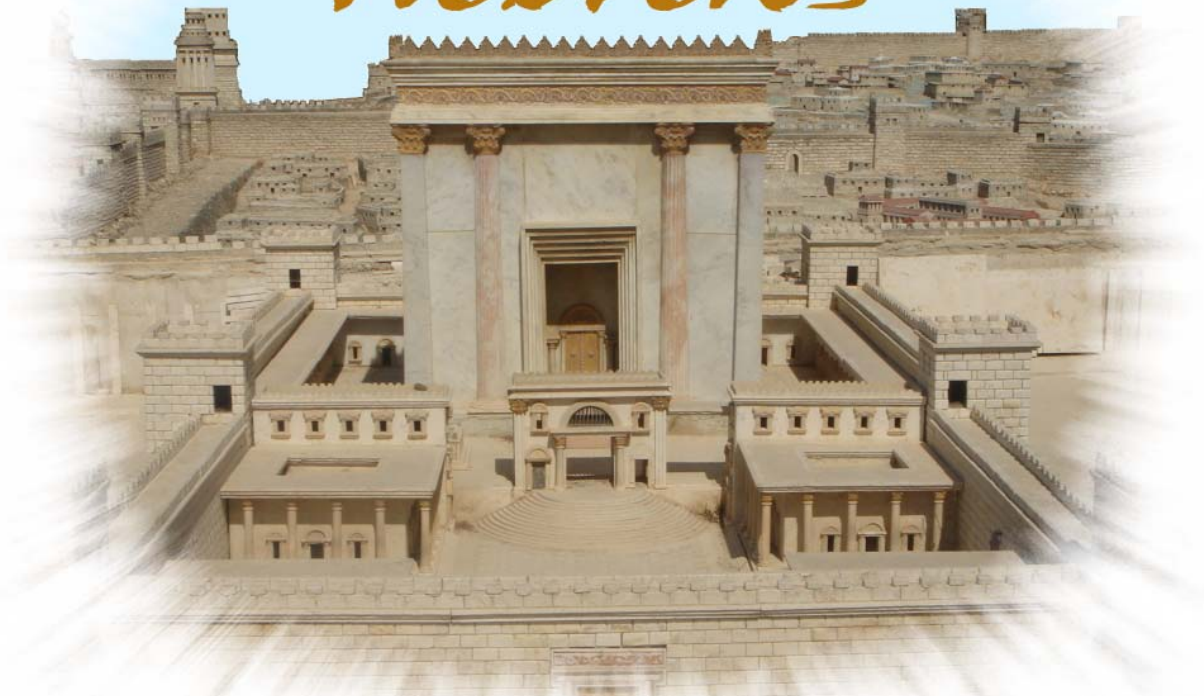


Epistle to the Hebrews



How Much More

h'B

B'ezrat HaShem

The Epistle to the Hebrews

How Much More

A Bible Study

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Sh'ma! Chazak!

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Hebrews

“How Much More”

Introduction

Security Blankets

For most of us, traditions are like well-worn comforters are to a young child. Security blankets keep us warm. They have a familiar feel and smell to them. They remind us of our mother. Take away the blanket, and there is a sense that something is wrong – something is unsafe – that we may be in danger. When we get older, we understand that such reliance on a blanket is childish, so we pretend that we are not dependent upon the blanket – that our well-being is not affected by such a silly thing. We replace the security blankets with other things that give us a sense of well-being.

In like manner, no one likes to admit that some of their beliefs are based on religious tradition. Especially we students of the Bible. So, let’s be honest with ourselves: we all are affected in some way by our own religious traditions. That is not always bad.

Traditions may be very helpful to protect us from error. Like the security blanket, they can help us connect to our spiritual parents; so we can more easily spot things that don’t quite jibe with what we have been taught. However, here is the danger in some religious traditions: they can blind us to the truth.

No one likes to think that his understanding of Scripture might be slightly askew; but if we are honest we must all admit that there is only one truth – and we are all off the mark in some way or another; some worse than others.

What we must agree on is that just like we inherit practical religious traditions, we also inherit doctrinal traditions. We may not understand all of the issues that went in to a certain perspective of Scripture, but we can sense when a counter of it seems wrong. When we get to that point, we must begin to seriously ask ourselves, “Do I really want to know the truth, or am I content to think we already know the truth?” Our answer to that question determines how serious a Bible student we want to be.

This study is not about tearing down our traditions, or perspectives of Scripture. It is not about throwing out the ‘old’ in favor of the ‘new’. It is not about just another exchange of one tradition for a different tradition. It is about taking an historical, literary approach to Scripture, to gain a better understanding of the truth of Scripture. The most important purpose of this study is to see what God wants us to know about Messiah and our relationship to Him.

Although we all have certain doctrinal traditions, one thing is true: replacing the ‘old’ with the ‘new’ is not a new thing – it is something that man has always stooped to. This study is not about ‘old’ versus ‘new’ – it is about attempting to find the authentic, the original – and to pursue it.

Can we look at the Epistle to the Hebrews with the view and practice of the noble ‘Bereans’ who searched the Scriptures to see if what Paul said was true? Does the Epistle to the Hebrews contradict the Hebrew Scriptures of the day? If the believers from Berea read this Epistle, how would they have compared it to the Hebrew Scriptures that they had? Let us be noble as they.

The Problem

A principle focus of modern biblical manuscript research is found in the idea that ‘oldest is best’. Of course, simple logic tells us that if a manuscript was found at the bottom of an ancient pile of garbage, it may not be the best no matter how early it can be dated. Such can be said for Bible study. Just because a point of view of Scripture is ancient, does not make it right.

What is curious about Protestantism is its inherent desire to ‘get back to the original’, which in this case means getting back to First Century faith and practice. This is inherent because of the basic tenet of why Protestants are not Catholics; namely, in oversimplified terms, the Catholic Church lost their way and forgot what the early church fathers taught. That is why, when a Protestant theologian wants to give greater authority for a given point, they leap-frog over a millennia of theology and quote an early church father. This seems to make sense. The problem is, they may be making the same critical error of assumption that we see in the case of the ‘early manuscript is better’ thinking. The assumption, of course, is that the early church fathers would not be in agreement with later Catholic doctrines. Maybe that is not a safe assumption. Maybe in the attempt to find the original, we do not go back far enough to cross the dividing line between the authentic, and those who have gone astray.

Maybe much of our religious tradition is not original or authentic because we continue to read Scripture with the biases of the Western, or Greek, mindset that facilitated the split between what we now call ‘Judaism’ and ‘Christianity’. Like most modern Evangelicals, maybe we think the split between Judaism and Christianity was caused primarily by the belief that Messiah has come and is coming again. If we think that, we are at least partially wrong. To be sure, that was a factor (and it is most certainly the primary factor today), but the split did not take place around the time of the Resurrection as we have may have supposed. The split finally happened much, much later. Which means that some of the things we assume the Epistle to the Hebrews is speaking of were not even issues at the time.

We have layers of preconceived notions to remove if we are to get to the true meaning of this book. For example, in the preface to my New King James Bible by Thomas Nelson Publishing, it says this about the Epistle to the Hebrews,

“Many Jewish believers, having stepped out of Judaism into Christianity, want to reverse their course in order to escape persecution by their countrymen. The writer of Hebrews exhorts them to ‘go on to perfection’ (6:1). His appeal is based upon the superiority of Christ over the Judaic system... In short, there is more to be gained in Christ than to be lost in Judaism. Pressing on in Christ produces tested faith, self-discipline, and a visible love seen in good works.”

Now, that may seem like a reasonable introduction to the Epistle to the Hebrews, but let's examine some anachronistic assumptions the writer of this introduction is making:

- Judaism is the 'old religion' and Christianity is the 'new religion'.
- Judaism is a religion that is antithetical to true faith.
- Christianity is the true religion of the Bible, albeit it a later one.
- Messiah is not only superior to, but antithetical to the 'Judaic system'.
- True believers, such to whom the letter is written, have left one religion in favor of another.
- The 'Judaic system' is not about faith.

At the outset, even the use of the terms 'Judaism' and 'Christianity' are anachronistic. First, Judaism was not as monolithic in the First Century as it may appear today¹. Second, 'Christianity' as a religion outside of Judaism was not in view. Certainly, it was not an 'either, or' proposition. When I read things like this introduction from the New King James Version, I am reminded how difficult this study will be.

Beloved, the introduction to the New King James Bible is very misleading. In this study we will be looking at the faithful record in Scripture, namely the Book of Acts, so we can get the perspective of the people who received this letter. Remember, context is king – and Scripture's commentary upon Scripture is the most faithful.

To understand the Apostolic Scriptures² one cannot separate them from the Hebrew Scriptures. If one does, as the early church fathers did, you will arrive at a sort of Theistic Platonism. This is why so many of the early church fathers were enamored with Greek philosophy. It matched perfectly with their view of the 'New Testament'. Likewise, within the Apostolic Scriptures, to separate the Book of Acts from any of the Epistles is to arrive at a new religion some have called 'Christianity'. It is best illustrated this way:

(Apostolic Scriptures) – (Hebrew Scriptures) = Theistic Platonism

(Apostolic Epistles) – (Book of Acts) = New Religion called 'Christianity'

What is 'Theistic Platonism'? It is the merging of biblical concepts with Greek Philosophy. The fact that this merger has occurred is found in several general tenets in Evangelical thought:

- Jesus taught that our motives are what really matters.
- Paul taught that works are the antithesis of faith.
- The visible is not real – the invisible is what is real.

Now, compare that with the main tenet of Platonism. Platonism is the theory that the substantive reality around us is only a reflection of a higher truth. Plato argued that truth is the abstract – not

¹ In reality, modern Judaism is not monolithic at all. The differences between sects are profound. It may be better to define modern Judaism by what is not: It is not 'Christianity' and it is not Islam.

² Some call it the 'New Testament'.

