the veil **[13]** and put the incense on the fire before the LORD, that the cloud of the incense may cover the mercy seat that is over the testimony so that he does not die. **[14]** And he shall take some of the blood of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in front of the mercy seat, he shall sprinkle some of the blood with his finger seven times.

The word “Azazel” is two Hebrew words, *‘ēz*, *Aze*, meaning *goat*, and *’āzal*, *aw-zal*, meaning *to go away*. Which can be translated to the goat that goes away, or as we often refer to it, the “scapegoat.”

We can see that the high priest, since he was a man, had to first offer a sacrifice for his sin before he was able to represent and atone for the people.

That is in contrast to Jesus being the perfect man. He had no sin, and instead of bulls and goats, he used his own blood. Such an offering was not just a covering or atonement but something far greater than a covering.

His blood was offered as the redemption of mankind, not just a temporary covering of sin but removing it completely.

1 Corinthians 1:30 “And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption,”

Ephesians 1:7 “In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,”

Colossians 1:14 “in whom we have redemption, the forgiveness of sins.”

Hebrews 9:11-12 “But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) **[12]** he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.”

Romans 3:24 “and are justified by his grace as a gift, through the redemption that is in Christ Jesus,”

Luke 21:28 “Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near.”

Leviticus 16:15-19 “Then he shall kill the goat of the sin offering that is for the people and bring its blood inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. **[16]** Thus he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And so he shall do for the tent of meeting, which dwells with them in the midst of their

uncleannesses. **[17]** No one may be in the tent of meeting from the time he enters to make atonement in the Holy Place until he comes out and has made atonement for himself and for his house and for all the assembly of Israel. **[18]** Then he shall go out to the altar that is before the LORD and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. **[19]** And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it and consecrate it from the uncleannesses of the people of Israel.”

Sprinkling the blood seven times holds significant importance. The number seven in scripture represents completion or 100%.

This is showing the completeness of the sacrifice. And since this sacrifice is a picture of Christ’s sacrifice, we can see a bigger connection to the seven sprinkles of blood. On the cross, Jesus sustained wounds on seven different parts of his body.

One wound on each hand (wrist) and foot from the nails, which makes 4.

Then there was one on his head from the crown of thorns, which makes 5.

Next was one on his back from the scourging, which makes 6.

Finally, there was the one on his side from the spear, which makes 7.

The blood itself is to be sprinkled on the Mercy Seat in the Holy of Holies.

What we saw earlier was the cover of the Ark of the Covenant, which itself is a picture of Christ. The elements in the Ark are a picture of Christ, and the blood on the mercy seat with the two angels overlooking it is a picture of the resurrected Christ, who redeemed the world with his blood.

Leviticus 16:20-22 “And when he has made an end of atoning for the Holy Place and the tent of meeting and the altar, he shall present the live goat. **[21]** And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. **[22]** The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness.”

The rabbinical writings in the Talmud and the Mishna spoke of the high priest who would choose the goat who would live and the goat who would die. They would tie a crimson cord around the goat, who would be sent to the wilderness (the scapegoat). If God

accepted their repentance and offering, the crimson cord would turn white as snow. If God did not accept their sacrifice and repentance, the cord would stay crimson.

Also, the high priest would cast lots for the goats, and if the lot for God would appear in the right hand of the priest, God accepted the sacrifice. And if it appeared in the Left, God did not...

Let's look at some intriguing excerpts from the Babylonian Talmud.

Talmud Rosh_Hashanah.31b-32a

Composed: Talmudic Babylon, c.450 - c.550 AD

Tractate Rosh Hashanah, located in Seder Moed ("The Order of Festivals"), opens with the statement that there are four days of the calendar, each of which is a New Year for its own purpose. The bulk of the tractate's discussion is elaboration of the laws concerning the holiday of Rosh Hashanah, its religious significance, and the details of the sounding of the shofar. The tractate also discusses the process of sanctifying a new month in the Temple period, which involved witnesses testifying in front of the high rabbinic court that they saw the new moon.

The Gemara asks: And what is the reason that Rav Pappa did not state his opinion in accordance with the opinion of Rav Nahman bar Yitzhak? Rav Pappa could have said to you: If it enters your mind to say that this ordinance for Yom Kippur was instituted by Rabban Yoḥanan ben Zakkai, in the days of Rabban Yoḥanan ben Zakkai was there in fact a strip of crimson wool? Isn't it taught in a baraita: All the years of Rabban Yoḥanan ben Zakkai's life were 120 years: Forty years he was involved in business so that he could achieve financial independence and study Torah, forty years he studied Torah, and forty years he taught Torah.

And it is taught in a baraita: During the forty years before the Second Temple was destroyed the strip of crimson wool would not turn white; rather, it would turn a deeper shade of red. And we learned in the mishna: When the Temple was destroyed Rabban Yoḥanan ben Zakkai instituted his ordinances.

This shows that Rabban Yoḥanan lived and taught Torah after the destruction.

Therefore the ordinance of the crimson wool must have been made while Rabban

Yohanan was still studying Torah, before he instituted any ordinances.

The Gemara asks: And the other Sage, Rav Nahman bar Yitzhak, what would he answer?

According to him, that ordinance was instituted during those forty years that he studied Torah. He was then a student sitting before his teacher, and he said a matter, i.e., he suggested this ordinance, and his reasoning made sense to the Sages, and his teacher established it in his name.

Consequently, it is counted as one of Rabban Yohanan ben Zakkai's ordinances.

Talmud Yoma 39b 5-9

Composed: Talmudic Babylon, c.450 - c.550 AD

Tractate Yoma ("The Day," referring to Yom Kippur) is located in Seder Moed ("the Order of Festivals"). It consists of eight chapters; the first seven discuss the preparation for and service of the High Priest in the Temple on Yom Kippur day. The last chapter discusses the laws of fasting, other prohibitions of Yom Kippur, and the process of repentance.

The Sages taught: During the tenure of Shimon HaTzaddik, the lot for God always arose in the High Priest's right hand; after his death, it occurred only occasionally; but during the forty years prior to the destruction of the Second Temple, the lot for God did not arise in the High Priest's right hand at all. So too, the strip of crimson wool that was tied to the head of the goat that was sent to Azazel did not turn white, and the westernmost lamp of the candelabrum did not burn continually.

And the doors of the Sanctuary opened by themselves as a sign that they would soon be opened by enemies, until Rabban Yoḥanan ben Zakkai scolded them. He said to the Sanctuary: Sanctuary, Sanctuary, why do you frighten yourself with these signs? I know about you that you will ultimately be destroyed, and Zechariah, son of Ido, has already prophesied concerning you: "Open your doors, O Lebanon, that the fire may devour your cedars" (Zechariah 11:1), Lebanon being an appellation for the Temple.

Rabbi Yitzḥak ben Tavlai said: *Why is the Temple called Lebanon [Levanon]?*

Because it whitens [malbin] the Jewish people's sins, alluded to by the root lavan, meaning white.

Rav Zutra bar Toviya said: *Why is the Temple called: Forest, as it is written: "The house of the forest of Lebanon" (I Kings 10:17)?*

To tell you: Just as a forest blooms, so too the Temple blooms.

As Rav Hoshaya said: When Solomon built the Temple, he planted in it all kinds of sweet fruit trees made of gold, and miraculously these brought forth fruit in their season. And when the wind blew upon them, their fruit would fall off, as it is stated: "May his fruits rustle like Lebanon" (Psalms 72:16). And through selling these golden fruits to the public, there was a source of income for the priesthood.

But once the gentile nations entered the Sanctuary the golden trees withered, as it states "And the blossoms of Lebanon wither" (Nahum 1:4). And in the future hour of redemption, the Holy One, Blessed be He, will restore them to us as it is stated: "It shall blossom abundantly, it shall also rejoice and shout, the glory of Lebanon will be given to it" (Isaiah 35:2).

We can see that 40 years prior to the destruction of the Temple in 70 AD, the Crimson Cord became darker red, and the Lot for God never fell in the right hand of the High Priest.

That is very interesting...

What was it that happened 40 years prior to the Destruction of the Temple in 70 AD?

Jesus the Messiah was nailed to a Roman cross at the request of the leaders of Israel...

Leviticus 16:23-28 “Then Aaron shall come into the tent of meeting and shall take off the linen garments that he put on when he went into the Holy Place and shall leave them there. **[24]** And he shall bathe his body in water in a holy place and put on his garments and come out and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people. **[25]** And the fat of the sin offering he shall burn on the altar. **[26]** And **he who lets** the goat go to Azazel shall wash his clothes and bathe his body in water, and afterward he may come into the camp. **[27]** And the bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. Their skin and their flesh and their dung shall be burned up with fire. **[28]** And he

who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

We can see a perfect picture of baptism and being clothed in the righteousness of Christ. Let's look at a couple of verses that point us to that truth.

2 Corinthians 5:21 "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

Zechariah 3:3-4 "Now Joshua was standing before the angel, clothed with filthy garments. [4] And the angel said to those who were standing before him, "Remove the filthy garments from him." And to him he said, "Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments."

Galatians 3:27 "For as many of you as were baptized into Christ have put on Christ."

John 13:1-11 "It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end. [2] The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. [3] Jesus

knew that the Father had put all things under his power, and that he had come from God and was returning to God; **[4]** so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. **[5]** After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. **[6]** He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" **[7]** Jesus replied, "You do not realize now what I am doing, but later you will understand." **[8]** "No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me." **[9]** "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!" **[10]** Jesus answered, "Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you." **[11]** For he knew who was going to betray him, and that was why he said not every one was clean.

We are Baptized into Christ, by the power of the Holy Spirit, we are washed clean by his blood. Once we have been cleansed by the blood of Christ, we are allowed to enter into the congregation of Believers. We have been baptized by the Holy Spirit into a Royal priesthood, and we now have the responsibility to wash the Feet of Other

believers. The feet represent our walk, our whole bodies are made clean by Christ, but because of the fallen state of our physical bodies, we stumble in our walk at times. We are called to strive to be perfect and try to be Christlike in ALL things, but if we do stumble, we have our brothers and sisters there to help us by washing our feet and strengthening us through the word of God.

Galatians 6:1 Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself so that you too will not be tempted.

2 Timothy 3:16-17 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, [17] so that the servant of God[a] may be thoroughly equipped for every good work.

Leviticus 16:29-34 “And it shall be a statute to you forever that in the seventh month, on the tenth day of the month, you shall afflict yourselves and shall do no work, either the native or the stranger who sojourns among you. [30] For on this day shall atonement be made for you to cleanse you. You shall be clean before the LORD from all your sins. [31] It is a Sabbath of solemn rest to you, and you shall afflict yourselves; it is a statute forever. [32] And the priest who is anointed and consecrated as priest

in his father's place shall make atonement, wearing the holy linen garments. **[33]** He shall make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. **[34]** And this shall be a statute forever for you, that atonement may be made for the people of Israel once in the year because of all their sins.” And Aaron did as the LORD commanded Moses.

This festival is not a time of celebration but instead a time of mourning, fasting, and reflection on sin.

It is a time to recognize your fallen nature and how you have fallen short of the laws of God. It is a time for repentance and prayer. We can see such great prophetic pictures in this.

We know that Jesus fulfilled the first 4 of the seven festivals in his first coming. We went over these in detail in chapter 9, and we also know that the final 3 festivals are yet to be fulfilled. The final festival is the representation of the 2nd coming of Christ.

Maranatha, Lord Jesus!

Hebrews 10:5-9 (LSB): “Therefore, when He comes into the world, He says, “Sacrifice and offering You have

not desired, But a body You have prepared for Me; [6] In burnt offerings and sacrifices for sin You have taken no pleasure. [7] “Then I said, ‘Behold, I have come, In the scroll of the book it is written of Me, To do Your will, O God.’” [8] After saying above, “Sacrifices and offerings and burnt offerings and sacrifices for sin You have not desired, nor have You taken pleasure in them” (which are offered according to the Law), [9] then He said, “Behold, I have come to do Your will.” He takes away the first in order to establish the second.”

The author is making connections to Old Testament prophecies and quotes Jesus said in the Gospels. Let's look at some of those quotes to get some more information about what he's trying to explain.

We will begin with **Matthew 9:12-13 (LSB)**: “But when Jesus heard this, He said, “It is not those who are healthy who need a physician, but those who are sick. [13] But go and learn what this means: ‘I desire compassion, and not sacrifice,’ for I did not come to call the righteous, but sinners.”

Next we will go to **Matthew 12:6-8 (LSB)**: “But I say to you that something greater than the temple is here. [7] But if you had known what this means, ‘I desire compassion, and not a sacrifice,’ you would not have condemned the innocent. [8] For the Son of Man is Lord of the Sabbath.”

Jesus explains that sacrifices were never God's desire. It is important to remember that sacrifices

are required due to disobedience; God always prefers obedience over sacrifice, as seen in 1 Samuel 15:22.

Jesus also explained that the purpose of the Sabbath is to provide rest, not to impose a burden; he then stated that he is the Lord of the Sabbath.

We read that and miss the magnitude of that statement. God himself is the one who ordained the Sabbath, and he himself is the Lord of the Sabbath.

So, now we can see that Jesus is claiming to be God in that statement.

Now let's take a look at an Old Testament prophecy that the author is gleaning from.

Psalm 40:6-17 (LSB): “¶Sacrifice and meal offering You have not desired; My ears You have opened; Burnt offering and sin offering You have not required. [7] Then I said, “**Behold, I come; In the scroll of the book it is written of me. [8]** “I desire to do Your will, O my God; Your law is within my inner being.” [9] ¶**I proclaim good news of righteousness in the great assembly; Behold, I do not restrain my lips, O Yahweh, You know. [10]** I do not conceal Your righteousness within my heart; I speak of Your faithfulness and Your salvation; I do not hide Your lovingkindness and Your truth from the great assembly. [11] ¶You, O Yahweh, will not withhold Your compassion from me; Your lovingkindness

and Your truth will continually guard me. [12] For evils beyond number have surrounded me; My iniquities have overtaken me, so that I am not able to see; They are more numerous than the hairs of my head, And my heart has failed me. [13] ¶Be pleased, O Yahweh, to deliver me; Make haste, O Yahweh, to help me. [14] Let those be ashamed and humiliated together Who seek my life to sweep it away; Let those be turned back and dishonored Who delight in evil against me. [15] Let those be appalled because of their shame Who say to me, “Aha, aha!” [16] Let all who seek You rejoice and be glad in You; Let those who love Your salvation say continually, “Yahweh be magnified!” [17] As for me, I am afflicted and needy, May the Lord think of me. You are my help and the One who rescues me; Do not delay, O my God.”

This is clearly speaking prophetically of Jesus; we can see connections to Psalm 22 and Isaiah 53.

We also see in Psalm 40, “Behold, I come; In the scroll of the book it is written of me.”

This reminds us of **John 5:39-40 (LSB)**: “You search the Scriptures because you think that in them you have eternal life; it is these that bear witness about Me; [40] and you are unwilling to come to Me so that you may have life.”

He repeats this to the disciples on the road to Emmaus in **Luke 24:25-27 (LSB)**: “And He said to them, “O foolish ones and slow of heart to believe

in all that the prophets have spoken! **[26]** Was it not necessary for the Christ to suffer these things and to enter into His glory?” **[27]** Then beginning with Moses and with all the prophets, He interpreted to them the things concerning Himself in all the Scriptures.”

Jesus continues this thought in **Luke 24:44-49 (LSB)**: “Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” **[45]** Then He opened their minds to understand the Scriptures, **[46]** and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day, **[47]** and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. **[48]** You are witnesses of these things. **[49]** And behold, I am sending the promise of My Father upon you, but you are to stay in the city until you are clothed with power from on high.”

The author of Hebrews finishes this thought by saying, “He takes away the first in order to establish the second.”

The word “takes away” comes from the Greek word *anaireō*. This word is used 23 times in the New Testament, and 20 of those times it was used to refer to killing someone.

