

HEBREWS - The Book and Its Message

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Chapter One: Establishes the pre-existence of the Messiah, who is the firstborn of the Father, being in the express image and brightness of His glory. He is the divine Son of God, whom the Father says is a God to be worshiped. The Father sent the Son into the very world that He created, and thereby established a new earth and heavens, spiritually, which will also be established in His people.

Chapter Two: Establishes the humanity of the Son as a descendant via the seed of Abraham who partook of our nature, and through his death will destroy the works of the devil. The Son's understanding of how the Father loves humanity was made complete by his suffering in the flesh. And He became the captain of our salvation and our elder Brother, who suffered temptation as do we and is therefore able to deliver us from bondage.

Chapter Three: Admonishes us to consider the Apostle and High Priest of our profession, Christ Jesus, as He is the one who built the house, whose house are we. Strong emphasis is put on hearing his voice to avoid being deceived by an evil heart of unbelief, as were those in the wilderness.

Chapter Four: Hearing Christ's voice will not profit us unless we apply ourselves to spiritual understanding (faith of Christ). By hearing and doing the instruction of the spirit of Christ, we enter his rest (spiritual sabbath), thereby ceasing from our own works. We are to come boldly before the throne of grace that we may obtain mercy in time of need, as it is the spoken word (Rev 1:16) that discerns the thoughts and intents of the heart, and which provides a new heart and spirit.

Chapter Five: Since the cross, the Son can have compassion on us, having learned obedience by the things He suffered, and became author of eternal salvation. Therefore He is become a High Priest after the order of Melchisedec. Again, we are warned to not be dull of hearing, as the concept of righteousness belongs only to the spiritually mature.

Chapter Six: Continues to admonish the believer to advance from foundational teachings, and warns us of the impossibility of renewal if we fall away from the enlightenment of the Spirit. Giving the example of Abraham, who obtained the promise after patiently enduring, we are encouraged that God will not forget our labor of love toward Him and other believers, assuring us of His promise. We are to hold fast to the hope which Jesus has accomplished, that we may enter into the very presence of the Father, and sit with Christ in His throne.

Chapter Seven: Shows how the earthly priest hood (with ever changing priests) was by the law via the tribe of Levi, where Jesus was made a high Priest, not according to the law of a carnal commandment, but according to the power of an endless life. Jesus was made a pledge of a better covenant and an unchangeable priest hood, whose whole life is devoted to consulting with the Father in our behalf. *For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*

Chapter Eight: *1. Now of the things which we have spoken this is the sum: We have such an high priest, who is set at the right hand of the throne of the Majesty in the heavens; 2. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.* The testimony is that type has met antitype in the services of the temple, which were a shadow (not an exact representation) of heavenly things (This is the change of the law mentioned in 7:12). When the epistle to the Hebrews was written, the old covenant (commandments in stone & Levitical services) was about to disappear, as the new covenant was established

on better promises. Jesus Christ, the mediator of the new covenant, will write the spiritual understanding of the law in the hearts of all believers hearing and doing as He instructs.

Chapter Nine: The focus is on the two apartments, referred to in Moses' writings as the Tabernacle of the Congregation and Holy Place, and in Hebrews as holy places. Verses 8 & 9 are key to understand that the services of the earthly Tabernacle could not cleanse the conscience, but was parable of the heavenly administration of Christ as our High Priest, which took effect after the cross. The Son of God came as a light into the world, and is the bread of life. The sacrifice of Himself was a sweet smell to the Father in our behalf. It is Jesus, as the Spirit of Truth, who makes it possible to cleanse our conscience from dead works to serve the living God. *24 For Christ did not enter into holy places made with hands - figures (i.e. antitypes) of the true - but into the heaven itself, now to be manifested in the presence of God in our behalf.* [Greek Interlinear] It is the experience of Jesus Christ applied in the lives of Christians that brings down the veil of the flesh, enabling each to live a sinless life. The temple is a parable of the mind with a veil of flesh between us and God.

Chapter 10: Begins by reviewing how the law was a shadow of good things to come, but not the very image, and neither could the blood of animals cleanse the conscience. The Son of God came to do the will of the Father thereby fulfilling the types of the old covenant and establishing the second. In a figurative sense, as Christ is the type who put His enemies under his feet, the way of life is provided that we, being sanctified, can be completed also. The 'new made' way was consecrated for us through the veil, a figure of our 'old man' which must die in order to obtain the promise of Abraham. *For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Now the just shall live by faith.*

Chapter 11: Broadens the idea of the just living by faith beginning with righteous Abel and naming many of the patriarchs down through the ages. However, two times he makes the point that none of them received the promises, but having seen them afar off, were persuaded by and embraced them. Abraham came to believe that he looked for a city (figurative of a mind-set) whose builder and maker is God. *And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect (Or complete).*

Chapter 12: Verse 1: *...we also are compassed about with so great a cloud of witnesses...* At the time the book of Hebrews was written there yet remained literally hundreds that had seen Jesus and had been privy to his teaching. Acts 13:30-31: *30. But God raised him from the dead: 31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.* (See also Acts 10:39-41). Today, we have a cloud of witnesses who have seen the Son of God spiritually - and God's *strength is in the clouds* (Ps 68:34). We are admonished that the chastening of the Lord is for our benefit, to consider all that Christ endured in our behalf. To resist unto blood is to come to the point of putting to death the sin nature and become a partaker of his holiness. Do not treat lightly the birthright of the firstborn, as do the denominations the birthright of the Son of God. Come to Jesus the mediator of the new covenant (by speaking the understanding of the law to the heart), and hearken to his voice as he brings healing to the soul.

Chapter 13: *Let brotherly love continue, and let your [manner of life] be without covetousness, for the Lord is my helper, and I will not fear what man shall do unto me.* Leave the city (mind-set) where you now dwell, offering the sacrifice of praise to the Father by the fruit of your lips with good acts and fellowship with others. Verse 20-21: *20. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21. Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*