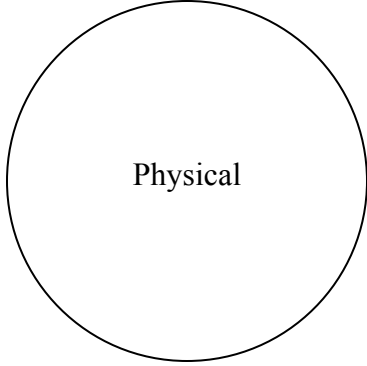
the physical. When we lean toward Theistic Platonism, we are impressed with *the idea* more than the *physical* reality. This is not biblical. In fact, each one of the tenets listed previously are *false*.

- Yeshua taught that motives *result* in commensurate actions – that sin *begins* in the heart.
- Paul and James taught that there is no such thing as faith without a demonstration of it (works).
- The visible *is* reality, *as well as* the invisible.

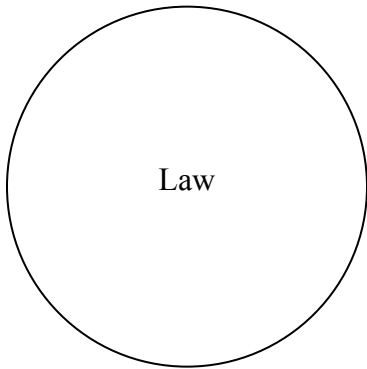
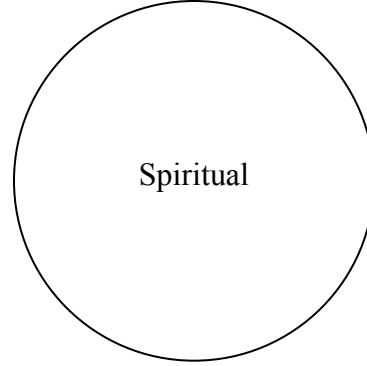
As we read the Epistle to the Hebrews in English, we may see some significant excursions into Theistic Platonism. Why? Because the translators saw things that way. Why did they see things that way? Because they were taught to see things that way. Why were they taught to see things that way? Because of the mistaken belief that the principle contest in the Apostolic Scriptures is between Christianity and Judaism; which is best defined (by some) as faith versus works. In this line of thinking, the religion before the cross was a religion of the Law – but now we have grace. This approach takes the Gospel accounts and the Book of Acts and explains away their historical context by calling them ‘transitional’. In other words, those who express this idea would tell us not to use the Gospels or the Book of Acts to understand the complex teachings of the Epistles and their more ‘mature theology’. As such, they group the Gospels and the Book of Acts as ‘descriptive’ but in no way ‘prescriptive’ in providing us examples of a normal life of faith. What this line of thinking does is this: it makes it appear that Yeshua taught neither the essence nor the necessary understandings of a walk with Him – and only after many years did His followers finally figure it out and distill it into a more complex theology. Theologians today would have us believe in *theological evolution* – that is, the simple (the teachings of Yeshua) evolved into the complex (the teachings of Paul). Does Paul trump Yeshua? Does Paul trump Moses?

This is the same approach that the heretic Marcion took. Marcion was an early church leader until early in the Second Century when he was branded a heretic. The problem is that Marcion’s approach to Scripture is what was adopted by the other early church fathers. Marcion believed that the ‘Old Testament’ was the revelation of an Angry God (God the Father), whereas the ‘New Testament’ was the revelation of the Gracious God (Jesus). Marcion did not accept the Gospels as authoritative (in fact he rewrote parts of the book of Luke). He also discarded Acts. Marcion was an important figure to us, because he was one of those who introduced Theistic Platonism to us, and it has tainted our reading of Scripture ever since.

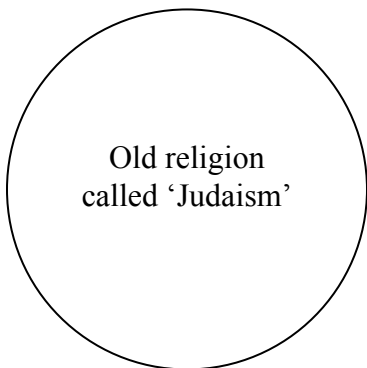
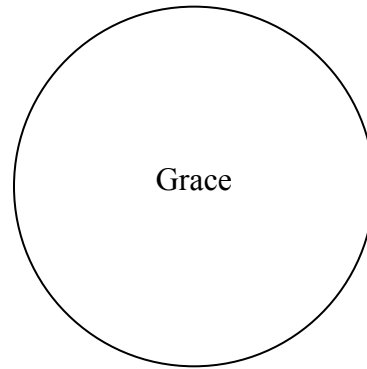
Let’s illustrate Theistic Platonism and the classic approach to the Epistle to the Hebrews (and all the Apostolic Scriptures). It is best seen in ‘either/or circles’. The things listed in the column on the left is *seen* as worse than what is in the column on the right in these illustrations.



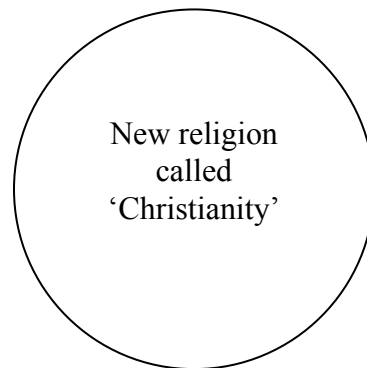
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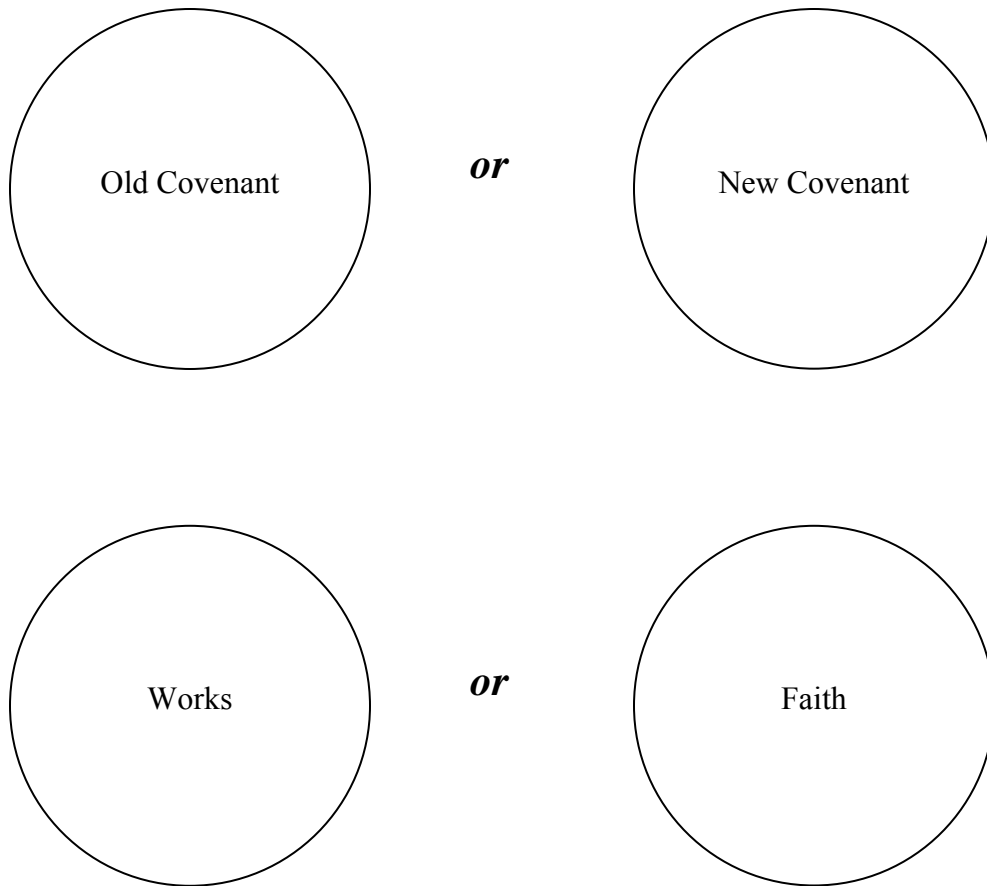


or



or





You can probably tell by these illustrations I think this is the ***wrong approach*** to understanding the Apostolic Scriptures. I believe there *are* many valid ‘either/or’ illustrations in Scripture – but not the ones illustrated above. Let’s do our best to identify any errors of the Greek/Western philosophical approach to discover the truth. So to start with remember these ‘either/or circles’ as we do our study. ***Are they valid?***

Beloved, it will be our goal to try to get past our own biases, the biases of our theologians, and the biases of our translators. Let’s begin.

Lesson One

Hebrews, The Setting

Who wrote the Epistle to the Hebrews?

Who was it written to?

What was the setting for the writing?

When was it written?

Where was the writer and where were the recipients when the book was written?

Why did the writer write the book?

How did the writer make his point(s)?

These may seem like silly questions when one reads Scripture. To some, the fact that the Bible is the Word of God and it will have its intended effect upon us without the answers to these questions is enough. That is somewhat true, but it denies the problem we discussed earlier. Is the English version in our hands authoritative, in itself? Am I to believe that the translators' biases have been supernaturally erased? If they were, we would not have disagreeing translations. So we must attempt to find the context for this book if we are to understand what God wants us to understand from it. Let's look at one passage from Hebrews and try to see that context is so important to seeing the truth of the entire book.

For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, and the sound of a trumpet and the voice of words, so that those who heard *it* begged that the word should not be spoken to them anymore. (For they could not endure what was commanded: "*And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow.*") And so terrifying was the sight *that* Moses said, "*I am exceedingly afraid and trembling.*")

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than *that of* Abel.

Hebrews 12:18-24 NKJV

Now, let's examine this passage, *out of context* – and in light of Theistic Platonism.

- Two Mountains: One is Sinai (the physical), the other is Zion (in heaven). The principle: Heaven is better, and has replaced Sinai.
- Two Messages: One is God's voice at Sinai, with fire and darkness, the other is from Jesus, the message of mediation. The principle: It is a good thing we are on this side of the cross – back then God was pretty angry and frightening – now we only get love.