So in the context of Hebrews 10, we see that Jesus was the fulfillment of the law and the prophets, which represented the Old Covenant. This contract was the bilateral covenant between Israel and God. Jesus' death was a necessity to bring forth the New Covenant.

This is echoing what we learned in chapter 9: covenants require blood. And the blood of Christ is far greater than that of bulls and goats, making this covenant significantly superior.

This covenant is unilateral; it is made by God and has no stipulations on the one who enters. The only requirement is faith in Christ.

This is just like the covenant that God made with Abraham in Genesis 15. God put Abraham into an incapacitated state. And God alone went through the cut animals. This was to show Abraham that nothing he could do would accomplish this covenant, but it solely rested on God.

The New Covenant is also fulfilled by God; we just need to believe that Christ forgives us and resurrects us to new life with him.

Romans 10:9 (LSB): “that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved;”

Just as Abraham believed God's promise, God declared him righteous and then cut the covenant with him. Showing that his faith in God's promise and his being declared righteous preceded God's actions. Abraham had not yet been circumcised, he had not yet offered Isaac, he just believed. But we know his faith was genuine because obedience was the result of it.

Genesis 15:5-6 (LSB): "And He brought him outside and said, "Now look toward the heavens, and number the stars, if you are able to number them." And He said to him, "So shall your seed be." **[6]** Then he believed in Yahweh; and He counted it to him as righteousness."

In Romans 4, Paul goes into great depth on this topic and also uses David as an example.

Paul explains that if righteousness was a result of works, we would be able to boast before God. He shows clearly that salvation is by faith apart from the law. This clearly links us to the letter to the Hebrews.

Hebrews 10:10-18 (LSB): "By this will we have been sanctified through the offering of the body of Jesus Christ once for all. **[11]** And every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; **[12]** but He, having offered one sacrifice for sins for all time, sat down at the right hand of

God, [13] waiting from that time until His enemies are put as a footstool for His feet. [14] For by one offering He has perfected for all time those who are being sanctified. [15] And the Holy Spirit also testifies to us, for after saying, [16] “This is the covenant that I will make with them After those days, says the Lord: I will put My laws upon their heart, And on their mind I will write them,” He then says, [17] “And their sins and their lawless deeds I will remember no more.” [18] Now where there is forgiveness of these things, there is no longer any offering for sin.

Here, we see a comparison between the sacrifices of the Aaronic priests and the sacrifice of Jesus.

Clearly the author of Hebrews says that there is no comparison. How we learn that Aaronic priests' sacrifices could not remove sin should stand out. However, Christ's sacrifice served as a singular, once-and-for-all sacrifice for sin.

We also see that the Old Covenant priesthood did not sit because their work was never finished, but Jesus, after his one sacrifice, sat down at the right hand of the Father.

We have a connection given to the New Covenant prophecy from Jeremiah, which was to show Israel the significance of what Christ is offering.

Jeremiah 31:31-34 (LSB): “Behold, days are coming,” declares Yahweh, “when I will cut a new covenant with the house of Israel

and with the house of Judah, **[32]** not like the covenant which I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, but I was a husband to them,” declares Yahweh. **[33]** “But this is the covenant which I will cut with the house of Israel after those days,” declares Yahweh: “I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. **[34]** And they will not teach again, each man his neighbor and each man his brother, saying, ‘Know Yahweh,’ for they will all know Me, from the least of them to the greatest of them,” declares Yahweh, “for I will forgive their iniquity, and their sin I will remember no more.”

This is clearly speaking to the nation of Israel, and it is prophetic of the last days when the remnant will come to faith in Christ.

The "mystery" revealed later was that God would first offer the covenant to Israel, who would reject it, and then to the Gentiles. (Romans 11)

After the fullness of the Gentiles comes in, God will once again offer it to Israel, and this

time the fullness of the remnant of Israel will come to faith in Christ. (Zechariah 12-14)

This will usher in the second coming and the beginning of the Messianic kingdom. (Revelation 19-20)

We also learn that Jesus is still waiting for his enemies to become a footstool under his feet, highlighting the elements that are yet to come.

Jesus will make Satan and, finally, death a footstool under his feet in the appointed time. Paul tells us that the last enemy will be death.

And finally the author of Hebrews again tells the audience, **“Now where there is forgiveness of these things, there is no longer any offering for sin.”**

This statement provides a connection that helps us understand what the author is about to say in Hebrews 10:26.

If you reject the forgiveness of sins that Christ offered through his once-and-for-all sacrifice, you will be knowingly sinning against Jesus.

The same applies to those who rebelled against God during the Exodus. And there is no longer sacrifice for sin, because Jesus already offered it once and for all. So in short, if you reject Jesus after receiving the Gospel and never come to faith in Jesus, you are

condemned because of your unbelief and therefore will have to be judged according to your own works. This condemnation is due to your rejection of Jesus' completed works on the cross.

A New and Living Way

Hebrews 10:19-25 (LSB): “Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, [20] by a new and living way which He inaugurated for us through the veil, that is, His flesh, [21] and since we have a great priest over the house of God, [22] let us draw near with a sincere 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 confession of our hope without wavering, for He who promised is faithful. [24] And let us consider how to stimulate one another to love and good deeds, [25] not forsaking our own assembling together, as is the habit of some, but encouraging one another, and all the more as you see the day drawing near.”

These few verses contain a wealth of information.

First, we see that those who trust in Jesus can enter the "holy places."

We observe that the term "places" is plural, encompassing both the holy place and the holy of holies, which is so significant.

We as Gentiles often miss the gravity of these types of statements.

For some context, the holy place was only allowed to be serviced by the Aaronic priests.

So, not only did you have to be a son of Levi, but also from the line of Aaron.

Next, only the high priest could service the holy of holies. And he could only enter once a year on the Day of Atonement. They would tie a rope around the high priest in case he displeased God. Because he would be killed, and since only the high priest was allowed, nobody could retrieve the body until the next high priest was appointed and the next Day of Atonement arrived.

So, now we find out that Jesus opened the path to come before the throne of Grace. We also find out that the veil that separated the holy of holies was a type of Christ's flesh, and by the breaking of his body for us, he made a path to God. This explains why we refer to Jesus as the Gate, the Door, or the Way. We can only access God through Christ.

Next, he instructs us not to abandon our assembly and gathering together as believers, particularly as the day approaches.

Obviously he is speaking to the remnant of Israel in the context of the letter.

We can also apply this to ourselves, as we are part of the corporate body of Christ.

We are many members of one body, and each of us serves the purpose of benefiting that body. So if we withhold our gift from the body, the entire body suffers.

Warning Against Willful Sin

Hebrews 10:26-39 (LSB): “For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, [27] but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. [28] Anyone who has set aside the Law of Moses dies without mercy by the mouth of two or three witnesses. [29] How much worse punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as defiled the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? [30] For we know Him who said, “Vengeance is Mine, I will repay.” And again, “The Lord will judge His people.” [31] It is a terrifying thing to fall into the hands of the living God. [32] But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, [33] partly by being made a public spectacle through reproaches and afflictions, and partly by becoming sharers with those who were so treated. [34] For you also showed sympathy to the prisoners and accepted with joy the seizure of your possessions, knowing

that you have for yourselves a better and lasting possession. **[35]** Therefore, do not throw away that confidence of yours, which has a great reward. **[36]** For you have need of endurance, so that when you have done the will of God, you may receive the promise. **[37]** For yet in a very little while, He who is coming will come, and will not delay. **[38]** But My righteous one shall live by faith, And if he shrinks back, My soul has no pleasure in him. **[39]** But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.”

What is being said in verses 26-29?

If I become a believer and then continue to sin, will I lose my salvation?

No!

Look at what the author says next.

He first gives the example of setting aside the law of Moses, showing what would happen to them physically according to the Old Testament if they were not following the law of Moses.

He says they would physically die without mercy on the testimony of two or three witnesses.

Then he asks a question.

How much worse punishment will someone deserve who has trampled underfoot the Son of God?

And also, how much worse a punishment for someone who has called the blood of the Covenant unclean, which was given for his sanctification, since they insulted the spirit of Grace?

The author presents a point of comparison and contrast. He is showing us that if we hear the gospel, which is receiving the knowledge of the truth, and we continue sinning willfully. Which means rejecting the gospel of Jesus Christ, even after they were given the witness and testimony of Christ. There would be no more sacrifice left available for them.

So in short, if you reject the gospel of Jesus, you are rejecting the sacrifice he made for your sins. That rejection is the willful sin that would leave you without a sacrifice since you rejected Christ. Therefore, you are trampling on the blood of Jesus and saying his sacrifice for your sin was not good enough. If you reject the only sacrifice that can truly forgive your sins, you will face eternal judgment. This is because Jesus is not returning as a second sacrifice. He is returning as the King of kings and the Lord of lords. He is coming with wrath, vengeance, and justice.

The author then pulls us back to the typology of the Exodus and the exile to Babylon in verse 32 and beyond. This demonstrates the accuracy of our connections to the typology in Chapter 6 as well as here in Chapter 10.

He then warns them of the imminent nature of Christ's return for his bride. The author then says, "But My righteous one shall live by faith, And if he shrinks back, My soul has no pleasure in him. But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul."

Many cite one verse to show that if you shrink back, you will lose your salvation, but the next verse reassures those with true saving faith that they are not those who shrink back to destruction, but instead they are those who persevere to the end!

John reiterates this for us in **1 John 2:19 (LSB)**: "They went out from us, but they were not *really* of us; for if they were of us, they would have remained with us; but *they went out*, so that it would be manifested that they all are not of us."

The Letter to the Hebrews

Chapter 11

By Faith

Hebrews 11:1-3 (LSB): “Now faith is the assurance of things hoped for, the conviction of things not seen. **[2]** For by it the people of old received their commendation. **[3]** By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.”

In this passage we have a biblical definition of faith.

We learn that all who have been saved by God throughout history were saved by the same faith we have today.

Jesus himself said that nobody can come to the Father unless it is through the Son.

So, how can we reconcile that with the people from the Old Testament who died before Jesus was born?

We know that they placed their faith in the promise of the coming savior. Regardless of their level of

revelation about the coming savior, the people placed their faith in Christ.

This demonstrates to us that our study and desire to deepen our understanding of the biblical scriptures is not what brings salvation. But instead, childlike faith in the promise of Jesus Christ is what saves.

Next, the author gives us another passage explaining that Jesus, the word of God, is the one who created the universe. John tells us that Jesus created all things visible and invisible, which would include everything outside of the Godhead.

John 1:1-4 (LSB): “In the beginning was the Word, and the Word was with God, and the Word was God. [2] He was in the beginning with God. [3] All things came into being through Him, and apart from Him nothing came into being that has come into being. [4] In Him was life, and the life was the Light of men. [5] And the Light shines in the darkness, and the darkness did not overtake it.”

Paul goes into great detail on this topic himself in **Colossians 1:11-20 (LSB):** “being strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously [12] giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. [13] Who

rescued us from the authority of darkness, and transferred us to the kingdom of the Son of His love, [14] in whom we have redemption, the forgiveness of sins. The Firstborn of All Creation [15] Who is the image of the invisible God, the firstborn of all creation. [16] For in Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. [17] And He is before all things, And in Him all things hold together. [18] And He is the head of the body, the church; Who is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. [19] For in Him all the fullness of God was pleased to dwell, [20] And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in heaven.”

Hebrews 11:4 (LSB): “By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks.”

Let's look at the story of Cain and Abel to see what we can glean from it, **Genesis 4:1-10 (LSB)**: Now the man knew his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a man with *the help of Yahweh*." [2] And again, she gave birth to his brother Abel. Abel was a keeper of flocks, but Cain was a cultivator of the ground. [3] So it happened in the course of time that Cain brought an offering to Yahweh of the fruit of the ground. [4] Abel, on his part, also brought of the firstborn of his flock and of their fat portions. And Yahweh had regard for Abel and for his offering; [5] but for Cain and for his offering He had no regard. So Cain became very angry, and his countenance fell. [6] Then Yahweh said to Cain, "Why are you angry? And why has your countenance fallen? [7] If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is lying at the door; and its desire is for you, but you must rule over it." [8] Then Cain spoke to Abel his brother; and it happened when they were in the field, that Cain rose up against Abel his brother and killed him. [9] Then Yahweh said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" [10] And He said, "What have you done? The voice of your brother's blood is crying out to Me from the ground.

Now let's look at what Jesus tells us in **1 John 3:11-12 (ESV)**: "For this is the message that you have heard from the beginning, that we should love one another. [12] We should not be like Cain, who was

of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.

We know Cain's grain offering was rejected because he didn't make a sin and guilt offering first, which would have been required, as seen in Leviticus 2, 6, 7 & 9.

We know that Abel offered a sin and guilt offering, a burnt offering, and a grain offering, as seen in Genesis 4:4.

Showing that Cain tried to come into service to God through his own works without dealing with his sin first in humility (Genesis 4:3).

We also find out that Abel's blood cried out to God as a type of the Blood of Christ.

The blood of Abel convicted his brother, just as the blood of Christ will convict those who refuse to trust in him. They have trampled the blood of Christ, just as Cain did when he murdered his brother.

Jesus tells us that Abel was the first Prophet from the Old Testament in **Luke 11:49-50 (LSB)**: "For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute, **[50]** so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, **[51]** from the blood of Abel to the

blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be charged against this generation.”

We know Jesus is the fulfillment of the Law and the Prophets, showing the fulfillment of the typological pictures that pointed to his first coming.

Hebrews 11:5 (LSB): “By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God.”

The peculiar story of Enoch serves as the first typological picture of the rapture of the church. That event occurred before the Flood, which itself foreshadows the Great Tribulation.

We have the connection of Enoch to this event because of the prophecy that Jude quotes speaking of Jesus’ return with his holy ones...

Let’s look at some passages that show us the first type of the rapture in the Bible:

First we will look at the story of Enoch in **Genesis 5:21-24 (LSB)**: “And Enoch lived 65 years and became the father of Methuselah. **[22]** Then Enoch walked with God 300 years after he became the father of Methuselah, and he became the father of other sons and daughters. **[23]** So all the days of

Enoch were 365 years. **[24]** Enoch walked with God; and he was not, for God took him.”

We see Enoch referenced here in **Hebrews 11:5 (LSB)**: “By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for prior to being taken up, he was approved as being pleasing to God.”

Which should remind us of **1 Corinthians 15:51-52 (LSB)**: “Behold, I tell you a mystery: we will not all sleep, but we will all be changed, **[52]** in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.”

And also **1 Thessalonians 4:17 (LSB)**: “Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.”

Enoch was a type of the church. He was not a Jew since Israel did not exist, and he walked with God and was “taken.”

He did not face the judgment of the flood, and he was not spared through the flood. Instead, he was taken to be with God prior to the flood. Just as the faithful believers will be taken prior to the 70th week of Daniel.

We have another connection in Jude that I saw just recently that almost didn't make it into the book, but I figured it would be fruitful.

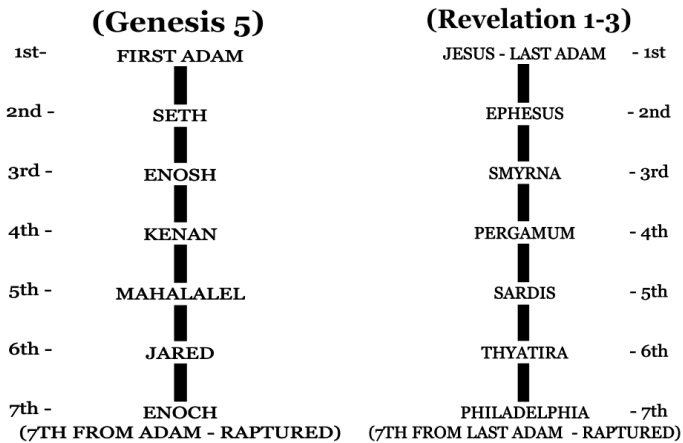
Jude 1:14-16 (LSB): “But Enoch, in the seventh generation from Adam, also prophesied about these men, saying, “Behold, the Lord came with many thousands of His holy ones, [15] to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” [16] These are grumblers, finding fault, following after their own lusts; and their mouth speaks arrogantly, flattering people for the sake of their own benefit.”

Jude reminds us that Enoch is the 7th generation from Adam. From our study of Revelation, we recognized the typology of the 7 churches and the 7 generations of church history. So by following the model of Enoch being the 7th from Adam, I thought to myself... Who would the seventh from the last Adam, Jesus, be? Well, we know that Jesus didn't have children, but look at what the author of Hebrews says.

Hebrews 2:9-10 (LSB): “But we do see Him who was made for a little while lower than the angels—Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. [10] For it was fitting for Him, for whom are all things, and through

whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.”

Now we can see that Jesus would bring many sons to glory, and since the churches are used as a type for generations, they could be counted as generations from Christ. So let's see if there is a connection. Take a look at the graphic to get a better idea of where we are going with this.



Enoch, the 7th generation from the first Adam, was taken prior to the Great Flood because he walked with God and was approved as being pleasing to God.

The church of Philadelphia, the 7th generation from the last Adam, is promised to be kept from (taken from) the hour of testing that is coming on the whole world. This promise was given because they walked

with God and were approved as being pleasing to God.

Coincidence...

Well, that is for you to decide, but I don't think so.

Hebrews 11:6 (LSB): “And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.”

We find out in Isaiah that our works outside of faith are unacceptable to God. **Isaiah 64:6 (LSB):** “For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, carry us away.”

We see that righteousness is by faith, not by works of the law, in **Romans 3:19-23 (LSB):** “Now we know that whatever the Law says, it speaks to those who are in the Law, so that every mouth may be shut and all the world may become accountable to God; **[20]** because by the works of the Law no flesh will be justified in His sight, for through the Law comes the knowledge of sin. **[21]** But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, **[22]** even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no

distinction; **[23]** for all have sinned and fall short of the glory of God”

We see that although we are saved by grace through faith, we are now supposed to do good works as a result of being saved as our heavenly worship to God. This is how we give thanks to God for what he did for us through Christ.

We see this in Romans 12:1-2 and Ephesians 2:8-10.

Then James tells us that true saving faith will always be accompanied by good works as the visible evidence of our faith. Because faith without works is dead, as seen in James 2:14-26.

Hebrews 11:7 (LSB) “By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith.”

We can look at the events in Genesis 6 to see the story of Noah. We will also learn details about the world that was taking place.

Genesis 6:2-14 (LSB): “The sons of God saw that the daughters of men were good in appearance; and they took wives for themselves, whomever they chose. **[3]** Then Yahweh said, “My Spirit shall not strive with man forever because he indeed is flesh;

nevertheless his days shall be 120 years.” **[4]** The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown. **[5]** Then Yahweh saw that the evil of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. **[6]** And Yahweh regretted that He had made man on the earth, and He was grieved in His heart. **[7]** And Yahweh said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I regret that I have made them.” **[8]** But Noah found favor in the eyes of Yahweh. The Generations of Noah **[9]** These are the generations of Noah. Noah was a righteous man, blameless among those in his generations; Noah walked with God. **[10]** And Noah became the father of three sons: Shem, Ham, and Japheth. **[11]** Now the earth was corrupt before God, and the earth was filled with violence. **[12]** And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. **[13]** Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. **[14]** Make for yourself an ark of gopher wood; you shall make the ark with rooms, and you shall cover it inside and out with pitch.”

We see an introduction to the Nephilim in Genesis 6 and find out that they are the offspring of angels and women. They are called men of renown, and according to the Old Testament, they were giants.

We need to look a little deeper since Moses calls them “the mighty men who were of old, men of renown.”

The Bible mentions Nimrod as the first “mighty man.”

He was a mighty hunter in the face of the LORD.

His name means “rebel,” and he founded Babylon and Assyria.

Historically, we know that these two places worshiped the Anunnaki, who are depicted as giants. This suggests a possible connection between Nimrod, the founder of those cities, and his identity as a Nephilim.

This would have made him the founder and false god of those people. We know that it was Nimrod who built the Tower of Babel as a rebellion against God. Nimrod built the Tower of Babel in an attempt to establish a "name" (Shem) for himself.

We know that Shem was the one Noah blessed as the continuation of the promised seed of Messiah and, most likely, the priesthood of Melchizedek. This indicates that Nimrod's rebellion was a defiance

against God and represented a spiritual attempt to elevate himself.

Josephus said that the purpose of the tower was to protect themselves if God ever tried to flood the earth again. He claims that is why they burned the bricks in a kiln and covered them with pitch, to make them strong and waterproof. Showing that they were snubbing their nose at God.

We also see a connection to “mighty ones” in **Ezekiel 32:11-12 (LSB)**: “For thus says Lord Yahweh, “The sword of the king of Babylon will come upon you. **[12] By the swords of the mighty ones** I will cause your multitude to fall; all of them are ruthless ones of the nations,”

This gives us a possible connection to the sons of the Nephilim and another connection to Babylon, which also connects us to Nimrod.

Next we see the Nephilim, who are also called the sons of Anak, in the land of Canaan in **Numbers 13:22-33 (LSB)**: “And they had gone up into the Negev and came to Hebron where Ahiman, Sheshai, and Talmai, the descendants of Anak were. (Now Hebron was built seven years before Zoan in Egypt.) **[23]** Then they came to the valley of Eshcol and from there cut down a branch with a single cluster of grapes; and they carried it on a pole between two men with some of the pomegranates and the figs. **[24]** That place was called the valley of Eshcol,

because of the cluster which the sons of Israel cut down from there. The Spies Recount What They Saw **[25]** Then they returned from spying out the land, at the end of forty days, **[26]** and went and came to Moses and Aaron and to all the congregation of the sons of Israel in the wilderness of Paran, at Kadesh; and they brought back word to them and to all the congregation and showed them the fruit of the land. **[27]** Thus they recounted to him and said, “We went in to the land where you sent us; and it certainly does flow with milk and honey, and this is its fruit. **[28]** Nevertheless, the people who live in the land are strong, and the cities are fortified and very large; and moreover, we saw the descendants of Anak there. **[29]** Amalek is living in the land of the Negev and the Hittites and the Jebusites and the Amorites are living in the hill country, and the Canaanites are living by the sea and by the side of the Jordan. **[30]** Then Caleb quieted the people before Moses and said, “We should by all means go up and take possession of it, for we are surely able to overcome it.” **[31]** But the men who had gone up with him said, “We are not able to go up against the people, for they are too strong for us.” **[32]** So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, “The land, which we have passed through to spy out on, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. **[33]** There also we saw the Nephilim (the sons of Anak are part of the

Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.”

The Nephilim included the sons of Anak, who were very large men.

Deuteronomy 9:1–5 (LSB) reiterates this: “Hear, O Israel! You are crossing over the Jordan today to go in to dispossess nations greater and mightier than you, great cities fortified to heaven, **[2]** a people great and tall, the sons of the Anakim, whom you know and of whom you have heard *it said*, ‘Who can stand before the sons of Anak?’ **[3]** So you shall know today that it is Yahweh your God who is crossing over before you as a consuming fire. He will destroy them, and He will subdue them before you, so that you may dispossess them and make them perish quickly, just as Yahweh has spoken to you.

This is a perfect connection to the last days and Jesus going before the nation of Israel like a consuming fire to defeat the seed of the serpent, possibly a descendant of the Nephilim.

Deuteronomy 9:1–5 (continued) (LSB) [4] “Do not say in your heart when Yahweh your God has driven them out before you, saying, ‘Because of my righteousness Yahweh has brought me in to possess this land,’ but *it is* because of the wickedness of these nations *that* Yahweh is

dispossessing them before you. [5] It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but *it is* because of the wickedness of these nations *that* Yahweh your God is dispossessing them before you, in order to confirm the oath which Yahweh swore to your fathers, to Abraham, to Isaac, and to Jacob.

This gives us a connection to Leviticus 26:40-45.

We have more connections to the Anak, his sons, and his father Arba in **Joshua 15:13-14 (LSB)**: “Now he gave to Caleb the son of Jephunneh a portion among the sons of Judah, according to the command of Yahweh to Joshua, *namely*, Kiriath-arba, *Arba being* the father of Anak (that is, Hebron). [14] And Caleb dispossessed from there the three sons of Anak: Sheshai and Ahiman and Talmai, the children of Anak.

Kiriath-Arba is now called Hebron and is where the patriarchs are buried. Showing the land that was once the land of the giants and the Anakim, has now been possessed by the people of the promise.

Joshua 21:11 (LSB): “So they gave them Kiriath-arba (*Arba being* the father of Anak), that is, Hebron, in the hill country of Judah, with its pasture lands all around it.”

Judges 1:16-21 16 (LSB): “Now the sons of the Kenite, Moses’ father-in-law, went up

from the city of palms with the sons of Judah, to the wilderness of Judah which is in the south of Arad; and they went and lived with the people. [17] Then Judah went with Simeon his brother, and they struck the Canaanites living in Zephath and devoted it to destruction. So the name of the city was called Hormah. [18] And Judah captured Gaza with its territory and Ashkelon with its territory and Ekron with its territory. [19] Now Yahweh was with Judah, and they took possession of the hill country; but they *could* not dispossess the inhabitants of the valley because they had iron chariots. [20] Then they gave Hebron to Caleb, as Moses had promised; and he dispossessed from there the three sons of Anak. [21] But the sons of Benjamin did not dispossess the Jebusites who lived in Jerusalem; so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day.”

The Nephilim are connected to the Refaim and King Og.

Deuteronomy 3:11 (LSB): “(For only Og king of Bashan remained of the remnant of the Rephaim. Behold, his bedstead was an iron bedstead; it is in Rabbah of the sons of Ammon. Its length was nine cubits, and its width four cubits by ordinary cubit.)”

This passage indicates that King Og's bed measures 13 ½ feet in length and 6 feet in width.

We see that angels abandoned their proper abode and committed sexual immorality, going after strange flesh and having children with women that were giants and men of renown.

2 Peter 2:2-5 (LSB): “And many will follow their sensuality, and because of them the way of the truth will be maligned. [3] And in their greed they will exploit you with false words, their judgment from long ago is not idle, and their destruction is not asleep. [4] For if God did not spare angels who sinned, but cast them into the pit and delivered them to chains of darkness, being kept for judgment; [5] and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly;”

Jude 1:6-7 (LSB): “And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day, [7] just as Sodom and Gomorrah and the cities around them, **having indulged in the same way as these in gross sexual immorality and having gone after strange flesh**, are exhibited as an example

in undergoing the punishment of eternal fire.”

The purpose that we have gone through all of that was to show what I believe connects us to the 11th Horn of Daniel: the Antichrist.

We see in **Daniel 7:20-21** that the 11th horn is larger in appearance than the others.

The word for larger in Aramaic is “raba,” which means bigger in size. Which is possibly linking the 11th horn to the seed of the serpent (Genesis 3:15).

This gives us a connection to Isaiah 14:28-30, which then connects us to the Nephilim (Genesis 6:4), pictured by Nimrod, who was a mighty one on the earth and a mighty hunter in defiance of the LORD (Genesis 10:8-12).

This connection links us to the Nephilim, who were known as the mighty men of old and men of renown.

We know that Nimrod founded Babylon and Assyria and built the Tower of Babel to reach the heavens (Genesis 11:4), which is mirrored by Daniel 4:11.

We can see King Saul is also a picture of the Antichrist, and he was a head taller than everyone in Israel (1 Samuel 9:2).

He was the king chosen by the people after they rejected God as their king, showing the connection to Israel rejecting Christ as their king and then accepting one who will come in his own name as their king (John 5:43).

We also see Goliath as a type of the Antichrist, and he was a giant (1 Samuel 17). David defeating Goliath is a type of Christ, the Lion of Judah, defeating the Antichrist in the battle of Armageddon (Revelation 19).

Finally, we see that God used Noah as a witness against the world and brought judgment. The flood is a type of final judgment that will come to the world during the great tribulation.

Hebrews 11:8-10 (LSB): “By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. **[9]** By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. **[10]** For he was looking forward to the city that has foundations, whose designer and builder is God.”

Abraham, the father of faith, left his homeland and went out to the land of promise, living as a stranger in the land that was promised to him. Just as we are strangers on the earth because we are also waiting for our eternal inheritance. We should remember that our treasures are not of this world but instead are in heaven.

So we should always keep our eyes fixed on things above and not on this earth.

Hebrews 11:11-12 (LSB): “By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. **[12]** Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore.”

We are seeing that by faith, Sarah was able to convince even though had been unable to have children her whole life.

So even though Sarah was barren and long past the age of childbirth, God fulfilled his promise, and Isaac was born.

Through Isaac, God has brought countless descendants through the line of Abraham and Sarah.

Hebrews 11:13-16 (LSB): “These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. [14] For people who speak thus make it clear that they are seeking a homeland. [15] If they had been thinking of that land from which they had gone out, they would have had opportunity to return. [16] But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.”

We can now see that they all understood that God’s promises to them were yet future.

They realized that the eternal reward was far greater than anything God could have given them in this temporal life. We also must recognize that this life is temporal and the eternal should always be our focus.

Hebrews 11:17-19 (LSB): “By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, [18] of whom it was said, “Through Isaac shall your offspring be named.” [19] He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.”

To understand this properly we need to look at **Genesis 22:1-19 (ESV)**: “After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” [2] He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” [3] So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. [4] On the third day Abraham lifted up his eyes and saw the place from afar. [5] Then Abraham said to his young men, “Stay here with the donkey; I and the boy will go over there and worship and come again to you.” [6] And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. [7] And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering?” [8] Abraham said, “God will provide for himself the lamb for a burnt offering, my son.” So they went both of them together.

The offering of Isaac by Abraham is one of the most well-known accounts in scripture. That is why we must make sure we do not gloss over details because of our familiarity. We will walk through the account

and pay attention to the details to see what God is telling us through this living, breathing parable.

God tested Abraham...

We know that he does not tempt us to sin, but he does test us. He does not test us to determine if we have faith; rather, he tests the strength of our faith.

This is the 8th time Abraham has seen God appear to him.

A test from God is always an opportunity to demonstrate faith.

A test is not a temptation, nor is it designed to cause us to fail.

On the contrary, the entire purpose of the test is to give us the opportunity to succeed. It's not even an attempt to show us our weaknesses, but instead it is to show us God's strength.

If we are willing to submit to his will and allow him to work through us in that test. James 1 tells us that is when we will see the faithfulness of God, which will in turn strengthen our faith that much more.

Well, similarly, God tests our strength so we can be useful for his purposes.

The test is not for him but instead for us.

We are the ones who need to see where our faith needs strengthening. That is why he will allow us to be tested, always giving us a way to escape so we can never say. I had no choice but to sin.

And if we fall short of the test, the Holy Spirit will convict us, guide us, and strengthen us so we will be better equipped when the next test comes our way.

It took Abraham years of growth, testing, and strengthening to reach this point in his walk.

Sometimes the testing of our faith isn't because we are weak or because we have something God is trying to refine out of our lives. Sometimes it is just a way to bring a testimony to God's glory.

This testing of Abraham was specifically to picture the sacrifice of Christ that was to come. It was intended to provide strength and encouragement to all of us.

It demonstrates that God is faithful and remains with us even during the most challenging situations He may ask us to endure. Even when we don't see the good in the test, God has a plan and always keeps his promises.

This testimony gives us hope and security in the promises of God.

Also, don't worry; God will never require the test he presents to Abraham here. This was specifically

intended to represent Jesus on the Cross. We will see more clearly as we go through the text.

Next, God tells Abraham, “Take your son, your only son Isaac”...

Wait a minute, Abraham has another son, Ishmael.

Why does God say Isaac is his only son?

This passage is to remind us that Ishmael was a work of Abraham's flesh and not a work of God (Holy Spirit).