- Two emotions: One is the terror at Sinai, the other is the peace of having a heavenly registration and residence. The principle: Which do you want, the terror of Sinai, or the peace of heaven? (Easy choice, isn't it?)

See how this passage, *out of context*, fits so nicely with these errant ideas:

- Law = bad. Grace = good.
- Old = bad. New = good.
- Physical = bad. Invisible, spiritual = good.
- God of Old Testament = scary. Jesus of the New Testament = nice.

There is a problem with the above assessment. Those are not the point the writer of Hebrews is making. He is not giving you an argument of replacement, or one of 'either or'. He is doing quite the opposite. If this interpretation of Hebrews 12:18-24 gives us a framework of the Epistle to the Hebrews, then we will never understand the profound truths therein. We will pompously look down our noses at those who have not come to the realization that 'faith' cannot be done – it is merely a working of the mind (we might say, 'a working of the spirit'). Of course, if we take that opinion, we will always struggle with the words of Yeshua – and the words of the Epistle of James. *If we take that position, we will be very wrong.*

Now, let's just read a little further in Hebrews 12. Let's start in verse 25, right where we left off.

See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, **much more shall we not escape if we turn away from Him** who *speaks* from heaven, **whose voice then shook the earth**; but now He has promised, saying, "*Yet once more I shake not only the earth, but also heaven.*" Now this, "*Yet once more,*" indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. Therefore, **since** we are receiving a kingdom which cannot be shaken, let us have grace, by which we may **serve** God acceptably with **reverence and godly fear. For our God is a consuming fire.**

Hebrews 12:25-29 NKJV (*emphasis added*)

Now let's examine this entire passage again, but this time *in context*.

- Two Mountains: Sinai and Zion. Sinai is a picture of Zion. Principle: remember what it was like at Sinai – ***now multiply: that is Zion.***
- One Message (not two): The Voice you hear is ***the same One*** that spoke at Sinai. If we trembled as Sinai, ***how much more*** now, if we abandon our walk with Yeshua. The mountain shook, and ***how much more*** will the heavens shake when Yeshua returns.
- One emotion (not two): ***godly fear.*** To understand grace, is not to disregard the fear of God. It is to ***be mobilized by that fear,*** rather than to ignore it, rather than to be motionless because of it.

Can you see how this book could be made to say something that it doesn't?

But what does it say? When Hebrews 12:18-29 is examined as a single thought, instead of a theology of replacement, we are given an argument of ‘light to heavy’, or ‘how much more’. This is a common device of Hebrew writers. Yeshua used it extensively. It is in effect saying, “If that was true, *how much more* is this true.” We will come back to this often.

Yes, there are deep truths to be uncovered if we are willing to revisit our preconceptions. Let’s start with trying to answer the “Who, What, When, Where, Why, and How” – and always remember why we are doing this: so we don’t take anything out of context.

Reading and Observation

In the Appendix is a copy of the Epistle to the Hebrews in the Hebrew Names Version (HNV). Use this version as your principle reading source. This version is not perfect, and it is not devoid of its own biases – in fact some of the same ones you may find in KJV or NASB; but the Hebrew names and terms will take you partially out of your ‘security blanket’. The HNV is the World English Bible (WEB) that has been edited with Hebrew substitutions. It is in the Public Domain. The WEB version is itself an updated variation of the 1901 American Standard Version (ASV), so it will be somewhat familiar to you as well.

Read the book of Hebrews and look for any hints you can find to the following questions (do not use any commentaries yet). Include the Scripture reference.

Who wrote it?

To whom was it written?

What was the historical setting? (i.e. look for any historical references).

When was the book written? (based upon the answer above, try to date it).

Where was the book written from – and where were the recipients?

Why was the book written?

How did the writer make his point(s)?

Acts, our Historical Context

We need to take a look at the Book of Acts now. As we discussed in the introduction to this course, Acts provides us with rich context for all of the Epistles in the Apostolic Scriptures. Likewise, the traditional way of reading and studying Acts is to treat it as a ‘transitional’ book, where the characters are making the difficult but necessary transition from ‘Judaism’ the religion of the ‘Old Testament’ to ‘Christianity’ the religion of the ‘New Testament’. This view is subject to errors and is actually poor observation. The reason that such a view is promoted is quite simple: Acts portrays something *quite different* from some of the theologies of today’s modern church. For instance, when a congregation makes the statement, “We are a New Testament church” what they are claiming is something quite distant from the historical reality. The congregations of the Apostolic Scriptures would in many ways be unrecognizable to the modern ‘church’. We need to acquaint ourselves with these, our spiritual ancestors. Let’s look for some clues about the First Century believers.

In the Appendix, you will find a chart titled “Hebraic Context in Acts”. Use this chart as you answer the questions that follow, noting any reference that will help us set the historical or cultural context of the First Century believers in Jerusalem. This chart has the first two Acts references finished for you.

Read Acts 1:1-14 and answer the following question as best you can.

Who is Theophilus and who is writing to him? (See Luke 1:1-4)

Did Luke claim to be an eyewitness to Yeshua? (see Luke 1:2 and compare to Heb 2:3)

How far is it from the Mount of Olives to Jerusalem?

Who is listed as living in the “upper room”?

Now read Acts 2:1-47 and answer the following questions as best you can.

What is Pentecost? (See Leviticus 23:15-21)

Where is the location of the events of Acts 2 (i.e. what is the ‘one place’ and ‘the house’ in 2:1-2, and big enough for 3,000 + from 2:41)?

Who is represented in this account – how many nationalities? (See 2:1-14 – careful, this is a trick question)

When (what time of the day) does this take place (See 2:15) and why is this significant?

List the things that Peter says that the hearers should do? (See 2:38)

It says 3,000 souls were added. To what were they added? (See 2:41, and 2:47) Note: the English word ‘Church’ is anachronistic – intending a meaning applied much later in history. The word is *ekklesia*, which is better translated ‘assembly’.

List the things the believers did in 2:42-47. Note: in verse 42, where it says, “breaking of bread, and prayers” the Greek says, “breaking of bread and *the* prayers”.

Extra Reading

Read the article “The Daily Service” located in the Appendix.

Lesson Two

Examination of the Setting

Last week we began our examination into the historical setting for the Epistle to the Hebrews. We already have a grasp of some of the issues that were present when this book was written. Remember, if we are to read this Scripture as it was intended *for us*, we must understand how it was intended *for the recipients back then*. In this lesson, we will continue both our observation of Hebrews and of the historical setting in the Book of Acts.

Hebrews Key Words

We are going to read the Epistle to the Hebrews again (**chapters 1 through 6 only**) – this time looking for key words and phrases. This will be helpful for us to focus upon the writer's purpose in writing the book. It will also help us in our cross referencing to other parts of Scripture.

Write each of the following key words or phrases on a separate 3x5 card.

House
Angel(s)
Scepter
Son(s)
Rest
Shabbat [Sabbath]
Today
Believe
Unbelief
Faith / faithful
Good News [Gospel]
Word of God
Kohen Gadol [High Priest]
Shadow
Covenant
Blood
Sacrifice(s)
How much more (or any quantitative, comparative phrase)
World or Age
Heaven(ly)
To Come
First Part, or Second Part
Copy(s), Example, Pattern

Using the Hebrew Names Version (HNV) located in the Appendix, read Hebrews **chapters 1 through 6 only**. Every time you come across one of the key words or phrases, mark it in some way in the text in this workbook. Then add the reference to the 3x5 card for that word or phrase.

Acts, our Historical Context

We need to turn to Acts again to continue our observation of historical and cultural references. We left off in Acts chapter two. Go back to last week's lesson and reread your answers to the questions regarding the first two chapters of Acts. Continue using the chart in the Appendix titled "Hebraic Context in Acts" as you answer the questions in this lesson.

Read Acts 3:1-25 and answer the following questions:

What time of day did the healing of the crippled man take place, and why is this important?

Where were Peter and John going and why?

Where is 'Solomon's Colonnade'?

What did Peter preach that the listeners should do and *why* (verses 19-23)?

Read Acts 4:1-22; 33 and answer the following questions:

Who stopped Peter and John from teaching, and what was the specific reason why?

How many of the listeners in the Temple that day believed?

When the Sanhedrin questioned Peter and John, what was their initial question and why? What in the primary testimony caused the greatest problem for the 'chief priests' who were Sadducee (note verses 2 and 33)?

Read Acts 5:12-42 and answer the following questions:

Where were did the believers meet (verse 12) and where is that?

In verse 17, who had the Apostles arrested and why?

In verses 29-32, Peter says something that in verse 33 infuriates the Sanhedrin. What was it, and why?

Verse 34 mentions a member of the Sanhedrin who comes to the aid of the Apostles. Who was it, and why is this significant?

Read Acts 6:1-8:1 and answer the following questions:

Two groups of people are mentioned 6:1. Both groups are Jewish. What distinguishes the two groups from each other? Why is this significant?

Of which group was Stephen? (hint, why were these men needed to start with?)

In verse 7, the Yeshua-movement is growing. There is a significant type of person (from a family) joining the believers: who is it and why is this significant?

A group of men disputed with Stephen. Who are they?

What was the accusation they made against Stephen?

Was the accusation true?

When Stephen is brought before the High Priest and the Sanhedrin, what is the charge against him?

How did Stephen respond, and what was his chief accusation against those listening to his defense (7:51-53)?

What did Stephen say that enflamed them when they began shouting at him?

Did the Sanhedrin issue a judgment on Stephen?

Read Acts 8:1-4; 9:1-2 (cross reference to Acts 22:3-5) and answer the following questions:

Based upon what you have read so far in Acts, what do you think is the primary reason for the persecution of the followers of Yeshua?

Up to this point, who (i.e. what sect or group) has been the primary instigator in persecuting the followers of Yeshua and why?

Saul was a Pharisee, and a disciple of Gamliel (who had defended the Apostles in Acts 5). Who did Saul align himself with in 9:1-2 and why is this significant?

What does 9:2 and 22:44 call the sect of followers of Yeshua?