The Bible tells us that our works of the flesh (works outside of faith) are filthy rags to God.

The Scripture is giving us a clear picture that if we are doing works in the name of God, but they are not what God has called us to do, no matter how good the intention, they are still a work of the flesh. We may receive some earthly acknowledgment or reward, but it will not be counted to our heavenly reward.

1 Corinthians 3:10-15 (ESV): “According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. **[11]** For no one can lay a foundation other than that which is laid, which is Jesus Christ. **[12]** Now if anyone builds on the foundation with gold,

silver, precious stones, wood, hay, straw— **[13]** each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. **[14]** If the work that anyone has built on the foundation survives, he will receive a reward. **[15]** If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.”

This shows us that although Abraham and Sarah thought they were helping God's plan and had good intentions, their works were of the flesh.

Galatians 4:22-23 (ESV): “For it is written that Abraham had two sons, one by a slave woman and one by a free woman. **[23]** But the son of the slave was born according to the flesh, while the son of the free woman was born through promise.”

Next, we see that God says, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” **[3]** So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which

God had told him. **[4]** On the third day Abraham lifted up his eyes and saw the place from afar.”

We already went over why God acknowledges Isaac as Abraham's only son, but now we can relate it to its typological picture.

Jesus was also the only begotten Son of the Father, whom he loved (**John 1:14, John 17:23**).

We know that Jesus was the perfect offering by his Father, to be offered once and for all as the fulfillment of what Abraham and Isaac were just a shadow of.

We can also see that the mountain God sent Abraham to was the exact same mountain that God the Father would lead His Son to be an offering for the sins of the world.

The actions of Abraham and Isaac in this account demonstrate yet another perfect fulfillment of the type they represent.

Next, we see Abraham, Isaac, and his two servants riding into Jerusalem to offer Isaac as a sacrifice.

In the same way, Jesus rode a colt of a donkey, presenting himself as King to the nation in the triumphal entry (Zechariah 9:9 and John 12:14-16), but because they rejected him, he continued on to be offered as a sacrifice for the sins of the world.

From the moment God instructed Abraham to sacrifice Isaac to their arrival at the mountain was three days.

So in the mind and heart of Abraham, his son was dead from the moment God commanded it. Which is picturing the perfect typology of Jesus being dead and spending three days and three nights in the tomb.

Next, Abraham said to his young men, ‘Stay here with the donkey; I and the boy will go over there and worship and come again to you.’

This is a detail that so many people overlook.

Abraham told his servants that he and Isaac were going to worship God and that they both would return to them. Some think Abraham lied to his servants to hide his plans. But Scripture actually tells us otherwise.

We just saw that here in **Hebrews 11:17-19 (ESV)**: “By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, 18 of whom it was said, “Through Isaac shall your offspring be named.” 19 He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.”

Again showing a perfect type for the resurrection of Christ.

In verses 6-8, we see that Abraham and Isaac went up the mountain together.

Isaac carrying the wood for the sacrifice on his back is an obvious type of Jesus carrying his cross up the mountain.

Abraham, typologically, would represent God the Father, and his carrying the fire (judgment) and the knife (the shedding of blood) shows that the judgment of God was to be poured out on Jesus.

Ultimately, we understand that Jesus is the Lamb whom Abraham prophesied about when he said, “God will provide for himself the lamb for a burnt offering, my son.”

The journey of Abraham and Isaac up the mountain provides insight into the shared journey of Jesus and God the Father.

Genesis 22:1-19 (ESV) (continued): [9] “When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood.”

Here we see Abraham building the altar, laying the wood on it, and binding Isaac. What we need to recognize is that Isaac is not a child.

I believe he was 33, like Jesus, when he was offered as the ultimate sacrifice for all, since he is a type of Christ.

We can come to that conclusion by taking a couple of things into account. The first thing is that the Hebrew term used, which is translated as “boy,” is “Na’ar,” which means young man.

The same word is used in Genesis 14:24 for Abraham’s soldiers who helped rescue Lot. It is also used in Genesis 18:7 for the young man that Abraham gave the calf so he could prepare it for The Angel of the Yahweh and the two angels.

So we can see from the immediate context and usage in the same book that it refers to young men of fighting age or those who are capable of slaughtering, butchering, and cooking animals.

Next, we know that that word in Hebrew is used only for unmarried men

In Genesis 25:20, we find out that Isaac was 40 when he married Rebekah, so he would have had to have been younger than 40.

Next, in Genesis 17:17, we can see that Sarah was 90 when she had Isaac, and in Genesis 23, we find out she was 127 when she died.

Given that she passed away following Isaac's sacrifice, we can now set the maximum age at 37. (127-90 = 37)

So we now know that Isaac could not have been older than 37 years old.

This suggests that it is plausible for Isaac to be the same age as Christ, which aligns with God's amazing typology.

Can I definitively prove it? No...

But it does make sense; it fits the type, and it is very plausible.

What this also shows us is that Isaac willingly offered himself.

There is no way Abraham, being that old, could have overpowered Isaac.

Just as Jesus willingly went to the cross, so too does Isaac voluntarily go to the altar for sacrifice. (John 10:18, 1 John 3:16, 1 Timothy 2:6, John 10:11, John 10:15)

Let's continue, **Genesis 22:1-19 (ESV) (continued): [10]** “Then Abraham reached out his hand and took the knife to slaughter his son. **[11]** But the angel of the Lord called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” **[12]** He said, “Do not lay your hand on the boy or do anything to him, for now I know that you

fear God, seeing you have not withheld your son, your only son, from me.”

This scene is so powerful.

It shows Abraham’s faith in the promises of God. We also see his trust in the power of God to resurrect Isaac and bring him from death. His long walk and continuous trust in God over the years had brought him to this strength in his faith.

God allowed Abraham a long time in his walk of faith before asking of him such a difficult task. Prior to this, God allowed Abraham's faith to undergo testing and strengthening for years.

Abraham was chosen from all of the people in all of history to be the type of what God the Father would ultimately do through his Son Jesus Christ.

Isaac's trust, love, and obedience to his Father is another perfect type for Jesus’ love, trust, willingness, and obedience to his Father (Luke 22:42)

What we see next is just amazing to me.

None other than The Angel of Yahweh (preincarnate Jesus Christ) stops Abraham before he sacrifices Isaac in obedience to God.

The Jerusalem Targum tells us that the Jews said it was the word of the Lord that Abraham prophesied about preparing the lamb for him in **Genesis 22:8**

(Jerusalem Targum): *“And Abraham said, The Word of the Lord will prepare for me a lamb; and if not, then thou art the offering, my son! And they went both of them together with a contrite heart.”*

John 1 tells us that Jesus is the Word of God, showing the pre-incarnate Christ as “the Angel of Yahweh” and “the Word of Yahweh.”

Genesis 22:1-19 (ESV) (continued): [13] “And Abraham lifted up his eyes and looked, and behold, **behind him was a ram, caught in a thicket by his horns.** And Abraham went and took the ram and offered it up as a burnt offering instead of his son. **[14]** So Abraham called the name of that place, “The Lord will provide”; as it is said to this day, “On the mount of the Lord it shall be provided.”

The Angel of the Yahweh interceding for Isaac and offering a ram to Abraham as a substitute for him is typologically a picture of Jesus as our intercessor.

This also shows Jesus ultimately as the substitutionary Lamb of God, who would take away the sins of the world.

Just seeing him personally involved in this scene with Abraham and Isaac shows us how intimately he has always cared for us and how much time and effort was put into the plan for redemption.

First, the ram's horns became entangled in the thicket.

The thicket is a reference to thorns, which we can connect to Genesis 3, the thorns of the curse, and also the crown of thorns placed on the head of Christ.

Here we can see one more connection to Jesus and the sacrifice of Isaac. The substitutionary ram had its head crowned with the thorns of the curse in the same way that Jesus Christ had the crown of thorns of the curse placed upon his head.

Next, the presence of two horns on the ram connects us to a prophetic image of Christ.

Horns in scripture reference kings and kingdoms; the RAM having two horns represents Christ being the king of heaven and the king of earth, as well as the King, Lord, and Redeemer of both Jews and Gentiles.

We know that Abraham was stopped by The Angel of the Yahweh, but in the fulfillment of this type, Jesus would not stop his Father's plan, nor would he replace himself.

He instead offered himself willingly as the substitution for our blood debt that we owe because of our sins.

He did this not only for Isaac but for each and every one of us.

The mountain was then given a prophetic name.

We often refer to this as the Hebrew word Yireh (Jireh), which is a conjunction of the covenant name of God, Yahweh, and Ra'a (Yara "Yaw-Raw," which we change phonetically to Jireh in English).

The word Jireh means God will provide.

So Abraham names the mountain The Living God Will Provide.

Abraham then explains in a prophecy that on that mount of the Lord, it shall be provided...

Well, we know that Jesus offered himself up on that exact mountain, which fulfilled this prophecy because he provided himself on the mount of the Lord.

Genesis 22:1-19 (ESV) (continued): [15] "And the angel of the Lord called to Abraham a second time from heaven **[16]** and said, "By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, **[17]** I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, **[18]** and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice." **[19]** So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba."

This is the specific prophecy that Paul connects this to Jesus for us in **Galatians 3:16 (ESV)**: “Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ.”

So we can see Abraham's blessings from God were both literal to his descendants through Isaac and his son Jacob (Israel) and prophetic to Christ and his body, the Church.

So the blessings of Abraham are seen to flow to the physical bloodline of Abraham (the nation of Israel) as an earthly inheritance and to both Jew and Gentile as a spiritual inheritance through faith in Christ.

Next, we see Abraham and his young men leave together and go to Beersheba....

Wait a minute, where's Isaac?

Why did he not come with Abraham and his servants back to Beersheba?

Well, we can assume he did go with them, but the Holy Spirit decided to record the account in this way to give an interesting type of Christ that we must connect.

Isaac is not seen again until Abraham's oldest and most faithful servant goes to the land of Abraham's

birth (Gentiles) and finds and gathers a bride for his son at the father's request.

So in a typological sense, we can see that Isaac pictures Christ (the son of the Father) after his typological sacrifice and resurrection; he is not seen again until he receives his Gentile Bride, which represents the Church.

Christ, therefore, is the perfect fulfillment of this type that Isaac represented.

Isaac's life aligns with Christ's birth, his obedience, his love and obedience to his Father, his crucifixion, death, resurrection, ascension, and finally his receiving of his Bride, the Church.

The amount of details that are given as prophetic types in scripture continues to not only solidify my faith but also prove the godly origin of the Holy Scriptures.

Because no single man could orchestrate such a literary masterpiece of connections, let alone 40 different authors over thousands of years on three continents, not to mention the prophetic elements.

Praise God for his handiwork and for the detail he has given us about his plan for redemption!!

Hebrews 11:20 (LSB): “By faith Isaac invoked future blessings on Jacob and Esau. **[21]** By faith Jacob, when

dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff.”

Isaac’s blessing of Jacob and Esau seems like an odd event that would be included in the “Hall of Faith” chapter of Hebrews.

But we need to look past the deception of Jacob and Rachel and how Isaac wanted to bless Esau even though God said Jacob was the one who he wanted blessed.

The blessings themselves were from God and went to the intended recipients, so it was by faith that the prophecies and blessings were given.

God knew exactly how the blessings would come, because God is sovereign.

Just as with our lives, God would intend for us to always do things the best and most holy ways, but he knows our choices before we existed and will use us for his will and purposes despite our poor choices.

The older sons were skipped for the blessing, and the younger were the ones given the right of the firstborn to show us the prophetic picture of the first Adam and the second Adam.

Adam was called the son of God, but he was created. He fell when he willingly chose to

disobey the command of God. His disobedience brought sin and death into the world. Therefore, he forfeited his dominion over the earth and his spiritual rights to his inheritance.

Jesus, the second Adam, redeemed the world through his obedience and is called the firstborn of all creation. This is a title of preeminence, which grants him a dual inheritance. Jesus, the second Adam, was not created but had equality with God in nature and willingly was born into his own creation. Making him the one-of-a-kind “monogenes” son of God.

Jacob’s blessings for his sons are a little more straightforward.

This verse validates that these blessings were given by God and are prophetic.

In Genesis 48-49, we see Jacob bless all of his sons. In chapter 48, Jacob adopts the two Gentile sons of Joseph and gives them each full inheritance rights to Israel. Joseph, being Jacob's favorite and a clear type of Christ, has the right of the firstborn, even though he was far from the first son physically born. This gave him dual inheritance, which was divided equally between his two sons, Ephraim and Manasseh. Showing their adoption by Jacob gave them equal rights to the inheritance as the blood-born sons.

In chapter 49 we see the messianic line of the promised seed established through Judah, showing us God's intention to bring the messiah through his seed.

Hebrews 11:22 (LSB): “By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones.”

Here we see that Joseph prophesied in Genesis 50 about the exodus that was to come 400 years later.

He asked his people to bring his bones back to the land. This was to show that Joseph knew of the coming resurrection.

His bones also give a prophecy that connects us to Ezekiel 37 and the valley of dry bones. The prophecy depicts the spiritually dead nation of Israel returning to the land and God bringing them back to life.

This prophetic event will take place at the end of the Great Tribulation when Israel finally places their faith in Jesus Christ.

Hebrews 11:23-28 (LSB): “By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not

afraid of the king's edict. **[24]** By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, **[25]** choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. **[26]** He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. **[27]** By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. **[28]** By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.”

We will see the four main points made in this passage. Let's look at them individually so we can glean meaning from each point.

- 1) By faith Moses, when he was born, was hidden for three months by his parents because they saw that the child was beautiful, and they were not afraid of the king's edict.
 - a) We can see Moses as a type of Christ in this passage. Pharaoh's edict was to kill the male children in Egypt. We see the parallel of that by King Herod, who happened to be a descendant of Esau, which would make him a descendant of Ishmael. We know that Hagar, Ishmael's mother, was an Egyptian. This establishes a connection between King Herod and Pharaoh. This demonstrates that not

only is Herod a type of pharaoh, but he also has blood relations to Egypt. We see this in Matthew 2:16-23. This scenario may give us a timeline of how long Joseph, Mary, and Jesus were in Egypt. If the type is exact, we would see that they stayed in Egypt for 3 months, just as Moses was hidden from Pharaoh because he was "beautiful." The word translated "beautiful" is the Hebrew word "tob," which can also mean "good." God used the same word to describe Adam as "good," connecting us to Jesus as the Last Adam. Also in Psalms 106:1, Yahweh is called good, and Jesus said to the rich young ruler, Only God is good. These all give us the connections necessary to show the typological picture of Moses and Jesus.

- 2) Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.

- a) This should give us a connection to Jesus' temptation by Satan in the wilderness. Satan tempted Jesus to possess the kingdoms and wealth of this world. Just as Moses was tempted by being the ruler of the most powerful kingdom in the world. Moses again typifying Christ and showing us as examples of rejecting the fleeting treasures of this world and accepting willingly the reproach of Christ.

- 3) By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. This is a type of Jesus' willingness to die and leave earth (Egypt being a type of the world), and he endured the cross and shame because of his love for the Father. Not caring what the Devil would try to do to him, he submitted to the will of the Father.

- 4) By faith he kept the Passover and sprinkled the blood so that the destroyer of the firstborn might not touch them.
 - a) The first and most obvious connection to this passage is the Passover. God sent 10 plagues and never intended their to be any less than 10. **Exodus**

4:21-23 (LSB): “And Yahweh said to Moses, “When you go to return to Egypt, see to it that all the miraculous wonders which I have put in your hand, that you do them before Pharaoh; but as for Me, I will [l]harden his heart with strength so that he will not let the people go. **[22]** Then you shall say to Pharaoh, “Thus says Yahweh, “Israel is My son, My firstborn. **[23]** So I said to you, ‘Let My son go that he may serve Me’; but you have refused to let him go. Behold, I will kill your son, your firstborn.” Even when Pharaoh finally began to relent, God hardened his heart because his 10 plagues had not yet finished with the killing of the firstborn and the Passover. We know that the Passover is a picture of Jesus’ sacrifice on the cross for our covering. Those who place their faith in Jesus will not face death, just as those who had the blood of the Lamb spread across the lintel and doorposts were “passed over.” That gives us a connection to the Mark, or Seal of God, which is first referenced in **Ezekiel 9:3-6 (ESV):** “Then the glory of the God of Israel went up from the cherub on which it had been, to the threshold of the temple. And He

called to the man clothed in linen at whose loins was the writing case. [4] The Lord said to him, “Go through the midst of the city, even through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst.” [5] But to the others He said in my hearing, “Go through the city after him and strike; do not let your eye have pity and do not spare. [6] Utterly slay old men, young men, maidens, little children, and women, but do not touch any man on whom is the mark; and you shall start from My sanctuary.”

When read from ancient Hebrew, the mark God commanded him to place on their foreheads in Ezekiel is the letter tav, which in ancient Hebrew was represented by a pictograph of an X or a cross. Thus, those who are spared by God are marked by the Cross of Christ.



This just so happens to be the same letter in modern Hebrew that is formed when placing blood on the

lintel and sides of the door, like God commanded Israel to do for the original Passover (Exodus 12:23). And since God knows the end from the beginning, I don't believe that is a "coincidence." Which then connects us to the believers being sealed with the mark of God in the Book of Revelation.

- b) The word translated destroyer from Exodus 12:23, in Hebrew, is "sahat," which connects us to **Isaiah 54:16 (LSB)**: "Behold, I Myself have created the craftsman who blows the fire of coals And brings out a weapon for its work; And I have created the bringer of ruin to wreak destruction." In Hebrew, to wreak destruction is translated from "sahat," showing that the destroyer was created.
- c) This passage makes me think that the "Destroyer" is connected to Revelation 6:7-8 and Revelation 9:1-11. Because the King of the demons, the angel of the abyss, is named Abaddon and Apollyon, which means "destroyer." This would seem to give us a connection to Satan trying to bring death to all humanity, but those who have placed their faith in Christ are saved.

Hebrews 11:29 (LSB) “By faith the people crossed the Red Sea as on dry land, but the Egyptians, when they attempted to do the same, were drowned.”

This shows a type of remnant of Israel in the last days being protected from the army of Satan and the Antichrist in Revelation 12.

We can see that the Exodus event is mirrored when the armies of the Antichrist (which are pictured by a river of water) attack the remnant of Israel.

Israel will walk on dry ground, and the earth will swallow the army, just as the water swallowed the army in the Exodus.

Hebrews 11:30-31 (LSB): “By faith the walls of Jericho fell down after they had been encircled for seven days. **[31]** By faith Rahab the prostitute did not perish with those who were disobedient, because she had given a friendly welcome to the spies.”

The Battle of Jericho is a topological picture of the Tribulation, the redemption of Israel, the Second Coming of Christ, and the Messianic Kingdom. Let's take a moment to look at this event in detail to see what it shows us prophetically.

Over fourteen hundred years before John wrote the Book of Revelation, the famous battle of Jericho took place in Israel. The account of this battle in the book of Joshua is a prophetic parable that pictures the Seven Years, Seven Seals, and Seven Trumpets of Revelation in perfect parallel.

After wandering for 40 years in the desert, the nation of Israel is finally crossing the Jordan River to enter the Promised Land. The fortified city of Jericho is their first challenge before conquering Canaan. Joshua sends two men to spy out the city. A prostitute named Rahab hides the two spies from the king of Jericho in her home, which is built into the wall of Jericho. She hid the two spies (two witnesses from Revelation) because of her faith in God. Before the spies make their escape out of her window, they tell Rahab to hang a red cord from her window so Joshua and his army will know not to harm her and her family when the city falls. The red cord is representative of the blood of Christ protecting her and her family because of their faith. Just as the blood of the Passover Lamb on the doorposts was that same sign that protected Israel from the Angel of Death in Egypt. Also, the scapegoat was to have a red cord tied to it to show that the sins of the people were placed on it as a substitute. Just as Christ bore and paid for the sins of the world by the shedding of his blood.

God tells Joshua to have the priests march around the city with the Ark of the Covenant once a day for

six days, blowing trumpets on each march. He also instructs them to march around the city seven times on the seventh day, blowing trumpets each time as well. When the seventh trumpet is sounded on the seventh day, the people give a shout, and the walls of Jericho fall down. Joshua then sends the two spies back into the city to safely escort Rahab the prostitute and her family out. While the rest of the inhabitants are killed.

Just as Moses served as a metaphor for Christ and the Law, Joshua also serves as a prophetic representation of Christ. We can see that Moses (the Law) was only able to lead them to the promised land, but not into the promised land. Instead, Joshua had to lead them in, just as only Jesus can enter into God's Promise of Salvation. Jesus, on his first coming, was rejected by Israel because the law became their God. So he fulfilled the law and sacrificed himself as the final fulfillment of the law at his first coming.

Joshua is a type of Christ's second coming, foreshadowing Christ, who will bring Israel into the ultimate fulfillment of the promised land. This will happen when He returns and brings them into the Messianic Kingdom.

Jericho is a type of the kingdom of the world under the reign of Satan and the Antichrist.

The seven marches of the battle of Jericho picture the seven years, the seven seals, the seven trumpets, and the seven bowls of wrath described in the book of Revelation.

Jericho is encircled seven times on the seventh day, showing that when the seventh and last trumpet is sounded at the end of the Tribulation, the kingdom of the world will end and the Millennial Kingdom of Christ will begin.

Joshua 6:16-22 (LSB): “Now it happened that on the seventh time, the priests blew the trumpets, and Joshua said to the people, “Shout! For Yahweh has given you the city. **[17]** And the city shall be devoted to destruction, it and all that is in it belongs to Yahweh; only Rahab the harlot and all who are with her in the house shall live because she hid the messengers whom we sent. **[18]** But as for you, only keep yourselves from the things devoted to destruction, lest as you are devoting them to destruction, you also take some of the things devoted to destruction and make the camp of Israel devoted to destruction and bring trouble on it. **[19]** But all the silver and gold and articles of bronze and iron are holy to Yahweh; they shall go into the treasury of Yahweh.” **[20]** So the people shouted, and the priests blew the trumpets; and when the people heard the sound of the trumpet, the people shouted with a great shout, and the wall fell down beneath itself, so that the people went up into the city, every man straight ahead, and they took the

city. **[21]** And they devoted to destruction everything in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword. **[22]** Now to the two men who had spied out the land, Joshua said, “Go into the harlot’s house and bring the woman and all she has out of there, as you have sworn to her.”

Rahab the harlot is a prophetic type of the Gentiles who come to faith during the great tribulation.

Scripture compares them to prostitutes because they had not previously followed God, and scripture uses prostitution as a metaphor for idolatry.

She was the harlot in the battle of Jericho who protected the two Jewish spies (two witnesses from Revelation) and exhibited her faith in God.

Just as in the end times, some Gentiles will place their faith in Jesus Christ because of the calamity of God’s wrath as a witness to the testimony of the two witnesses and the 144,000. They will protect the remnant of Israel during the Tribulation from the Antichrist and the False Prophet when the Abomination of Desolation is set up in the Temple in the middle of the 70th week of Daniel.

Just as Rahab protected the two spies from the King of Jericho and lowered them out of the city and sent them to the mountains for refuge, the believing Gentiles will help the remnant of Israel flee to the

mountains, just as Jesus said in **Matthew 24:15-22 (LSB)**: “Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), **[16]** then those who are in Judea must flee to the mountains. **[17]** Whoever is on the housetop must not go down to get the things out that are in his house. **[18]** And whoever is in the field must not turn back to get his garment. **[19]** But woe to those who are pregnant and to those who are nursing babies in those days! **[20]** But pray that your flight will not be in the winter, or on a Sabbath. **[21]** For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. **[22]** And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.”

At the seventh trumpet on the seventh day, when the walls of Jericho fall down with a shout, the city is conquered by Joshua and his army (who are a picture of Christ and his holy ones).

Rahab is taken safely out of the city just as Jesus will rescue the Gentile believers in the end times and allow them to enter into the messianic kingdom because of their love and care for the persecuted remnant of Israel.

Jesus gives us this example in the parable of the sheep and the goats. Let's look specifically at

Matthew 25:33-40 (LSB): “and He will put the sheep on His right, and the goats on the left. [34] “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom, which has been prepared for you from the foundation of the world. [35] For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me *something* to drink; I was a stranger, and you invited Me in; [36] naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’ [37] Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You *something* to drink? [38] And when did we see You a stranger, and invite You in, or naked, and clothe You? [39] And when did we see You sick, or in prison, and come to You?’ [40] And the King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, *even the least of them*, you did it to Me.”

We see a perfect parallel to this in the story of Rahab the Prostitute in Jericho.

She protected the two spies, gave them safe passage out of her window, and told them to flee into the mountains. Which is a picture of the people who will protect the Nation of Israel during the Great Tribulation.

This shows the protection of those who will flee to the mountains when the Abomination of Desolation

is set up in the Temple halfway through the 70th week of Daniel and how after three days (three years) they will be safe.

She and her household, and their family, were spared from the incoming army of Israel (all who trusted in the testimony of the oath that Rahab made with the two spies).

As a sign of their oath, Rahab was instructed to hang a crimson cord from her window, and all who were in her house would be spared.

Her faith in God is what saved her, and it was her faith that was shown by protecting the spies, and it was her faith that was shown by collecting her family all in her home under the protection of the oath that was symbolized by the crimson cord. This clearly represents the blood of Jesus.

Jesus will judge the nations after the Great Tribulation and before the Messianic Kingdom.

He says that those who protect the believing remnant of Israel will show their faith, and since they cared for him, they protected him.

The sheep will include those who showed selfless love to the remnant of Israel, even risking their own lives. This is in line with what Rahab did for the two spies. Her selfless love of her neighbors as herself was a testimony of her faith, just as it will be a testimony of the believing Gentile's faith when they

protect the remnant of Israel from the Antichrist and the False Prophet.

The seven total days are a prophetic type of the 70th week of Daniel, or what we call the 7 years of the Great Tribulation.

Each of the first 6 days is completed by marching around the city once and one trumpet blast. The final day culminates in seven rounds of the city and seven trumpet blasts.

Seven is the number for completeness, or 100%, which matches the Book of Revelation's structure, which is set up in groups of sevens.

Hebrews 11:32-38 (LSB): “And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets— [33] who through faith conquered kingdoms, enforced justice, obtained promises, stopped the mouths of lions, [34] quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight. [35] Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. [36] Others suffered mocking and flogging, and even chains and imprisonment. [37] They were stoned, they were sawn in two, they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated— [38] of whom the world was not worthy—

wandering about in deserts and mountains, and in dens and caves of the earth.

All of these listed here serve as a type of Christ in some way, shape, or form.

A detailed study of each of them would bring so much fruit to the diligent student.

Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets all point to Jesus prophetically and typologically.

Hebrews 11:39-40 (LSB): “And all these, though commended through their faith, did not receive what was promised, [40] since God had provided something better for us, that apart from us they should not be made perfect.”

This shows us that the Old Testament saints are awaiting their glorification. The Church will accompany them in their resurrection.

And even though some will be resurrected prior to the millennial kingdom of Christ and some after.

No one will enter into the New Heaven and New Earth until all believers come to faith and enter into their eternal inheritance together.

The Letter to the Hebrews

Chapter 12

Jesus, Founder and Perfecter of Our Faith

Hebrews 12:1-2 (LSB): “Therefore, since we have so great a cloud of witnesses surrounding us, laying aside every weight and the sin which so easily entangles us, let us run with endurance the race that is set before us, **[2]** fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.”

Paul often uses running a race as an example for believers. Let's look at the times he connects our faith to a race to see if we can gain some insight to this passage.

1 Corinthians 9:24-27 (LSB): “Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it. **[25]** Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. **[26]** So I do not run aimlessly; I do not box as one beating the air. **[27]** But I discipline my body and keep it under control, lest

after preaching to others I myself should be disqualified.”

So we first learn that we are to discipline our body and exercise self control.

2 Timothy 4:1-8 (LSB): "I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: **[2]** preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. **[3]** For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, **[4]** and will turn away from listening to the truth and wander off into myths. **[5]** As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry. **[6]** For I am already being poured out as a drink offering, and the time of my departure has come. **[7]** I have fought the good fight, I have finished the race, I have kept the faith. **[8]** Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing.”

Next we are told to preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. We are told to always be sober-

minded, endure suffering, do the work of an evangelist, and fulfill your ministry. We are also told that a time is coming when people will not endure sound teaching, but having itching ears, they will accumulate for themselves teachers to suit their own passions and will turn away from listening to the truth and wander off into myths.

Philippians 3:12-21 (LSB): "Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. **[13]** Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, **[14]** I press on toward the goal for the prize of the upward call of God in Christ Jesus. **[15]** Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you. **[16]** Only let us hold true to what we have attained. **[17]** Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. **[18]** For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. **[19]** Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. **[20]** But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, **[21]** who will transform our lowly body to be like his glorious

body, by the power that enables him even to subject all things to himself."

Paul then tells us to make sure our minds are fixed on eternity. He then explains how many who profess to be Christians became enemies to the cross because they have been choked out by the things of this world. But we need to remember that our citizenship is in heaven, not on earth.

Galatians 5:1-15 (LSB): "For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery. **[2]** Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. **[3]** I testify again to every man who accepts circumcision that he is obligated to keep the whole law. **[4]** You are severed from Christ, you who would be justified by the law; you have fallen away from grace. **[5]** For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness. **[6]** For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love. **[7]** You were running well. Who hindered you from obeying the truth? **[8]** This persuasion is not from him who calls you. **[9]** A little leaven leavens the whole lump. **[10]** I have confidence in the Lord that you will take no other view, and the one who is troubling you will bear the penalty, whoever he is. **[11]** But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense

of the cross has been removed. **[12]** I wish those who unsettle you would emasculate themselves! **[13]** For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. **[14]** For the whole law is fulfilled in one word: "You shall love your neighbor as yourself." **[15]** But if you bite and devour one another, watch out that you are not consumed by one another."

He finally warns us not to fall into false teachings. He reminds us that we are saved by grace through faith in Christ, not by works of the law. But he tells us not to use our freedom from the law to serve our selfish, sinful desires. We are to use our freedom to love others selflessly.

We can see clearly that the writer of Hebrews was echoing the teachings of Paul. He is using the examples from chapter 11 to show us how we are supposed to walk in faith. He then explains that we are to lay aside every sin and weight that hinders us from running the race. He tells us to lean on the promise and hope of our eternal reward as motivation to trust in the works and power of Jesus to help us through every trial. Because Jesus is the founder and perfecter of our faith. So we should look to him as James says; if we lack wisdom while we have a trial, ask God, and he will always give it to us.

Do Not Grow Weary

Hebrews 12:3-4 (LSB): “For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary, fainting in heart. **[4]** You have not yet resisted to the point of shedding blood in your striving against sin.”

The author is telling us that Jesus willingly suffered by the hands of sinners for us. So we must not grow weary of our race. Jesus willingly gave everything for us, so we must be willing to give ourselves as a living sacrifice for him. We have to stop treating sin as just a part of life and remember that Jesus nailed our sin to the cross with him. We must hate sin, and though we haven't resisted sin to the point Jesus did dying on the cross, we need to crucify our flesh and die to sin by picking up our cross daily.

Hebrews 12:5-11 (LSB): “And you have forgotten the exhortation which is addressed to you as sons, “My son, do not regard lightly the discipline of the [e]Lord, Nor faint when you are reprov'd by Him; **[6]** For those whom the [f]Lord loves He disciplines, And He flogs every son whom He receives.” **[7]** It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline? **[8]** But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. **[9]** Furthermore, we had earthly fathers to discipline us, and we respected them.