Extra Reading

In “The Daily Service” article located in the Appendix, you read that three times a day the worshippers in the Temple prayed the Amidah [Standing] prayer. It is called that because it is done while standing. This prayer is also called the ‘Shemoneh Esrei’, which means ‘Eighteen’ because it originally had eighteen blessings. The Twelfth Blessing (*Birkat HaMinim*) was added (making a total of nineteen) after 70 CE by Rabban Gamliel II. It was added, ostensibly, to keep followers of Yeshua from participating in the prayer in synagogues. It is was likely viewed then as a curse against believers in Yeshua.

The Amidah is an ancient prayer and likely was formulated in the days of Ezra. In the Appendix is a translation of the “Genizah Amidah” which was discovered in 1896 in a Cairo genizah. This, or something very close to it, was prayed thrice daily in the Second Temple period, and by the followers of Yeshua (Acts 2:42; Acts 3:1; Acts 6:4).

Read the “Genizah Amidah” located in the Appendix.

In Conclusion

That is enough reading for this week. Are you beginning to see some things you had not seen before regarding where the followers of Yeshua fit into the ‘Judaism’ of the First Century? Up to this point, what would *you* call the followers of Yeshua if you had to chose a name for them (there is no wrong answer as long as it uses words from the Bible)?

Lesson Three

Examination of the Setting

We are continuing our historical referencing in the Book of Acts. Half of the battle in understanding the Epistle to the Hebrews is understanding the setting. These few weeks of study of the Book of Acts will be invaluable in our study of the Epistle to the Hebrews.

Hebrews Key Words

Get out your 3x5 cards that have your key words on them. Look over them in a quick review and then read Hebrews **chapters 7 through 13**. Watch for and mark any of the key words or phrases you have on your 3x5 cards. Make sure that you add the references for any of the words or phrases you come across on the appropriate 3x5 card.

Acts, our Historical Context

We left our observations from Acts at the beginning of chapter 9. Go back and read your answers to the questions regarding Acts from the past two lessons. Continue using the chart in the Appendix titled “Hebraic Context in Acts” as you answer the questions in this lesson.

We have seen that up until this point, the followers of Yeshua have remained very much a part of the Temple system, and fully participating in Temple worship. I know that some people will take some issue with that last statement, but please assume this to be true for the time being. We will see in this week’s study of Acts that this is in fact the case.

Based upon your observations of Acts so far, fill out the following chart identifying the similarities and the differences between the major Jewish sects up until this point. The first issue is filled out for you.

| Issue | The Way | Pharisees | Sadducees |
|--|------------|-----------|-----------|
| Belief that Yeshua is Messiah | Absolutely | Maybe | Unlikely |
| Resurrection from the Dead | | | |
| Worshipped in the Temple | | | |
| Had leaders in the Sanhedrin | | | |
| Enjoyed the approval of the people | | | |
| Made up of Jews <i>only</i> (including half Jews and Proselytes) | | | |

Read Acts 9:1-22 and answer the following questions:

In verse 4, by what name does Yeshua call Paul?

In verses 10-18, Ananias [*Chananyah*] is told to go and pray for Paul. Read Acts 22:12. How does Paul describe this man years later?

After Ananias prays for Paul, in verses 19-22, what was Paul called (his name)? What does he preach? Where does he preach?

Read Acts 9:23-31 and answer the following questions:

When Paul left Damascus, where did he go and why?

Who were the ones that Paul disputed with in verse 29? Compare this to Acts 6:1. Are these people Jewish or Gentile?

Acts chapters 10 and 11 are often misunderstood because of a desire to remove what is seen as “Jewish” from the Gospel. Specifically, regarding what is kosher, or proper for food. Our goal in examining these passage is not necessarily to right that view, but rather to focus upon what the point of Peter’s vision and experience were really all about.

Read Acts 10:1-6 and answer the following questions:

Was Cornelius Gentile or Jewish?

From verse 2, what things did Cornelius do that earned him the adjective “devout”?

In verse 3, what time of day did Cornelius see the vision of the angel, and why is it significant? (Hint: the “ninth hour” is 3:00pm)

In verse 4, why was Cornelius heard?

Read Acts 10:7-17 and answer the following questions:

In verses 12 and 13, what does the voice tell Peter to do?

In verse 14, Peter protests. There were *two* kinds of things that he had never eaten – what are they?

In verse 15, what does the voice tell Peter that he must not do?

In verse 14, how many times does this happen, and did Peter obey the “kill and eat”?

In verse 17, does Peter understand what the vision meant?

Read Ezekiel 4:9-15 and answer the following questions:

In verse 12, what does God tell Ezekiel to eat?

In verse 13, what is being symbolized by bread that is baked in such a way?

In verse 14, what is Ezekiel’s response to God – and does it sound like Peter’s response to the voice?

Read Acts 10:17-35 and answer the following questions:

In verse 23, how did Peter obey the command of verse 15? Who were these men? Were they Jewish or Gentile? (Hint: read verse 28)

In verse 28, Peter explains that it is ‘unlawful’ for a Jew to keep company with a Gentile. The word ‘unlawful’ is the word ‘*athemitos*’ which is distinguished from that which is against God’s Law. In fact, no where in the Torah does it command this. Rather, *athemitos* is better described as a cultural issue, or a custom. In other words, Peter was telling Cornelius for a Jew to be with Gentiles was improper.

In verse 28, what does Peter say regarding his interpretation of his vision? Compare this to verses 34-35 and 11:17-18.

Read Acts 10:45-48; and 11:1-25 and answer the following questions:

In 11:1-3, what was the protest against Peter by the ‘circumcision’ (i.e. the faction that believed that only those who went through ritual conversion to ‘Judaism’ could be fellowshipped with)?

Did they complain about Peter eating non-kosher? If not, why not?

In verse 18, what is the conclusion drawn from hearing about what happened in Acts 10?

This is important. What changed in Acts 10 and 11? Was it really a change, or a revelation of what had always been right? Hint: in 10:15 it says, “What God has cleansed you must not call common.” The word ‘cleansed’ is aorist tense (i.e. punctiliar action), active voice (i.e. God did it), and the indicative mood (i.e. God *truly* did it).

By the way, in 11:25, what is Paul called?

To finish this week's study, we are going to jump around some in the Book of Acts. Read and comment on the use of 'Sabbath' and 'Synagogue' in the following passages. Understand that these passages all follow the change in Acts 10 and 11 whereby Gentiles were included into the fellowship of believers.

Acts 13:14-15:

Acts 13:42-45:

Acts 16:13:

Acts 17:1-4 (the devout Greeks in this are likely Gentile proselytes to Judaism):

Acts 18:4:

What were the early believers called and what did they call themselves?

Acts 9:2:

Acts 19:9:

Acts 24:5 (a sect of what?):

Acts 24:14 (who called them a sect – and a sect of what?):

Acts 24:22:

Acts 11:26:

Acts 26:28:

Conclusion

Next week, we will finish up our general observation of the Epistle to the Hebrews and our overview of the Book of Acts. For now, summarize what you learned in this week's lesson.

Lesson Four

Observation and Historical Reference

By now you may be asking yourself if you are studying the Epistle to the Hebrews, or the Book of Acts. We will be getting into the meat of Hebrews next week, but we have a little more observation and historical setting we need to examine first. We need to understand as much as we can about the recipients of the Epistle to the Hebrews before we can understand what they could have gotten from the book, and likewise what we should get from this book.

We also need to understand the issues that were surrounding them in First Century Judaism if we are to understand the reason for the Epistle to be written. And beloved, that reason applies very much to us today.

Hebrews Key Words

Get out your 3x5 cards that have your key words on them. Read through them, and the Scripture references on them. In light of what you have studied so far in the Book of Acts, make any appropriate notes or questions you may have regarding these words in these passages.

If some of your perceptions are being challenged, as is often the case in a historical study, it is important to document your questions and some of the things you are learning.

Acts, our Historical Context

We are going back to the Book of Acts. Continue using the chart in the Appendix titled “Hebraic Context in Acts” as you answer the questions in this lesson. Acts 15 deals with the subject of how Gentiles are to be accepted in predominately Jewish congregations. Read Acts 15:1-11 and answer the following questions:

What did the “certain men from Judea” say was a necessary requirement for “salvation”?

The question of what the phrase “circumcised according to the custom of Moses” means is rarely asked. Most people just assume it is the commands regarding the circumcision on the eighth day after birth. In verse 5 we have a hint that maybe the “Law of Moses” and “circumcised according to the custom of Moses” are *not* the same.

In verse 10, what do you think the “yoke” that, “neither our fathers nor we were able to bear” is? Is Peter saying that the “Law of Moses” was a burden and yoke that they could not bear? In formulating your answer, read Deuteronomy 30:10-14 and 1John 5:2-3.

In verse 11, Peter uses an unusual twist of verse 1. What does he say that turns the whole question on its head? Why is this significant? (Hint: think about how a Jew back then might have thought about “being saved”)

Now read Acts 15:11-29 and answer the following questions:

In verse 24, what does James say that they had *not* said? Based upon what you answered regarding verse 10 and Deuteronomy 30:10-14 and 1John 5:2-3, what do you think James meant?

Verses 20, 28 and 29 outlines the “necessary things”. List them, then comment on where you think James and the council came up with *this list*.

Do you think that if this was today, from an American congregation the list would be different? If so, how so?

In verse 21, James says something that appears completely out of sync with what he has said in verse 20. What do you think he means – and what does “Moses” have to do with it?

In verse 21, what day is “Moses” read in the synagogues?

Now let’s skip to Acts 18, where Paul is beginning his journey back to Jerusalem.

Read Acts 18:18-20 and answer the following questions:

In verse 18, why did Paul cut off his hair? (Hint: read Numbers 6:1-21)

In verse 21, what was Paul returning to Jerusalem for? Compare to 20:16 for a possibility. Why did Paul feel so compelled?

Read Acts 20:1-10 and answer the following questions:

In verse 6, why did they delay their travel from Philippi?

In verse 7, what time of the day did the disciples gather to break bread?

Noting that the biblical reference of days is from sunset to sunset, what was the calendar day (evening) of this meeting? Why were they breaking bread? (Hint: Acts 19:8-9 tells us who these first Ephesian disciples were).

Of particular interest to us in our preparation for looking at the Epistle to the Hebrews is a look at the Hebrew congregation in Jerusalem and Judea. Acts 21 gives us some very important clues about them.

Read Acts 21:17-27 and answer the following questions:

How many Jews believed in Yeshua, and how are they described in verse 20?

James presents a problem in verse 22. An allegation against Paul had sprung up. What was the allegation and was it true?

What does this allegation have to do with how James describes the Hebrew believers in verse 20?

In verses 22-24, James proposes something for Paul to remove the doubts that the believing Hebrews might have about him. What was it?

Read Acts 21:27 again. What “seven days”? Read Numbers 6:1-21 to understand the process of ending a Nazarite vow.

- List the steps.
- Make a list of what sacrifices were required (remember this would be times five since Paul was doing this for himself, and paying for four others).
- Make note of whether a sacrifice is a sin sacrifice or not.

Read Acts 21:27-22:22 and answer the following questions:

In verse 28 an accusation is made against Paul. What is it, and is it similar to what modern theologians also accuse him of?

Do you think this is a false allegation?

In 21:40 and 22:1-2, Paul speaks to the mob. What language does he chose to use? Why is this significant?

How does Paul describe himself in 22:3?

In Paul's personal testimony, there is a point where the mob is no longer willing to listen. When is it, and why is this a significant point (compare to 21:28)?

Did the mob seem to care about Paul's hearing from Yeshua?

Later in chapter 22, Paul is put before the Jewish council. Read Acts 22:30-23:11 and answer the following questions:

In 23:2-3, what does the High Priest do to Paul, and was it according to the Torah?

In verses 6-8, Paul sums up what the real problem that the ‘chief priests’ had with Paul and the other believers. What was it?

Who defended Paul? Why?

Read Acts 24:1-21 and answer the following questions:

In verses 5-6, what does Tertullus accuse Paul of?

In verses 10-11, Paul offers his defense. Are the accusations against him true? And how does he describe himself?

In verse 17, what are the “offerings” that Paul brought?

Again, what does Paul say the whole dispute boiled down to?

In Acts 26, Paul gives his defense again – this time to King Agrippa. Read Acts 26:1-24 and answer the following questions:

In verses 19-21, what does Paul say is the reason that the some were trying to kill him?

One more thing to read about Paul's defense of himself. Note what he says in Acts 28:17-20:

In Conclusion

We have sped through the Book of Acts. It will be invaluable to us as we examine the book written to the believers in Jerusalem and Judea: the Hebrews. For now, take a moment to describe these believers from what you have seen in the Book of Acts. Try to address these areas:

- Where they met together
- Their use of the Temple and the Temple service including sacrifices
- What their view of the Torah was
- What was the level of their Torah education - were they well-versed or not?
- Whether they considered themselves as new religion distinct from Judaism
- The main issue that the 'Chief Priests' had with them

Lessons Five and Six

More Historical Context

Finally! We are almost ready to dig into the text of the Epistle to the Hebrews. By now you have a good idea who the recipients of this book were. You know what their Torah knowledge was, and where their religious life was centered. They were a Temple sect. They were zealous for the Torah. There were active priests who served in the Temple in their congregation. They had a deep reverence for God and for His Word. Their belief in Yeshua, instead of turning away from the Torah had made it all the more important to them. Their belief in Yeshua, instead of causing them to recoil from the Temple service, made it all the more meaningful to them.

Luke gave us a pretty clear perspective on those first followers of Yeshua. Read Luke 24:52-53 and write out the relationship between the first followers of Yeshua and the Temple following Yeshua's resurrection and ascension.

What does it mean, “continually”? (reread the article regarding the Daily Service in the Appendix if you need to).

Dating the Epistle

There are a couple of hints as to who the writer is and the date for the writing of the Epistle to the Hebrews. Read Hebrews 13:23-24 and write down the pertinent location and name.

So, the writer was an acquaintance of Timothy, and the letter was written from Italy. When was Timothy in prison? Neither Acts nor any other book records this. Turn to 2Timothy 4:9-18 and construct what may have happened when Timothy received the that letter from Paul.

It appears that the writer wrote sometime after Paul's imprisonment in Rome around 60 CE. In Acts 22, we saw that he had been arrested in Jerusalem two years earlier around 58 CE. Acts 28:30 further tells us that Paul remained in Rome under house arrest for two years. That would mean if Timothy's imprisonment followed that of Paul's, the Epistle to the Hebrews would have been written after 62 CE.

It appears that the writer of the Epistle to the Hebrews was from Paul's circle of friends since he is apparently waiting to travel with Timothy after Timothy's release from prison.

The Epistle to the Hebrews was likely not written after 66 CE, when the First Jewish revolt began because as we will see when we get into the book, the references to the Temple Service are in the present tense indicating that worship in the Temple was ongoing. Seeing that the book cannot have been written before 62 when Timothy was released from Roman imprisonment we can know that it is most likely that this book was written between the years 62 and 66 CE.

Both Josephus and Hegesippus record something very significant took place in Jerusalem around the year 62 CE. Josephus and Hegesippus were both Jewish historians. Josephus was a contemporary of Paul. He was Jewish, but kept his historical record for the Romans. Hegesippus was a Jewish believer that lived in the Second Century and wrote his histories on the basis of traditions handed down.

What we can gather from both Josephus and Hegesippus is that the believers in Jerusalem around 60 CE began to be persecuted again by the High Priest and the Sadducees. Between Roman procurators, the High Priest Chananiah ben Chananiah [Ananias] had several of the prominent leaders of the congregation in Jerusalem killed, and threw the believers out of the Temple, where they were gathering and worshipping. One of those leaders was the same James [Ya'akov], the brother of Yeshua, who had encouraged Paul to pay for the four men who were finishing the Nazarite vow in Acts 21.

The High Priest, Chananiah ben Chananiah was a Sadducee, and his family had been running the High Priest office for a number of years – very corruptly. When the procurator Festus died, Chananiah took advantage of the lack of a Roman procurator to once and for all rid the Temple of the followers of Yeshua.

Sometime around 62 CE, Josephus tells us that “James the brother of Jesus” was before the Sanhedrin where they accused him and others of being against the Torah. As we have seen, this would have been a false accusation.

Hegesippus gives a different account, that Ya'akov [aka “James”], one of the leaders of the Jerusalem congregation was called ‘HaTzaddik’ [the Righteous] because of his scrupulous Torah observance. As you have already seen, this would fit well with how ‘James’ [Ya'akov] refers to the believers in Jerusalem in Acts 21, i.e. “Zealous for the Torah”.

Hegesippus gives us a picture of Ya'akov very much like the Acts record of the believers in Jerusalem.

For many bore the name of Ya'akov [James]; but this one was holy from his mother's womb. He drank no wine or other intoxicating liquor, nor did he eat flesh; no razor came upon his head; he did not anoint himself with oil, nor make use of the bath. He alone was permitted to enter the holy place: for he did not wear any woolen garment, but fine linen only. He alone, I say, was wont to go into the temple: and he used to be found kneeling on his knees, begging forgiveness for the people - so that the skin of his knees became horny like that of a camel's, by reason of his constantly bending the knee in adoration to God, and begging forgiveness for the people. Therefore, in consequence of his pre-eminent justice, he was called HaTzaddik [the Righteous].³

Ya'akov, a leader in the Jerusalem congregation, brother of Yeshua was a Torah observant believer. He appears to have taken a Nazarite vow as well. He spent much time in the Temple in prayer and worship. This would fit completely with our Acts account.

Hegesippus tells us that some men put him on the pinnacle of the Temple at the beginning of Passover, while worshippers ascended the Temple Mount. He was told to publicly renounce Yeshua. They were sure that if they could get him to renounce Yeshua publicly, because Ya'akov was considered a very observant Jew, that this would turn the crowds against following Yeshua. Ya'akov did not comply. Hegesippus records his response,

And he answered with a loud voice: "Why ask ye me concerning Yeshua the Son of man? He Himself sitteth in heaven, at the right hand of the Great Power, and shall come on the clouds of heaven."⁴

The throng of worshippers below then started to chant, "*Hoshiana to the Son of David!*" Foiled in their plan, the men threw Ya'akov down from the height of the Temple to the valley below. Remarkably, Ya'akov survived the fall and stood up, still preaching. Then the same men (ostensibly Sadducees) stoned him, ending his life with the blow from a fullers club.

Josephus then records that the most Torah observant of the Jews were outraged at the acts of the men who were working with the High Priest in killing Ya'akov. A delegation of Pharisees was sent to King Agrippa to protest. Agrippa removed Chananiah from the office of High Priest, but there was tremendous upheaval in Jerusalem. Like Yeshua had prophesied in John 16:2 – the believers were now banned from the Temple as long as they continued to profess Yeshua.

The Reason for Writing

As you can see, we can come with a pretty good idea as to the reason the Epistle to the Hebrews was written. Commentators have long seen the reason for writing the Epistle as a desire to **warn** the recipients to remain faithful to Yeshua, and to not 'return to Judaism'. Remember, our historical look at Acts shows that the early believers had never left 'Judaism' nor did they stop worshipping in the Temple. They were considered a sect within 'Judaism', and they considered themselves in the same way. Is there anything in the Epistle to the Hebrews itself that would

³ Hegesippus – from Book Five (Roberts-Donaldson translation).

⁴ *ibid*

indicate a reason for writing this book? There are important clues in all of the first ten chapters. For now, simply read chapter 10 and see if you can formulate a reason why you think the book was written. While you read, try to put yourself in the shoes of the recipients of this Epistle:

- You are continually in the Temple, as full participants.
- Paul had been arrested, right in the Temple as he offered sacrifices.
- One of your leaders, Ya'akov was murdered right outside the Temple by men from the High Priest.
- You are zealous for the Torah and have a zeal for the Temple and the things of God.
- You can remain in the Temple if you will only renounce Yeshua.