Shall we not much rather be subject to the Father of spirits, and live? **[10]** For they disciplined us for a short time as seemed best to them, but He *disciplines us* for our benefit, so that we may share His holiness. **[11]** And all discipline for the moment seems not to be joyful, but sorrowful, but to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.”

The author of Hebrews reminds us that through faith we have become sons of God. And if we are living in sin, God will discipline us as any loving and good father would.

If our earthly fathers punished us, how much more should we expect our heavenly Father to discipline us if we are misbehaving?

Modern Christianity has taken such a hard stance on grace that we have neglected the fact that we are called to be holy.

We are called to flee from the wickedness of this world and walk in holiness.

But instead we make excuses for our willful disobedience as if God doesn't care.

He does care!

If we live in willful perpetual disobedience, how can we call ourselves Christians?

Show me any passage in Scripture that says that this is ok...

We know that our flesh is at war with our spirit and that we will never be sinless prior to our glorification because we sin unintentionally daily.

But nowhere is perpetually willfully sinning acceptable.

We are told by Paul in 2 Corinthians 13:5 to test ourselves to see if we are truly in the faith.

Paul raises a rhetorical question in Romans 6:1-2, asking, should we continue to perpetually willfully sin to let grace abound?

And he answers it, saying, By no means!

John doubles down on this in **1 John 3:4-10 (LSB)**: “Everyone who does sin also does lawlessness, and sin is lawlessness. **[5]** And you know that He was manifested in order to take away sins, and in Him there is no sin. **[6]** No one who abides in Him sins; no one who sins has seen Him or has come to know Him. **[7]** Little children, let no one deceive you. The one who does righteousness is righteous, just as He is righteous. **[8]** The one who does sin is of the devil, because the devil sins from the beginning. The Son of God was manifested for this purpose, to destroy the works of the devil. **[9]** Everyone who has been born of God does not sin, because His seed abides in him; and he cannot sin,

because he has been born of God. **[10]** By this the children of God and the children of the devil are manifested: everyone who does not do righteousness is not of God, as well as the one who does not love his brother.”

The practice of sin that John is speaking of is in the active present tense.

John is depicting an individual who is willingly, actively, and unrepentantly living in sin.

There is a difference between falling into sin, stumbling and unintentionally sinning, and willingly actively living in sin.

John makes a bold statement that a true Christian does not live in sin willingly and actively.

So if that is us, we need to repent and truly give our lives to Jesus.

We need to stop playing with sin and with God and give our lives as a living sacrifice to God as our Thanksgiving offering for what Christ has done for us. If we don't hate sin, we don't understand what Jesus accomplished on our behalf on the cross.

Because if we truly understood what Jesus did for us, we would be trying our best to crucify our flesh every single day to show our love for Christ.

Hebrews 12:12-13 (LSB): “Therefore, strengthen the hands that are weak and the knees that are feeble, [13] and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed.”

The author presents this passage in the second-person plural, indicating that he is addressing the entire audience. We know contextually that his audience is Israel, both believers and unbelievers.

These verses connect us to some Old Testament passages that should give us some insight into what the author of Hebrews is drawing from.

Proverbs 3 (LSB): “My son, do not forget my law,
But let your heart guard my commandments; [2]
For length of days and years of life And peace they
will add to you. [3] Do not let lovingkindness and
truth forsake you; Bind them around your neck,
Write them on the tablet of your heart. [4] So you
will find favor and good insight In the eyes of God
and man. [5] Trust in Yahweh with all your heart
And do not lean on your own understanding. [6] In
all your ways acknowledge Him, And He will make
your paths straight. [7] Do not be wise in your own
eyes; Fear Yahweh and turn away from evil. [8] It
will be healing to your body And refreshment to
your bones. [9] Honor Yahweh from your wealth
And from the first of all your produce; [10] So your
barns will be filled with plenty And your vats will

burst with new wine. **[11]** My son, do not reject the discipline of Yahweh Or loathe His reproof, **[12]** For whom Yahweh loves He reproves, Even as a father reproves the son in whom he delights. **[13]** How blessed is the man who finds wisdom And the man who obtains discernment. **[14]** For her profit is better than the profit of silver And her produce better than fine gold. **[15]** She is more precious than pearls; And nothing you desire compares with her. **[16]** Length of days is in her right hand; In her left hand are riches and glory. **[17]** Her ways are pleasant ways And all her pathways are peace. **[18]** She is a tree of life to those who seize her, And all those who hold her fast are blessed. **[19]** Yahweh by wisdom founded the earth, By discernment He established the heavens. **[20]** By His knowledge the deeps were split up And the skies drip with dew. **[21]** My son, let them not deviate from your eyes; Guard sound wisdom and discretion, **[22]** So they will be life for your soul And grace for your neck. **[23]** Then you will walk in your way securely And your foot will not stumble. **[24]** When you lie down, you will not be in dread; You will lie down, and your sleep will be pleasant. **[25]** Do not be afraid of sudden dread Nor of the storm of the wicked when it comes; **[26]** For Yahweh will be your confidence And will keep your foot from being caught. **[27]** Do not withhold good from those to whom it is due, When it is in your hand to do it. **[28]** Do not say to your neighbor, "Go, and come back, And tomorrow I will give it," When it is there with you. **[29]** Do not devise harm against your neighbor, While he lives

securely beside you. **[30]** Do not contend with a man without cause, If he has dealt you no harm. **[31]** Do not envy a man of violence And do not choose any of his ways. **[32]** For the devious one is an abomination to Yahweh; But His secret council is with the upright. **[33]** The curse of Yahweh is on the house of the wicked one, But He blesses the abode of the righteous. **[34]** Though He scoffs at the scoffers, Yet He gives grace to the humble. **[35]** The wise will inherit glory, But fools raise up disgrace.”

We see in Proverbs 3 that if we trust in Yahweh with all our heart and do not lean on our own understanding, and if in all our ways we acknowledge Him, He will make our paths straight.

He also warns us not to be wise in our own eyes and to fear Yahweh and turn away from evil.

He then tells us not to reject the discipline of Yahweh or loathe His reproof. And he reminds us that whom Yahweh loves, He reproves, even as a father reproves the son in whom he delights. Just as the author of Hebrews told us earlier, showing more connections to this passage.

He then tells us to seek wisdom and discernment.

He then poetically references wisdom and discernment as a woman, who is the tree of life.

He then says that she is a tree of life to those who seize her, and all those who hold her fast are blessed. He continues by saying by wisdom Yahweh founded the earth, and by discernment He established the heavens.

He continues with this poetic example by stating, By Yahweh's knowledge the deeps were split up, and the skies drip with dew. Then he says to guard sound wisdom and discretion so they will be life for your soul and grace for your neck.

He says if we hold to wisdom and discernment, we will walk in our way securely, and our foot will not stumble.

He finishes by giving examples of loving others and helping those who are in need and finally says that God will scoff at the scoffers, but He gives grace to the humble. And the wise will inherit glory, but fools raise up disgrace.

So now we have a question: who is wisdom and discernment?

We know that God created the heavens and the earth through Jesus, and through Jesus we obtain grace and the inheritance of glory.

We also understand that Jesus symbolizes the tree of life and is referred to as God's wisdom.

1 Corinthians 1:24 “but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.”

1 Corinthians 1:30 “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,”

But why would Solomon refer to wisdom as a woman?

Jesus is not a woman...

He used poetic language in his writing.

Remember when Jesus likened himself to a hen who gathers her chicks?

Matthew 23:37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you did not want it.”

So we can now see that placing our faith in Christ places us on the narrow path, which is Christ. And that path is where eternal life and glory await those who walk it. And it is God who makes it straight for those who will humble themselves and seek him through Christ. And by giving our life to Christ, we are loving God with all of our heart, mind, soul, and strength, and then we are to turn away from the selfishness of sin and love our neighbors as ourselves.

Next, let's look at **Isaiah 26 (LSB)**: "In that day this song will be sung in the land of Judah: "We have a strong city; He sets up walls and ramparts for salvation. **[2]** Open the gates, that the righteous nation may enter, The one that keeps faithfulness. **[3]** The steadfast of mind You will keep in perfect peace Because he trusts in You. **[4]** Trust in Yahweh forever, For in Yah—Yahweh Himself—we have an everlasting Rock. **[5]** For He has laid low those who settle on high, the exalted city; He brings it low, He brings it low to the ground, He casts it to the dust. **[6]** The foot will trample it, The feet of the afflicted, the steps of the poor." **[7]** The way of the righteous is upright; O Upright One, make the path of the righteous level. **[8]** Indeed, while following the way of Your judgments, O Yahweh, We have hoped for You eagerly; Your name—the memory of You—is the desire of our souls. **[9]** At night my soul longs for You, Indeed, my spirit within me seeks You earnestly; For when the earth experiences Your

judgments, The inhabitants of the world learn righteousness. **[10]** Though the wicked is shown favor, He does not learn righteousness; He deals unjustly in the land of uprightness, And does not perceive the majesty of Yahweh. **[11]** O Yahweh, Your hand is raised up high, yet they do not behold it. They behold Your zeal for the people and are put to shame; Indeed, fire will devour Your adversaries. **[12]** Yahweh, You will establish peace for us, Since You have also performed for us all our works. **[13]** O Yahweh our God, other masters besides You have ruled us; But through You alone we bring Your name to remembrance. **[14]** The dead will not live; the departed spirits will not rise; Therefore You have visited and destroyed them, And You have made all remembrance of them perish. **[15]** You have increased the nation, O Yahweh; You have increased the nation, You are glorified; You have extended all the borders of the land. **[16]** O Yahweh, they visited You in distress; They could only whisper a prayer; Your chastening was upon them. **[17]** As the woman with child draws near to the time to give birth, She writhes and cries out in her pangs of labor, Thus were we before You, O Yahweh. **[18]** We were with child, we writhed in labor; We gave birth, as it seems, only to wind. We could not accomplish salvation for the earth, And the inhabitants of the world were not born. **[19]** Your dead will live; Their corpses will rise. You who dwell in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits. **[20]** Come, my people, enter into your

rooms And close your doors behind you; Hide for a little while Until indignation passes by. **[21]** For behold, Yahweh is about to come out from His place To visit the iniquity of the inhabitants of the earth; And the earth will reveal her bloodshed And will no longer cover those of hers who were killed.”

We find out in Isaiah that Yahweh is our rock, and he makes the path of the righteous level.

He continues to say that even though the wicked are shown favor in this world, they never learn righteousness and refuse to acknowledge the majesty of Yahweh. God will establish peace for Israel; he will redeem them and increase their borders.

Next, we make a connection to Revelation 12, where a woman gives birth, but it appears that she only gives birth to wind.

I believe that this is prophetic about the woman who gives birth to the messiah, but he is taken from Israel. This event leaves them feeling hopeless, as they are unable to bring about the salvation of the earth.

They were thinking that their might and power would accomplish this task. Not realizing that only through Jesus can this be accomplished.

We now have a passage that connects us to the Great Tribulation, and God is telling Israel to enter into

their rooms of shelter and shut the door, just as they did in Egypt with the 10th plague.

We see that God is coming out from his place and is about to judge the wicked people of the earth.

This event shows us that those who place their faith in Christ will be on the straight path. But it is not by their power or strength but only by the power of the Holy Spirit. And anyone who has truly placed their faith in Jesus will be spared from the coming judgment on the unbelieving world.

Hebrews 12:14-17 (LSB): “Pursue peace with all men, and the sanctification without which no one will see the Lord, [15] seeing to it that no one falls short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; [16] that also there be no sexually immoral or godless person like Esau, who sold his own birthright for a single meal. [17] For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.”

The author seems to be pulling from Paul's letter to the Romans.

Romans 12:14-21 (LSB): “Bless those who persecute you; bless, and do not curse. [15] Rejoice with those who rejoice; weep with those who weep, [16] by being of the

same mind toward one another, not being haughty in mind, but associating with the humble. Do not be wise in your own mind. **[17]** Never paying back evil for evil to anyone, respecting what is good in the sight of all men, **[18]** if possible, so far as it depends on you, being at peace with all men, **[19]** never taking your own revenge, beloved—instead leave room for the wrath of God. For it is written, “Vengeance is Mine, I will repay,” says the Lord. **[20]** “But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head.” **[21]** Do not be overcome by evil, but overcome evil with good.”

We know that the only way to fall short of the grace of God is to reject the justification and sanctification that come through faith in Christ.

We are warned not to be like Esau, godless and sexually immoral.

We learn in Genesis that Esau was a man of the field.

Jesus explains to us in the parables that the field is a metaphor for the world.

This illustrates Esau's love for the world. That should remind us of the parable of the sower.

The weeds choked out the third seed, causing it to grow roots and become a tree, but it never bore fruit. Jesus tells us that the weeds were a metaphor for the things of this world. So we can now see that we are being told not to fall short of the grace of God because of our love for the things of this world, whether it be wealth, sexual immorality, selfish ambition, or anything else.

We are to love Christ above all else. Because if we do not have fruit, we will be cut off and burned in the fire, because only those who are truly in Christ bear fruit. We cannot bear fruit apart from him.

Let's get this clear.

Our good works do not save us.

However, our good works in LOVE should be evidence of our faith. This is because the motivation behind our actions demonstrates a shift in our nature.

Pharisees performed countless good deeds, but their actions were motivated by hypocrisy, a desire for recognition from others, and a desire to gain favor with God.

The heart behind acting for a true believer and follower of Christ should be love for God.

Ephesians 2:8-10 (LSB): “For by grace you have been saved through faith, and this not of yourselves,

it is the gift of God; [9] not of works, so that no one may boast. [10] For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them."

James 2:14-20 (LSB): "What use is it, my brothers, if someone says he has faith but he has no works? Can that faith save him? [15] If a brother or sister is without clothing and in need of daily food, [16] and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? [17] Even so faith, if it has no works, is dead by itself. [18] But someone will say, "You have faith; and I have works. Show me your faith without the works, and I will show you my faith by my works." [19] You believe that God is one. You do well; the demons also believe, and shudder. [20] But are you willing to recognize, you foolish fellow, that faith without works is useless?"

We saw that Esau came to Isaac after he gave the blessing to Jacob seeking a blessing. But the blessing was already given; it was too late.

When Esau was in position for the inheritance, which was unseen and future, he despised it and wanted what was tangible.

This situation represents a type of judgment, with Isaac symbolizing Christ. Jacob being clothed in someone else's garments and pretending to be his

brother is a picture of those who are clothed in Christ's righteousness and are seen as our "brother," Christ, instead of ourselves.

Esau despised his promised inheritance, which shows all who refuse to come to faith.

They don't want the eternal inheritance, so they trade it for worldly things.

But when they stand before the Great White Throne Judgment, they will plead with tears, but there will be nothing left for them other than the curse of the Second death.

A Kingdom That Cannot Be Shaken

Hebrews 12:18-24 (LSB): "For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, [19] and to the blast of a trumpet and the sound of words which was such that those who heard begged that no further word be spoken to them. [20] For they could not bear what was being commanded, "If even a beast touches the mountain, it will be stoned." [21] And so terrible was what appeared, that Moses said, "I am full of fear and trembling." [22] But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, [23] to the festal gathering and assembly of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, [24] and to Jesus, the

mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.”

The author of Hebrews is once again using the Exodus as a representation of the experiences that the first-century nation of Israel had with Christ. But he is showing how the experience is in stark contrast to what Israel experienced in the presence of God during the Exodus.

They were terrified, because coming into the presence of the Almighty God in His glory was much different than when they were face-to-face with Jesus. That is because Jesus lowered himself and was born as a man, making him approachable.

We can look at Exodus 19-20 to find this historical account. This event describes how God descended from Heaven, rested on Mount Sinai in a thick cloud, spoke with a voice like thunder, and gave the commandments to Israel.

Hebrews 12:25 (LSB): “See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less will we escape who turn away from Him who warns from heaven.”

Israel sinned against God after witnessing all of those wondrous things that he did.

The author is now using this story as a reminder to the Jews not to follow their forefathers who rejected God.

Jesus, God in the flesh, has come to them and given them his commandments, but the nation has rejected him to fulfill the prophetic shadow of the wilderness.

These Jews are called to be faithful to God like Caleb and Joshua.

Hebrews 12:26-29 (LSB): [26] And His voice shook the earth then, but now He has promised, saying, “Yet once more I will shake not only the earth, but also the heaven.” [27] Now this expression, “Yet once more,” indicates the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain. [28] Therefore, since we are receiving a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; [29] for our God is a consuming fire.”

The author is quoting **Haggai 2:1-9 (LSB):** “On the twenty-first of the seventh month, the word of Yahweh came by the hand of Haggai the prophet saying, [2] “Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people saying, [3] ‘Who among you remains who saw this house in its former glory? And how do

you see it now? Does it not seem like nothing in your eyes? [4] But now, be strong, Zerubbabel,' declares Yahweh, 'be strong also, Joshua son of Jehozadak, the high priest, and all you people of the land, be strong,' declares Yahweh, 'and work; for I am with you,' declares Yahweh of hosts. [5] 'As for the promise which I cut with you when you came out of Egypt, My Spirit is standing in your midst; do not fear!' [6] For thus says Yahweh of hosts, 'Once more—in a little while—I am going to shake the heavens and the earth, the sea also, and the dry land. [7] And I will shake all the nations; and they will come with the desirable things of all nations, and I will fill this house with glory,' says Yahweh of hosts. [8] 'The silver is Mine, and the gold is Mine,' declares Yahweh of hosts. [9] 'The latter glory of this house will be greater than the former,' says Yahweh of hosts, 'and in this place I will give peace,' declares Yahweh of hosts."

This is an obvious prophetic connection to the second coming of Christ.

We can see how he will shake the heavens and the earth, the sea, and dry land. And will shake all the nations.

Revelation 11:19 (LSB): "And the sanctuary of God which is in heaven was opened, and the ark of His covenant appeared in His sanctuary, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm."

Revelation 16:18 (LSB): “And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty.”

Daniel 7:1-14 (LSB): “In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his head as he lay on his bed; then he wrote the dream down and said the following summary of the matter. [2] Daniel answered and said, “I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea (The Gentile Nations). [3] And four great beasts were coming up from the sea (Gentile Kingdoms), different from one another. [4] The first was like a lion and had the wings of an eagle (Babylon). I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man ; and a heart of a man was given to it (The humbling of Nebuchadnezzar in Daniel 4:28-37). [5] And behold, another beast, a second one in the likeness of a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth; and thus they said to it, ‘Arise, devour much meat!’ (The medo-Persian Empire) [6] After this I kept looking, and behold, another one, like a leopard, which had on its back four wings of a bird; the beast also had four heads, and dominion was given to it (The Greek Empire). [7] After this I kept looking in the night visions, and behold, a fourth beast, fearsome and

terrifying and extraordinarily strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns (Rome, but also the final kingdom of the beast, the trampling of the feet which includes 10 toes from Daniel 2, and now 10 horns from Daniel 7, shows us the final stage of this Kingdom.). **[8]** While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it (This shows the rise of the Antichrist to his position of full power, this takes place at the mid point of the 7 year Tribulation, he will kill 3 of the 10 kings after he is healed from his mortal wound which is explained in Revelation 13); and behold, this horn possessed eyes like the eyes of a man and a mouth speaking great boasts (The horn possessing eyes and a mouth to speak great boasts shows the absolute nature of the horns reign, and distinguishes him from the other horns. This man will declare himself to be God, and force everyone on earth to worship him or die.). **[9]** “I kept looking Until thrones were set up, And the Ancient of Days was seated; His clothing was like white snow And the hair of His head like pure wool. His throne was ablaze with fire, Its wheels were a burning fire. **[10]** A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened. **[11]** Then I kept

looking because of the sound of the great boastful words which the horn was speaking; I kept looking until the beast was killed, and its body was destroyed and given to the burning fire. (We can see the fire is directly attributed to God, and that fire consumes the beast. We know in Revelation 19 Jesus Returns and throws the first and second beast into the lake of fire and binds Satan for 1000 years, sealing him with a lid and a seal.) **[12]** As for the rest of the beasts, their dominion was taken away, but an extension of life was given to them for an appointed season of time. (We can see here the allowance of those who didn't worship Satan and accept the mark of the beast to enter into the messianic kingdom, but they have no authority over the earth. We see this in Revelation 20, and also in the Parable of the Sheep and the Goats, Matthew 25:32-46.) **[13]** "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And came near before Him. **[14]** And to Him was given dominion, Glory, and a kingdom, That all the peoples, nations, and men of every tongue Might serve Him. His dominion is an everlasting dominion Which will not be taken away; And His kingdom is one Which will not be destroyed.

We know that Jesus is the Son of Man coming on the clouds because he claimed that title when he was being questioned by the high priest, and that title was how the

high priest condemned him for blasphemy because Jesus was claiming to be God in the flesh (Matthew 26:64).

We also see that in **Revelation 1:4-8**, “John to the seven churches that are in Asia: Grace to you and peace, from the One who is and who was and who is to come, and from the seven Spirits who are before His throne, [5] and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood— [6] and He has made us to be a kingdom, priests to [d]His God and Father—to Him be the glory and the might forever and ever. Amen. [7] Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. Yes, amen. [8] “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

Daniel 7:23-28 (LSB): “Thus he said: “The fourth beast will be a fourth kingdom on the earth, which will be different from all the other kingdoms and will devour the whole earth and tread it down and crush it. [24] As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will make low three kings. [25]

He will speak words against the Most High and wear down the saints of the Highest One, and he will intend to make changes in seasons and in law; and they will be given into his hand for a time, times, and half a time. **[26]** But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever. **[27]** Then the reign, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.”

We see in **Haggai 2:7-9 (LSB)**: that God says, “and I will fill this house with glory,” says Yahweh of hosts. **[8]** “The silver is Mine, and the gold is Mine,” declares Yahweh of hosts. **[9]** “The latter glory of this house will be greater than the former,” says Yahweh of hosts, “and in this place I will give peace,” declares Yahweh of hosts.”

This serves as evidence that the glory of God will once again fill the Temple, albeit in a more profound manner.

The physical temple was a shadow of Christ; His body is the temple of the glory of God.

We also know that Jesus is the Glory of God, and we are the Body of Christ and are also called corporately the temple of the Holy Spirit.

We also know that the Temple will be rebuilt. It will be desecrated by the Abomination of Desolation but will be cleansed or rebuilt to a more magnificent Messianic Temple in which Christ will physically reign and rule the Earth. Differentiated from the spiritual sense that the Church is the Temple and Christ is ruling through us. The ultimate fulfillment of the already-but-not-yet shadow we are experiencing at this present time.

The Messianic Temple is explicitly spoken of in Ezekiel, and the millennial kingdom of Christ is explicitly spoken of in Revelation 20.

Here are some passages from Haggai that relate to the topic at hand.

Ezekiel 40-42 explicitly describes the messianic temple and its dimensions and design.

In the next chapter, we see the glory of God, Jesus Christ, returning to the temple in physical form to take his seat as the king of the world. It references his judgment on the world because of their harlotries and the wicked kings of the world on whom he poured out his wrath. This event establishes a connection with the book of Revelation.

Ezekiel 43:1-12 (LSB): Then he led me to the gate, the gate facing toward the east; [2] and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the

sound of many waters; and the earth shone with His glory. **[3]** And it was like the appearance of the vision which I saw, like the vision which I saw when He came to bring the city to ruin. And the visions were like the vision which I saw by the river Chebar; and I fell on my face. **[4]** And the glory of Yahweh came into the house by the way of the gate facing toward the east. **[5]** And the Spirit lifted me up and brought me into the inner court; and behold, the glory of Yahweh filled the house. **[6]** Then I heard one speaking to me from the house, while a man was standing beside me. **[7]** He said to me, "Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the corpses of their kings when they die, **[8]** by putting their threshold by My threshold and their door post beside My door post, with only the wall between Me and them. And they have defiled My holy name by their abominations which they have done. So I have consumed them in My anger. **[9]** Now let them put away their harlotry and the corpses of their kings far from Me; and I will dwell among them forever. **[10]** "As for you, son of man, describe the house of Yahweh to the house of Israel, that they may feel dishonor for their iniquities; and let them measure the plan. **[11]** If they feel dishonor for all that they have done, make known to them the design of the house, its structure, its exits, its entrances, all its designs, all its statutes, and all its laws. And write it

in their sight so that they may keep its whole design and all its statutes and do them. **[12]** This is the law of the house: within its entire boundary, on the top of the mountain all around, shall be most holy. Behold, this is the law of the house.”

In the verse we just read, the glory of God came from the East.

This connects us to **Zechariah 14** “Behold, a day is coming for Yahweh when the spoil taken from you will be divided among you. **[2]** Indeed, I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished, and half of the city will go forth in exile, but those left of the people will not be cut off from the city. **[3]** Then Yahweh will go forth and fight against those nations, as the day when He fights on a day of battle. **[4]** And in that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley so that half of the mountain will move toward the north and the other half toward the south. **[5]** And you will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; indeed, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then Yahweh, my God, will come, and all the holy ones with Him! **[6]** And it will be in that day, that there will be no light; the luminaries will dwindle. **[7]** And it will be a unique day which is

known to Yahweh, neither day nor night, but it will be that at evening time there will be light. **[8]** And it will be in that day, that living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter. **[9]** And Yahweh will be king over all the earth; in that day Yahweh will be the only one, and His name one. **[10]** All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and inhabit its site from Benjamin's Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king's wine presses. **[11]** And people will inhabit it, and there will no longer be anything devoted to destruction, for Jerusalem will be inhabited in security. **[12]** Now this will be the plague with which Yahweh will plague all the peoples who have gone to war against Jerusalem; their flesh will rot while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth. **[13]** And it will be in that day, that abundant confusion from Yahweh will fall on them; and they will take hold of one another's hand, and the hand of one will go up against the hand of another. **[14]** And Judah also will fight at Jerusalem; and the wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance (Haggai 2:8). **[15]** And in the same way, the plague on the horse, the mule, the camel, the donkey, and all the cattle that will be in those camps will be like this plague. **[16]** Then it will be that any who are left of

all the nations that went against Jerusalem will go up from year to year to worship the King, Yahweh of hosts, and to celebrate the Feast of Booths (This connects us to the remembrance of Feast of Booths, showing this as the Day that God came and dwell with man forever.). **[17]** And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, Yahweh of hosts, there will be no rain on them(Showing this is yet future because there is not fulfilment of this at this present time). **[18]** And if the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which Yahweh plagues the nations who do not go up to celebrate the Feast of Booths (This is a question to partial preterists, who deny the physical kingdom fulfillment that “futurists” hold, when has this been fulfilled, or was God mistaken?). **[19]** This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths. **[20]** In that day there will be inscribed on the bells of the horses, “Holy to Yahweh.” And the pots in the house of Yahweh will be like the bowls before the altar. **[21]** And every pot in Jerusalem and in Judah will be holy to Yahweh of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a Canaanite in the house of Yahweh of hosts in that day.”

We are now clearly seeing the prophetic connections of Haggai’s prophecies to the future coming kingdom of Christ.

We are also seeing that the Nation of Israel today is the fulfillment of the shadow cast in this prophecy about the post-exilic Israelites because the Nation of Israel today fits perfectly into this same rebuke.

Let's not be confused with the prophetic statements about future sacrifices taking place in the messianic temple.

Christ is the once-and-for-all sacrifice for the sins of the world. But if we had even a basic understanding of the Old Testament sacrifices, we would know that not all of them were for sin. There were many sacrifices for Thanksgiving, memorials, and freewill offerings. So just because we see "sacrifices," let's not write them off because of our ignorance of their purposes and meanings.

We need to leave behind the Eurocentric reading and interpretation of scripture and see the word of God through the eyes and minds of the Jewish people and the culture they lived in.

Like Paul explained in **Romans 3:1-2 (LSB)**: "Then what advantage has the Jew? Or what is the value of circumcision? [2] Great in every respect. First of all, that they were entrusted with the oracles of God."

The Letter to the Hebrews

Chapter 13

Sacrifices Pleasing to God

Hebrews 13:1 (LSB): “Let brotherly love continue.”

The sign of a true believer is brotherly love; Jesus gave us a commandment to love one another. Let's check out the following passages.

John 15:12-17 LSB “This is My commandment, that you love one another, just as I have loved you. **[13]** Greater love has no one than this, that one lay down his life for his friends. **[14]** You are My friends if you do what I command you. **[15]** No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. **[16]** You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would abide, so that whatever you ask of the Father in My name He may give to you. **[17]** This I command you, that you love one another.”

1 John 2:10-11 (LSB): “The one who loves his brother abides in the Light and there is no cause for stumbling in him. [11] But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness blinded his eyes.”

1 John 4:11-21 (LSB): “Beloved, if God so loved us, we also ought to love one another. [12] No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us. [13] By this we know that we abide in Him and He in us, because He has given us of His Spirit. [14] We have beheld and bear witness that the Father has sent the Son to be the Savior of the world. [15] Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. [16] And we have come to know and have believed the love which God has in us. God is love, and the one who abides in love abides in God, and God abides in him. [17] By this, love has been perfected with us, so that we may have confidence in the day of judgment, because as He is, so also are we in this world. [18] There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. [19] We love, because He first loved us. [20] If someone says, “I love God,” and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God, whom he has not seen. [21] And this commandment we have from Him, that the one who loves God should love his brother also.”

Our love for our brothers and sisters in Christ should never be neglected. We have a priority to take care of the needs of the body of believers before helping those outside of it. The number one need for those outside the body of Christ is the gospel. Without Jesus, there is nothing that we can do physically for them that has lasting value.

What is interesting about brotherly love is that it is the name of one of the churches in the book of Revelation. That church just so happens to be the one that is told they will be kept from the Great Tribulation.

Revelation 3:7-10 (LSB): “And to the angel of the church in Philadelphia write: This is what He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says: **[8]** ‘I know your ^[d]deeds. Behold, I have given before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name. **[9]** Behold, I am giving *up those* of the synagogue of Satan, those who say that they are Jews and are not, but lie. Behold, I will make them come and bow down before your feet, and *make them* know that I have loved you. **[10]** Because you have kept the word of My perseverance, I also will keep you from the hour of ^[e]testing, which is about to

come upon the whole [f]world, to [g]test those who dwell on the earth.”

Hebrews 13:2 (LSB): “Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.”

We have an example of this with Lot in Genesis 19. Lot showed hospitality to the two angels who came to judge Sodom.

We also know the word for angels could also be translated “messengers,” which could mean that we could entertain ones that God sent.

Hebrews 13:3 (LSB): “Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body.”

We are being reminded that we are many members of one body. We need to care for those who are struggling within the body because if one suffers, we all suffer.

Jesus spoke about this in **Matthew 25:34-40 (LSB):** “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom, which has been prepared for you from the foundation of the world. 35 For I was

hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; 36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’ 37 Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? 38 And when did we see You a stranger, and invite You in, or naked, and clothe You? 39 And when did we see You sick, or in prison, and come to You?’ 40 And the King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.’”

Hebrews 13:4-6 (LSB): “Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. **[5]** Keep your life free from love of money, and be content with what you have, for he has said, “I will never leave you nor forsake you.” **[6]** So we can confidently say, “The Lord is my helper; I will not fear; what can man do to me?”

The marriage bed is for one man and one woman. God intended for us to form a union, where two individuals become one. Anything outside of that specific union is considered a defilement and sexual immorality. God greatly condemns sexual immorality because we are called the temple of the Holy Spirit, and we are to honor the temple of God.

Fornication, adultery, homosexuality, pornography, and any other sexual relationship or interaction outside of the union of one man and one woman who are married is a defilement of the marriage bed.

We are called the bride of Christ to remind us of our union with God; he is our bridegroom, and we are his bride. We are to have no other gods other than the one TRUE God.