Remember, as we begin digging into this book, the believers in Jerusalem hadn't *left* Judaism – they were a sect within Judaism – a sect that made the belief of the promise of the Messiah a ***central object*** of faith. As Paul put it in Acts 28:20, it was all about the “Hope of Israel” – the coming, and returning of the Messiah Yeshua. But the truths of Scripture still called them to worship at the only Place that God had said that His Name was – where His abiding Presence was. It almost seems as difficult a choice as it would be for us to abandon the Bible, or what the Bible says about Yeshua – because either way you ultimately deny Yeshua... The Hebrews needed this letter of ***encouragement***.

Digging into Hebrews Chapter One and Two

The first thing we notice when we begin to read Hebrews chapters 1 and 2 is the fact that the writer is trying to make a very important point. Numerous Scripture passages are quoted as proof texts. Because the obvious Christological nature of the minor points in the writer's argument, sometimes the way the writer uses Scripture is overlooked. We must not do this, because that point will be helpful to us in better understanding the main argument being made here. First, the Scripture being quoted is from the Greek Septuagint. That, paired with the fact that the Epistle to the Hebrews has the best Greek of any book in the Apostolic Scriptures may make some think that this book was written by a Gentile, or a Hellenist. The problem with that thinking is the way Scripture is used in chapters 1 and 2. It is like reading the Talmud. It is a very Jewish way of using Scripture.

In a day where there were no chapter and verse, the method for identifying your proof text was to use key words. This is called "*remez*". The writer of the Epistle to the Hebrews makes extensive use of this method. More than that, the writer uses a linking of key words and phrases from various texts to string together a larger point. This way of using Scripture is very *midrashic*, and very Jewish. Following this method, and following these cross-referenced passages will help us have a better understanding of his main point; even though his main point in chapters 1 and 2 *seems* to be stated outright.

Chapter 1 focuses upon the contrast between Yeshua and angels. "Why is that so important?" should be our next question. Is the writer trying to get us to understand the origin and make-up of Yeshua, or is he using those minor points to make a larger point? Follow the 'therefores', beloved.

Read Hebrews 2:1-3 and circle the phrase, "For if the word spoken through angels proved steadfast".

Now, go back and read Hebrews chapters 1 and 2. In your thinking what do you think is the main point in chapter one? This is just a preliminary exercise.

Now, let us follow the Scripture passages being used to make the writer's point. We will follow the key words and/or the key phrases. To do this, we will read the entire passage that is quoted. We will be trying to 'connect the dots'. You may want to use multiple colors in making your key word connections.

Hebrews 1:4-5:

having become so much better than the angels, as he has inherited a more excellent name than they have.

For to which of the angels did he say at any time, “*You are my Son. Today have I become your father?*” [Ps 2:7] and again, “*I will be to him a Father, and he will be to me a Son?*” [2Sam 7:14]

Step 1: Circle “Son” and draw a line from the first usage of “Son” in Heb 1:5 to the first usage of “Son” in Ps 2. Circle “Son” in Ps 2 as well. Circle “Anointed” in Ps 2.

Step 2: Circle and draw a line from the second usage of “Son” in Heb 1:5 to “seed” and “son” in 2Sam 7. Draw a line from the first “Son” in Ps 2 to the “seed” and “son” in 2Sam 7.

Hebrews 1:6:

Again, when he brings in the firstborn into the world he says, “*Let all the angels of God worship him.*” [Deut 32:43]

Step 3: Circle and draw a line from the “worship” in Heb 1:6 to “worship” in Deut 32. Draw a line between “house” in 2Sam 7 and “sons” in Deut 32. Circle “sons” in Deut 32.

Psalms 2:

Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed [lit: *Messiah*], saying, “Let us break Their bonds in pieces and cast away Their cords from us.” He who sits in the heavens shall laugh; the LORD shall hold them in derision. Then He shall speak to them in His wrath, and distress them in His deep displeasure: “Yet I have set My King on My holy hill of Zion. I will declare the decree: The LORD has said to Me, ‘You are My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; you shall dash them to pieces like a potter’s vessel.’” Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him.

2Samuel 7:12-14a:

“When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son...”

Deuteronomy 32:43 (LXX):

Rejoice, you heavens, with him, and let all the angels of God worship him; rejoice you Gentiles, with his people, and let all of the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the LORD shall purge the Land of his people.

Hebrews 1:7:

Of the angels he says, “Who makes his angels winds, and his servants a flame of fire.” [Ps 104:4]

Step 4: Circle “servants” and draw a line in Heb 1:7 to “ministers” in Ps 104. Circle and draw a line from “lays” and “heavens” in Ps 104 to “laid” and “heavens” in Heb 1:10.

Hebrews 1:8-9:

But of the Son he says, “Your throne, O God, is forever and ever. The scepter of uprightness is the scepter of your Kingdom. You have loved righteousness, and hated iniquity; therefore God, your God, has anointed you with the oil of gladness above your fellows.” [Ps 45:6-7]

Step 5: Back up to Ps 2 and 2Sam 7 (repeated here), circle and draw a line between “rod” in Ps 2 and “scepter” in Heb 1:8. Circle and draw a line between “throne” in 2Sam 7 and Heb 1:8.

Step 6: Circle and draw a line from the “throne” and “scepter” in Heb 1:8 to those words in Ps 45. Circle and draw a line between the word “forever” in 2Sam 7 and “forever” in Ps 45. Circle “anointed” in Ps 45.

Step 7: Circle and draw a line from “forever and ever” in Heb 1:8 to “Your years will have no end” in Ps 102. Now draw that line to the phrase “Your years will not fail” in Heb 10. Connect “children of Your servants” in Ps 102 to “sons of God” in Deut 32 from the previous page. Circle the title of Ps 102 “prayer of the afflicted man.”

Hebrews 1:10-12:

And, “You, Lord, in the beginning, laid the foundation of the earth. The heavens are the works of your hands. They will perish, but you continue. They all will grow old like a garment does. As a mantle, you will roll them up, and they will be changed; but you are the same. Your years will not fail.” [Ps 102:25-27]

Psalms 104:1-4:

Bless the LORD, O my soul! O LORD my God, You are very great: You are clothed with honor and majesty, Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain. He lays the beams of His upper chambers in the waters, Who makes the clouds His chariot, Who walks on the wings of the wind, Who makes His angels spirits, His ministers a flame of fire.

(repeated from previous page)**Psalms 2:6-9 and 2Samuel 7:13**

“Yet I have set My King on My holy hill of Zion. I will declare the decree: The LORD has said to Me, ‘You are My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; you shall dash them to pieces like a potter’s vessel.’”

He shall build a house for My name, and I will establish the throne of his kingdom forever.

Psalms 45:6-7:

Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You love righteousness and hate wickedness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions.

Psalms 102:25-28: A prayer of the afflicted man

Of old You laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You will endure; yes, they will all grow old like a garment; like a cloak You will change them, and they will be changed. But You are the same, and Your years will have no end. The children of Your servants will continue, and their descendants will be established before You.”

(repeated from previous page)**Deuteronomy 32:43b (LXX):**

... and let all of the sons of God strengthen themselves in him; for he will avenge the blood of his sons...

Hebrews 1:13-14:

But which of the angels has he told at any time, *“Sit at my right hand, until I make your enemies the footstool of your feet?”* [Ps 110:1]

Aren't they all serving spirits, sent out to do service for the sake of those who will inherit salvation?

Step 8: Circle *“my right hand”* Heb 1:13 and draw a line to the same phrase in Ps 110. Now, connect this to *“Your throne”* in Ps 45 (from previous page). Circle *“for the sake of those”* in Heb 1:14 and connect it to *“sons of God”* in Deut 32 (from previous page).

Hebrews 2:6b-8:

But one has somewhere testified, saying, *“What is man, that you think of him? Or the son of man, that you care for him? You made him a little lower than the angels. You crowned him with glory and honor. You have put all things in subjection under his feet.”* [Ps 8:4-6]

Step 9: Circle *“under His feet”* Heb 2:8 and draw a line to the same phrase in Ps 8. Now, connect this to *“Your footstool”* in Ps 110. Circle *“Son of Man”* in Heb 2:8.

Hebrews 2:12

Saying, *“I will declare your name to my brothers. In the midst of the congregation I will sing your praise.”* [Ps 22:22]

Step 10: Circle *“brothers”* in Heb 2:12 and draw a line to *“brethren”* in Ps 22. Circle *“the afflicted”* in Ps 22 then write *“Ps 102”* in the margin and draw a line to it (from the prev page). Circle the words *“offspring”* and *“descendants”* in Ps 22 and draw lines to *“sons”* in Deut 32 and also to *“Ps 102”* that you have written in the margin.

(repeated from previous page)

Psalms 45:6-7:

Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You love righteousness and hate wickedness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions.

Psalms 110

The LORD said to my Lord, *“Sit at My right hand, till I make Your enemies Your footstool.”* The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies! Your people shall be volunteers in the day of Your power; in the beauties of holiness, from the womb of the morning, You have the dew of Your youth. The LORD has sworn and will not relent, *“You are a priest forever according to the order of Melchizedek.”* The Lord is at Your right hand; He shall execute kings in the day of His wrath. He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries. He shall drink of the brook by the wayside; therefore He shall lift up the head

(repeated from previous page)

Deuteronomy 32:43b (LXX):

... and let all of the sons of God strengthen themselves in him; for he will avenge the blood of his sons...

Psalms 8:4-6

What is man that You are mindful of him, And the son of man that You visit him? For You have made him a little lower than the angels, and You have crowned him with glory and honor. You have made him to have dominion over the works of Your hands; You have put all *things* under his feet.

Psalms 22:22-25

I will declare Your name to My brethren; in the midst of the assembly I will praise You. You who fear the LORD, praise Him! All you descendants of Jacob, glorify Him, and fear Him, all you offspring of Israel! For He has not despised nor abhorred the affliction of the afflicted; nor has He hidden His face from Him; but when He cried to Him, He heard. My praise shall be of You in the great assembly; I will pay My vows before those who fear Him.

Hebrews 2:13, 16:

saying, "I will declare your name to my brothers. In the midst of the congregation I will sing your praise." Again, "I will put my trust in him." Again, "Behold, here I am with the children whom God has given me." [Is 8:17-18 LXX]

For most certainly, he doesn't give help to angels, but he gives help to the seed of Avraham. [Is 41:8]

Step 11: Circle "I will put my trust in him" in Heb 2:13 and draw a line to and circle "I will trust him" in Is 8. Draw a line from both of those and connect it to Ps 2:12b repeated from the first page.

Step 12: Circle "children" and draw a line to and circle "sons of God" in Deut 32 and also in Ps 102. Make the same connection to "descendants" in Ps 102. Now, connect all of those to "house" in 2Sam 7.

Step 13: Circle "seed of Avraham" in Heb 2 and connect this to "seed of Abraham" in Is 41. Connect "established thee" in Is 41 with "descendants will be established" in Ps 102:28.

Isaiah 8:17-18 (LXX):

And one shall say, I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him. Behold I and the children which God has given me: and they shall be for signs and wonders in the house of Israel from the Lord of hosts, who dwells in mount Sion.

(repeated from first page)

Psalms 2:12b:

Blessed are all those who put their trust in Him.

(repeated from first page)

Deuteronomy 32:43b (LXX):

... and let all of the sons of God strengthen themselves in him; for he will avenge the blood of his sons...

(repeated from second page)

Psalms 102:28: A prayer of the afflicted man

... The children of Your servants will continue, and their descendants will be established before You."

(repeated from first page)

2Samuel 7:13:

... He shall build a house [family] for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son...

Isaiah 41:8-10 (LXX):

But thou, Israel, art my servant Jacob, and he whom I have chosen, the seed of Abraham, whom I have loved: whom I have taken hold of from the ends of the earth, and from the high places of it I have called thee, and said to thee, Thou art my servant; I have chosen thee, and I have not forsaken thee. Fear not; for I am with thee: wander not; for I am thy God, who have strengthened thee; and I have helped thee, and have established thee with my just right hand.

Wow! Was that a complex string of passages, or what?

So why didn't the writer just say all of that? That is not the Hebrew way. The Hebrew way is to use Scripture to teach about Scripture. In this case, the writer has strung together seemingly disconnected passages of Scripture by key word associations to teach some deeper thing. So

what is the deeper thing, or things that the writer just taught us? Go back and read Hebrews chapters 1 and 2, and then look over your ‘connecting work’ on the previous pages. Fill out the chart that follows. The first entries are completed for you.

| Hebrews | Cross-Ref | Titles of Messiah | Other information about Messiah |
|---------|-----------|-------------------------------------|--|
| 1:4-5 | Ps 2 | Son, Anointed King (King Messiah) | All the nations of the earth given to Him. Messiah has an iron scepter. One in Whom to place trust. |
| 1:4-5 | 2Sam 7 | Son, King, Son of David, Son of God | Seed from David’s body. His Kingdom establish by God. His throne would be established forever. He will build a house (a family) for God’s Name. God is Father to Him, and He is Son. |
| | | | |
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| Hebrews | Cross-Ref | Title of Messiah | Other information about Messiah |
|---------|-----------|------------------|---------------------------------|
| | | | |

The Point

One might ask the writer of the Epistle to the Hebrews, “why not just come out and say all of that?” He did. He did it in the most powerful way – using Scripture to interpret Scripture.

Read Hebrews 2:1-3 again.

Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense; how will we escape if we neglect so great a salvation—which at the first having been spoken through the Lord, was confirmed to us by those who heard.

Hebrews 2:1-3

This is the point our writer was making when he went to extraordinary lengths to describe Yeshua. Highlight that verse in the text of the Epistle to the Hebrews in the Appendix. Do the same in your personal copy of the Bible. We will be coming back to this often. It is why this course is titled, “How Much More”.

Now go back and count how many times the word ‘angels’ is used in Hebrews chapters 1-2. Why do you think the author is contrasting Yeshua and angels?

We can only surmise, but it is likely that there was some pressure to merely acknowledge Yeshua as angelic in nature for some. Does the writer of the Epistle to the Hebrews permit this ‘compromise’?

In Conclusion

One last thing to do before we finish for this week. In the space below, write out what you think the main point the writer of the Epistle to the Hebrews is making in chapters 1 and 2:

Lessons Seven and Eight

Detours

The writer of the Epistle to the Hebrews will take several excursions in the next few chapters. Rather than combining these side-trips, we will keep the parts of those side-trips separate. It will help us over all to understand the reason why the writer takes these occasional detours. The first detour is found in chapter 3, beginning in verse 8 when he launches in to discourse about ‘Today’ and ‘Rest’. This spans most of chapters 3 and 4, and this will be our focus in these lessons. In the process, we are going to leave behind an important point (the High Priesthood of Yeshua) – to pick it up again in a later lesson.

In 2:13, the writer quotes Isaiah 8:18 when he says,

“Behold, here I am with the children whom God has given me.”

Then he continues in 2:14 through 3:1 to use that as a starting point for his discussion of the High Priesthood of Yeshua. He will expand upon this thought in chapters 5, 7, and 8. So hold that thought.

The Faithfulness of Yeshua

For these two lessons, we are going to focus on a single theme that the writer of the Epistle to the Hebrews want us to understand. It begins in 3:2:

[Yeshua] who was faithful to him who appointed him, as also was Moshe in all his house.

Hebrews 3:2

The line of reasoning ends in 4:11:

Let us therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience.

Hebrews 4:11

We have nearly two chapters that are going to define the faithfulness of Yeshua in terms of ‘Today’ and ‘Entering Rest’. So, let’s dig in.

Today: Ha-Yom

Three times in chapters 3 and 4 the writer quotes Psalms 95:7 where it says, “***Today if you will hear his voice, don’t harden your hearts...***” There is an important point we will miss if we do not understand the use of the word, ‘today’.

Read Hebrews chapters 3 and 4.

Read Psalms 95 and then list the ways that God is described:

In Psalms 95:8-11, what is it talking about when it is speaking of entering “My rest” [*m’nuchah*]. What is this a literal reference to?

Psalms 95:8-9 is drawing us back to something that occurred in the “wilderness” when Israel was wandering for forty years. The English word ‘rebellion’ or ‘provocation’ in verse 8 is the Hebrew word, *m’riyah*. This is referring to the account in Numbers 20:1-13. As an important time reference, this is toward the end of the forty years of wandering. This account takes place as the Children of Israel are assembling once again to take the Land.

Read Numbers 20:1-13 and then answer the following questions:

What is the main complaint against Moses and ultimately God?

How does Numbers 20:5 relate to any of the ways that God is described in Psalms 95?

Who is tested at *M'riyah*? The people, Moses, Aaron, or all of them?

Psalms 95 uses the word 'today'. This is the word *ha-yom* [the day]. Psalms 95 is a Sabbath Psalm used in the weekly synagogue liturgy. This is because of the use of the word *ha-yom*. Let's look into that.

Read Exodus 16:11-30. This is the account of the manna and the Sabbath.

Read Exodus 16:25 and count the number of times 'today' [*ha-yom* = the day] is used in this verse.

Now go back and read Hebrews 3:7-4:7 again and count the times the phrase, "Today, if you will hear His voice..." is used.

The writer of the Epistle to the Hebrews makes this connection between *ha-yom* and the Sabbath. Psalms 95 is aptly called a Sabbath Psalm.

But is the Psalmist speaking of the literal weekly Shabbat [Sabbath] in Psalms 95? Is the writer of the Epistle to the Hebrews speaking of the literal Shabbat in chapters 3 and 4? What 'rest' did the generation in the wilderness not enter? Was it not the 'rest' of entering the Land? So what is Psalms 95 and Hebrews 3 and 4 using the 'rest' term for? The Babylonian Talmud says this regarding Psalms 95 and Numbers 20:

Our Rabbis taught: The generation of the wilderness hath no portion in **the world to come**, as it is written, in this wilderness they shall be consumed, and there they shall die.' 'they shall be consumed', refers to this world; 'and there they shall die' — to **the world to come**. And it is also said, Forty years long was I grieved with his generation [sc. of the wilderness — . . .] Unto whom I swear in my wrath that they should not enter into **my rest**...

b.Sanhedrin 110b

Go back and read Hebrews 2:5. What is the 'venue' of this book. What is the writer 'speaking of'? Just like Sanhedrin 110b has seen Psalms 95's 'rest' as having a deeper meaning of the 'World to Come' so our writer of the Epistle to the Hebrews is making this point as well. He is using the *ha-yom* of the Shabbat as a picture of the eternal day in the World to Come.

Using our Psalms 95, Numbers 20, Exodus 16, and Hebrews 3 and 4 passages, fill out the following chart for contrast and compare.

**The Land, Shabbat, and the World To Come
Contrast and Compare**

| Entering the Land | Entering Shabbat | Entering the World To Come |
|--------------------------|-------------------------|-----------------------------------|
| | | |

Let's go back and take what we have learned into Hebrews 3 and 4.

Read Hebrews 3:1-6 and answer these questions:

Based upon what you saw in Hebrews 1 and 2, what is the significance of the word 'house' when applied to Moses and Yeshua?

Who is the 'house'? Who is the builder of the 'house'?

Referencing our Numbers 20:1-13 passage, did Moses lead the people into the Land? Who did lead them in?

Now read Hebrews 3:6-4:2 and answer the following questions:

List the reason(s) that the wilderness generation did not enter the Land ('rest'):

Reverse that and say how they *could have* (but didn't) entered the Land.

The Land Metaphor Explained

In 4:8, the writer of the Epistle to the Hebrews finally gives us the clear sign that he is using the ‘Entering into the Land’ argument as a metaphor. Still maintaining the Sabbath [*ha-yom*] connection, he explains:

For if Yehoshua [Joshua] had given them rest, he would not have spoken afterward of another day. There remains therefore a Shabbat rest for the people of God.

Hebrews 4:8-9

Not only did Moses not lead them to rest – even Joshua did not ultimately lead them to rest. They were merely an example for us.