That's why all sexual immorality is a metaphor for idolatry.

This should be a stark warning for Israel; they had fallen into idolatry as a nation on numerous occasions. This is why the author is quoting from **Deuteronomy 31:1-8 (LSB)**: “Then Moses went out and spoke these words to all Israel: **[2]** ‘I am now a hundred and twenty years old and I am no longer able to lead you. The Lord has said to me, ‘You shall not cross the Jordan.’ **[3]** The Lord your God himself will cross over ahead of you. He will destroy these nations before you, and you will take possession of their land. Joshua also will cross over ahead of you, as the Lord said. **[4]** And the Lord will do to them what he did to Sihon and Og, the kings of the Amorites, whom he destroyed along with their land. **[5]** The Lord will deliver them to you, and you must do to them all that I have commanded you. **[6]** Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake

you.” [7] Then Moses summoned Joshua and said to him in the presence of all Israel, “Be strong and courageous, for you must go with this people into the land that the Lord swore to their ancestors to give them, and you must divide it among them as their inheritance. [8] The Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged.”

This event took place after the wandering in the wilderness for the nation's unbelief and idolatry. Their entering into the land under Joshua is a typological picture of the redemption of Israel in the last days. They too will be led into the promised land by Jesus when he sets up his messianic kingdom. Joshua's name in Hebrew is “Yehoshua,” which means Yahweh is salvation. Jesus's name in Hebrew is also “Yehoshua,” or shortened “Yeshua.”

He finishes this thought by quoting Psalm 118, “The Lord is my helper; I will not fear; what can man do to me?”

This is also a prophetic psalm about the redemption of Israel, showing the author was reminding his Jewish audience that hope for the nation is not lost.

Hebrews 13:7 (LSB): “Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.”

The author of Hebrews is telling his Jewish audience to remember their leaders. We know that the twelve apostles spoke specifically to the Jews, especially as Christianity was first starting.

We also know that James, the brother of Jesus, was the head of the Jerusalem Church. So we can see that the Hebrew people had a solid foundation of leadership. They were taught well, and the leaders set an example, even to death. James was one of the early martyrs of the church, being stoned to death by the Sanhedrin in Jerusalem outside of the temple.

We can see the author is telling them to imitate the zeal, the love, and the self-sacrificial nature of those who faithfully taught and led them.

We also know that Israel had a strong History of leaders who had love and seal for the LORD.

Hebrews 13:8-16 (continued) (LSB): “Jesus Christ is the same yesterday and today and forever. [9] Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them. [10] We have an altar from which those who serve the tent have no right to eat. [11] For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. [12] So Jesus also suffered outside the gate in order to sanctify the people through his own blood. [13] Therefore let us go to him

outside the camp and bear the reproach he endured. [14] For here we have no lasting city, but we seek the city that is to come. [15] Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. [16] Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.”

The author starts by pulling a quote from a passage in the Old Testament that is about Yahweh. However, he attributes the passage to Jesus, showing his recognition of the deity of Christ. The Passage he is pulling from is **Malachi 3:1-6 (LSB)**: “Behold, **I am going to send My messenger, and he will prepare the way before Me.** And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,” says Yahweh of hosts. [2] “But who can endure the day of His coming? And who can stand when He appears? For He is like a smelter’s fire and like fullers’ soap. [3] And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to Yahweh offerings in righteousness. [4] Then the offering of Judah and Jerusalem will be pleasing to Yahweh as in the ancient days and as in former years. [5] “Then I will draw near to you for judgment; and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely and

against those who oppress the wage earner in his wages, the widow and the orphan, and those who turn aside the sojourner and do not fear Me,” says Yahweh of hosts. [6] “For **I, Yahweh, do not change**; therefore you, O sons of Jacob, are not consumed.”

This passage is a prophecy about John the Baptist being sent to prepare the way for Yahweh. Well we know that he prepared the way for Jesus, and the author is making sure we understand that Jesus is Yahweh.

Here we see the author of Hebrews warning the audience not to fall victim to strange teachings. We know the Judaizers were traveling around preaching a combination of keeping the Mosaic law and faith in Christ for salvation. It was a form of legalism that was plaguing the early church.

We have seen the letter to the Hebrews address their teachings, and we know that Paul also addresses their teachings in the letter to the Galatians.

We need to recognize that salvation does not come from anything that we do. Our actions have no merit of good that could ever add value to our righteousness. It is only by the finished works of Jesus Christ on the cross, in our placing our faith in him by the grace of God, that we could ever be considered righteous.

Matthew 16:24-26 (LSB): “Then Jesus said to His disciples, “If anyone wishes to come after Me, let him deny himself, and take up his cross and follow Me. [25] For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. [26] For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?”

Romans 12:1-2 (LSB): “Therefore I exhort you, brothers, by the mercies of God, to present your bodies as a sacrifice—living, holy, and pleasing to God, which is your spiritual service of worship. [2] And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may approve what the will of God is, that which is good and pleasing and perfect.”

The author then compares the animal sacrifices to the sacrifice of Christ. We see that the bodies of those animal sacrifices were burned outside of the camp. We also know that Jesus was crucified outside of the camp. The author is telling the Jewish believers that earthly Jerusalem is not their home because it is not a lasting city, but instead they are awaiting heavenly Jerusalem.

He reminds us again that the good works we offer are simply our acts of thanksgiving and worship to

God. They are the way that we recognize what he has done for us and give thanks to him by giving ourselves up as a living sacrifice every single day. We are not withholding our worldly desires to add to our righteousness. We are withholding our worldly desires to praise and worship God for giving us Christ's righteousness that we did nothing to earn and by recognizing that we definitely did not deserve it.

Hebrews 13:17-19 (LSB): “Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you. **[18]** Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things. **[19]** I urge you the more earnestly to do this in order that I may be restored to you the sooner.”

The author is now telling the audience to obey their leaders. This is something that all of us need to pray about and recognize. He explains that those who are placed in a position of leadership over the body of Christ are commissioned with keeping watch over their souls.

We also find out that they have to give an account to God for their shepherding of the body. He's warning the body that it is not beneficial to them to cause their leaders to become frustrated with their groans and complaints. Just as a frustrated shepherd with

sheep who will not listen to his guidance and direction strikes them with the staff and pulls them back with his hook, the pastors of the church are called to do the same. It is better for the sheep to listen to the voice of the shepherd and follow his lead.

Obviously, this is done with wisdom and discernment. If the shepherd is leading the flock astray, they are to remove him or find a new shepherd.

Next we are told to pray for our leaders. Just like a shepherd in the field, the leaders of the church are in the forefront of all assaults and attacks. It becomes mentally, physically, and spiritually draining.

They are people just like the rest of the body. They're just placed with a task that is more daunting. They need our prayers, they need our support, and they need our patience, our love, and our kindness. We cannot neglect to care about those who are placed in leadership roles. Because they will be judged by God with more strictness.

Here are some passages about being a leader.

James 3:1 (LSB): “Do not, many of you, become teachers, my brothers, knowing that we will receive a stricter judgment.”

1 Peter 5:1-8 (LSB): “So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: **[2]** shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; **[3]** not domineering (asserting one's will over another in an arrogant way) over those in your charge, but being examples to the flock. **[4]** And when the chief Shepherd appears, you will receive the unfading crown of glory. **[5]** Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.” **[6]** Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, **[7]** casting all your anxieties on him, because he cares for you. **[8]** Be sober-minded; **be watchful.** Your adversary the devil prowls around like a roaring lion, seeking someone to devour.”

1 Timothy 3:1-7 (ESV): “The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. **[2]** Therefore an overseer must be above reproach, the husband of one wife, sober-

minded, self-controlled, respectable, hospitable, able to teach, [3] not a drunkard, not violent (plektes—bruisers, fighters, ready for a blow) but gentle, not quarrelsome (not contentious, likely to cause an argument) not a lover of money. [4] He must manage his own household well, with all dignity keeping his children submissive, [5] for if someone does not know how to manage his own household, how will he care for God's church? [6] He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. [7] Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.”

1 Timothy 4:14-16 (ESV): “Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. [15] Practice these things, immerse yourself in them, so that all may see your progress. [16] Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers. (Exhortation to Timothy specifically, but can be applied to any elder.)

1 Timothy 5 (ESV): “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. “

Titus 1:5-9 (ESV): “This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— **[6]** if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. **[7]** For an overseer, as God's steward, must be above reproach. He must not be arrogant (Authades—Self-pleasing) or quick-tempered (Prone to Anger) or a drunkard or violent or greedy for gain, **[8]** but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. **[9]** He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.”

2 Timothy 3:16-17 (ESV): “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, **[17]** that the man of God may be complete, equipped for every good work.”

Benediction

Hebrews 13:20-21 (LSB): **[20]** Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, **[21]** equip you with everything good that you

may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.”

The Bible says that all three Persons of the Trinity were involved in Jesus’ resurrection.

Paul says the Father raised Jesus from the dead in **Galatians 1:1 (LSB)**: “Paul, an apostle—not sent from men nor through man, but through Jesus Christ and God the Father, who raised Him from the dead—”

Peter says the Holy Spirit raised Jesus from the dead in **1 Peter 3:18 (LSB)**: “For Christ also suffered for sins once for all, the righteous for the unrighteous, so that He might bring you to God, having been put to death in the flesh, but made alive in the spirit;”

Paul says the Holy Spirit raised Jesus from the dead in **Romans 1:4 (LSB)**: “who was designated as the Son of God in power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord,”

Paul also tells us that God will resurrect believers “through His Spirit in Romans 8:11.

Jesus says that he will raise himself up in **John 2:19 (LSB)**: “Jesus answered them, “Destroy this sanctuary, and in three days I will raise it up.”

Jesus says that he will be resurrected by his own power, with the authority that God the Father has given to him in **John 10:18 (LSB)**: “No one takes it away from Me, but from Myself, I lay it down. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

So, when the author speaks of the God of Peace, he is including the Father, Son, and Holy Spirit, who were all actively involved in the resurrection of Jesus.

Next, we see Jesus being called the Good Shepherd of the sheep. This is showing Jesus as being the head of the body of Christ. We know that Jesus called himself “the Good Shepherd” in **John 10:11 (LSB)**: “I am the good shepherd; the good shepherd lays down His life for the sheep.”

Jesus was claiming a title that Yahweh gave to himself in the Old Testament. Let’s look at a couple of those passages.

Jeremiah 23:1-3 (LSB): “Woe to the shepherds who are destroying and scattering the sheep of My pasture!” declares Yahweh. **[2]** Therefore thus says Yahweh, the God of Israel, concerning the shepherds who are shepherding My people: “You have scattered My flock and banished them and have not attended to them; behold, I am about to attend to you for the evil of your deeds,” declares Yahweh. **[3]** “**Then I Myself will gather the**

remnant of My flock out of all the land where I have banished them and cause them to return to their pasture, and they will be fruitful and multiply.

Psalm 80:1-3 (LSB): “O Shepherd of Israel, give ear, You who guide Joseph like a flock; You who are enthroned above the cherubim, shine forth! [2] Before Ephraim and Benjamin and Manasseh, stir up Your might And come to save us! [3] O God, restore us And cause Your face to shine upon us, that we would be saved.”

Psalm 28:6-9 (LSB): “Blessed be Yahweh, Because He has heard the voice of my supplications. [7] Yahweh is my strength and my shield; My heart trusts in Him, and I am helped; Therefore my heart exults, And with my song I shall thank Him. [8] Yahweh is their strength, And He is a strong defense of salvation to His anointed. [9] Save Your people and bless Your inheritance; Be their shepherd also, and carry them forever.”

Ezekiel 34:11-16 (LSB): “For thus says Lord Yahweh, “Behold, I Myself will seek My sheep and care for them. [12] As a shepherd cares for his herd in the day when he is among his sheep which are spread out, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. [13] I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will shepherd them on the

mountains of Israel, by the streams, and in all the inhabited places of the land. [14] I will shepherd them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down on good grazing ground and *be* shepherded in rich pasture on the mountains of Israel. [15] I will shepherd My flock, and I will make them lie down,” declares Lord Yahweh. [16] “I will search for the lost, bring back the scattered, bind up the broken, and strengthen the sick; but the fat and the strong I will destroy. I will shepherd them with judgment.”

The author continues and tells us that since we are saved by the blood of Jesus and have entered into the New Covenant (Matthew 26:28), let us do the good works that are the will of God in Jesus (Ephesians 2:8-10). We are to do all things in love (1 Corinthians 13) and use the gifts of the Spirit to edify the body with our gifts (1 Corinthians 12). And preach the gospel to the world, making disciples of all nations and baptizing them in the name of the Father, Son, and Holy Spirit (Matthew 28:16-20).

Final Greetings

Hebrews 13:22-25 (LSB): “I appeal to you, brothers, bear with my word of exhortation, for I have written to you briefly. [23] You should know that our brother Timothy has been released, with whom I shall see you if he comes

soon. **[24]** Greet all your leaders and all the saints. Those who come from Italy send you greetings. **[25]** Grace be with all of you.”

The author ends the letter with encouragement and news of Timothy’s release from jail. He tells them of his hopes for them both to visit soon.

Closing Prayer

Father God,

We are in awe of you! Lord, you are so great! Your mercy, your kindness, and your love surpass anything that we can understand. We are grateful for all of those who have called to become our brothers and sisters in Christ. And we pray that you may continue to soften the hearts of others. Lord, we ask you for strength, wisdom, understanding, discernment, and guidance. Heal our brokenness, forgive us for our stumbling and disobedience, and help us to forgive ourselves as well as others. Lord, we feel the world becoming darker, and time is feeling short. But regardless of how much time we as individuals or the world have, I pray that you may use us for you, for your glory, and to be the light within this dark world. Lord, may you use our testimonies as an encouragement to others to show that no one is too far gone for you to redeem. Let us not be puffed up with knowledge and pride, but give us wisdom and humility, and let us use what we learn in the Bible to shine your light on this dark world. We love you, and we give you all praise. We come before you humbly covered in the blood of the Lamb, and it is in the great name of Jesus Christ we pray.

Amen and Amen!

Thank You

Most of all, I would like to thank God. Thank you for blessing me with the opportunity to help others with the knowledge you have revealed to me. You have blessed me and kept me alive for a purpose, and I am grateful that you chose to call me to serve you with the gifts you have given me. I am so humbled and blessed to have the opportunity to guide people to you and share the Gospel of Jesus Christ.

I would also like to thank my wife. You are my love and my inspiration. Thank you for being an excellent mother to our children and the best wife I could have hoped for!

A special thank you to my parents for putting up with me through tough times and being the parents that God called you to be; you helped mold me into the man I am today. Thank you for guiding me in the right direction, and even when I was lost, your prayers and advice were not in vain.

I want to thank my children for inspiring me to be a better dad; your innocence and joy bring so much to my life; you have helped me become more selfless, and I thank God for every moment we share.

Also, I would like to thank my brothers and sisters in Christ who are following the call of God and spreading the Gospel of Jesus Christ across the world. Thank you for your continued service to the LORD, and thank you for the love and encouragement that you give to me and those you minister to.

About The Author

I am just a fellow brother in Christ, forgiven of my many transgressions by the grace of God Almighty, through faith in the Lord Jesus Christ! I am grateful that God is using me for His kingdom and His glory. And I recognize that all the good that has come into and through my life is only because of Him! We must always remember to reserve our praise for God. Pastors, elders, Bible teachers, Christian influencers, musicians, etc., are all many members of the same body, with the head of the body being Christ.

We are all tools, gifted by the power of the Holy Spirit according to His will. It would be inconceivable to praise a hammer, screwdriver, or drill for serving its purpose. Ultimately, if they are not in the hands of a builder, they would be useless.

So, remember, we must not elevate the tools whom God chooses to use, but we should always praise our Master and creator, Jesus Christ, to the Glory of God the Father by the Power of His Holy Spirit. Amen.

George Shankool

The Letter to the Hebrews