The Sabbath Challenge

Now we get to the crux of the writer’s point. Read Hebrews 4:9-11.

What is his challenge to the recipients of this epistle? For what purpose did he use the Land/Shabbat/Rest/World-to-Come *midrash* that he has been weaving in these two chapters and the cross references he wanted us to explore? What does the Spirit want us to take from this? Take some time to answer that question. Use another sheet of paper if you need to.

Lesson Nine

Detours

For now, we have left the thought regarding the High Priesthood of Yeshua dangling and unresolved. We will get to that in depth in later lessons. Before we do, we need to delve into the particulars of the Tabernacle and Temple.

The Place: the Tabernacle, the Temple

As we have seen, our recipients of the Epistle to the Hebrews were most likely Hebrew speakers living in the city of Jerusalem, or relatively nearby. Their place of assembly was the Temple itself (plus they broke bread together in their homes). We have seen that a large number of the *kohanim* [priests] were believers (Acts 6:7). This community of believers was intimately familiar with not only the imagery of the Temple, it was a primary part of their worship experience. The language of the sacrificial system was their language. The idioms of the Temple were used in relationship to Messiah. The writer of the Epistle to the Hebrews uses this to make some of his most significant points in this book. Since the Temple and the sacrificial system are not a part of our experience; and since most ‘theologies’ find them somewhat repugnant, it is very important to have a correct view of the Temple before we move any further into Hebrews.

The ‘Temple’ is not the same as the Tabernacle, but based upon the declarations of God regarding the acceptability of the Temple as a permanent version of the Tabernacle of the wilderness, we will treat them as the same for much of our discussion for now.

Then the LORD appeared to Solomon by night, and said to him: “I have heard your prayer, and have chosen this place for Myself as a house of sacrifice.... Now My eyes will be open and My ears attentive to prayer *made* in this place. For now I have chosen and sanctified this house, that My Name may be there forever; and My eyes and My heart will be there perpetually.”

2Chronicles 7:12, 15-16

A Pattern

Before the ‘sin of the golden calf’ – when Moses was on Sinai for the first forty day period, God gave him the plans for something never contemplated by man. It was the Tabernacle, the *Mish’kan*. Read Exodus 25:1-9 and then answer the following questions:

What was the purpose for the Tabernacle?

Specifically, where was God going to dwell?

The materials were to come from the people, but where was the pattern to come from?

The word for pattern is the Hebrew word, *tab'niyt*. It means a form, or a figure. It refers to an object of something that already exists. In other words, right in the beginning we are told that the Tabernacle is to be a copy or a pattern of something that Moses was shown.

Read Exodus 25:10-40 and then make a simple list of the major articles of furniture listed.

Go back and read verses 21-22. What was the purpose of the mercy seat?

Two times in verse 9 and then again in verse 40, the word *tab'niyt* [pattern] is used. The Tabernacle was to be a copy and the items in the Tabernacle were to be a copy of something. Is there a point being made by repeating this three times for us?

Read Exodus 26:1, and then Exodus 26:31-37 and answer the following questions:

What was 'embroidered' on the curtains that made up the Tabernacle?

What was 'embroidered' on the veil in 26:31?

What was the purpose of the veil?

Read Exodus 27:1-8 and then answer the following questions:

Where was the main altar to be placed?

Of what was it made?

Read Exodus 30:17-21. Where was the laver placed, and what was it used for?

The remainder of the book of Exodus is largely spent with the particulars of constructing the Tabernacle, its articles, the priestly garments etc. In Exodus 40 it is time to erect the Tabernacle. Read Exodus 40:1-11 and then turn to the article in the Appendix titled “The Tabernacle and Its Furnishings” and note the location of each of these pieces (label anything you are *sure* of).

Read Exodus 40:16-38 and answer the following question regarding the erecting of the Tabernacle:

Did Moses have the Tabernacle constructed correctly, according to the pattern show to him?

Did Moses erect the Tabernacle correctly, and place all of the ‘furnishings’ in the correct place?

Did Moses correctly anoint the Tabernacle and its ‘furnishings’?

What was the result of Moses work? What filled the Tabernacle?

Is there a problem in verse 35, and if so, what was it?

Turn once again to the Appendix article, “The Tabernacle and Its Furnishings” and if you know the answers, fill in the fields that are left blank.

In Conclusion

Once again, what did God say was the purpose for the Tabernacle?

What do you think it was a copy of? Don't think in esoteric terms. Think in a Hebraic way.

Lesson Ten

The Word, the Sword

We saw something peculiar on the outside of the Tabernacle, woven into the curtains. We saw the same thing on the veil that divided between the Holy Place and the Holy of Holies. Go back and read Exodus 26:1 and 26:31. What is woven into the fabric?

On the Ark of the Covenant, there was something placed on top. What was it?

The word ‘cherubim’ is the Hebrew *k’rubim*. This is the plural form as it is usually rendered (the English ‘cherubims’ is a superfluous plural form). The use of these beings as a form of ‘symbolism’ in the Tabernacle was commanded by God. It was all a part of the ‘pattern’ or copy of something else, somewhere else.

Read Ezekiel 10:1-22 and as best you can, describe what these cherubim looked like. Make special note of any mention of ‘faces’ and ‘fire’.

Most people know that these cherubim were on the Ark of the Covenant. They are not as familiar with the fact that they were embroidered onto the curtains of the Tabernacle and on the Veil itself. There is some place else they are represented as well. Read 1Kings 6:21-38 and note the number of times cherubim are mentioned, and where they were placed.

What two additional things are carved into things in the Temple that Solomon built?

For *additional* study: Look up the Hebrew for these two things and follow the usage of those words through out the TaNaKh.

Read and comment on the relationship between cherubim and God in the following passages:

Numbers 7:89:

1Samuel 4:4:

2Samuel 6:2:

What is one of the Names of God that uses the word ‘cherubim’ in it?

These cherubim are the ‘near ones’. They are closest to the Almighty and His throne. Their presence seems to indicate the nearby presence of the Almighty Himself. Based upon what you have read so far about cherubim, what do you think the ‘symbols’ on the curtains, on the veil, and the cherubim on the Ark of the Covenant were copies (patterns) of? Comment on how this relates to the commandment in Exodus 20:4:

The first mention of the word *k’rubim* [cherubim] is found in Genesis 3:24. Read Genesis 2:9, and then 3:1-24 and then answer the following questions:

What tree did Adam and Eve *not* eat from?

What appears to be the reason for driving man from the Garden (verses 22-23):

What do the cherubim guard the 'way' to – and with what do they guard it?

Now read the following passages and comment on the Tree of Life:

Proverbs 3:18:

Proverbs 11:30:

Revelation 2:7:

Revelation 22:2:

Revelation 22:14:

Now go back to Genesis 3:24 and write it out in the space below:

The word for ‘sword’ in Genesis 3:24 is the Hebrew word *chereb* (חֶרֶב) but in this case, it also has the definite article, so it is called *the sword*, or *ha-chereb* (הַחֶרֶב)

Read Exodus 3:1-2. Note the presence of an ‘Angel’ and also the mountain that Moses comes to.

Exodus 3:1 is the first usage of the word ‘Horeb’ [*choreb*]. It is the same place as Mount Sinai. Although in this verse it is a proper name, ending in the Hebrew letter *hey*, ‘Horeb’ is normally spelled this way: חֶרֶב. Even if you do not know Hebrew, you can see that the consonants are the same as *chereb* [sword]. In fact, they share the same root.⁵

Comment on the following quote from the Midrash Rabbah:

And why was it [Mt Horeb] called ‘*Choreb*’? (Exodus 33:6) - Because thereon was the Torah, called ‘a sword’ (*chereb*), given, as it says, “Let the high praises of God be in their mouth, and a two-edged sword in their hand.” (Ps. 149:6)

Midrash Rabbah Exodus LI:8

The Apostolic writers took a similar view of the Torah, the Word of God. Compare the following passages to the Midrash’s comparison between the Word and the Sword.

Ephesians 6:17:

Revelation 1:16:

Revelation 2:16:

⁵ Please note however, that although the English ‘cherubim’ appears similar to the transliterated ‘*chereb*’ [sword]. Although they look like they may be related, they are spelled differently in Hebrew.

Revelation 19:13-16:

Now let's focus our attention upon Hebrews 4:12, which says,

For the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart.

Hebrews 4:12

Normally, this verse is used in a stand-alone manner without taking the context into account. Certainly, it does stand all by itself – but what is the context of this verse, and why does it start with the word 'for'?

Read Hebrews 4:11-15 and comment on the context of the 'Word' and the 'two-edged sword' – what point is the writer of the Epistle to the Hebrews trying to make?

Does verse 11 directly relate to verse 15 in your opinion?

Read Jeremiah 31:1-2 and comment on how this relates to the Hebrews 4:11-15 passage:

Remember how in Genesis 3:24 we saw that the cherubim with the flaming sword guard *the way*

to the Tree of Life? [דֶּרֶךְ עֵץ הַחַיִּים = *derek etz ha-chayim*] Read the following

Scripture passages and comment on how they might relate to what we have been focusing on in Hebrews 4:12.

John 14:6:

Acts 2:25-28:

Acts 9:1-2:

Acts 18:26:

In Conclusion

As you can see, the writer of the Epistle to the Hebrews is busy weaving a complex argument. His use of words and their Tabernacle/Temple imagery is very import to understand his points.

Summarize what you have learned regarding Cherubim, the Sword, the Word, the Way, the Land/Eden, and the Presence of God.

Lesson Eleven

Who Needs a Priest?

So far in our study, we have skipped passages that pertain to the High Priesthood of Messiah. We are now ready to look deeper into this topic, which begins in Hebrews 2:17 and then becomes the off and on focus for the next eight chapters.

Because the writer of the Epistle to the Hebrews spends so much time developing the theme of the High Priesthood of Messiah, and yet interlaces it with various side trips, it will be helpful for us to spend some time getting an overview of the next few chapters.

In an effort to bring some consistency to the topic, we will divide it into sections and look only at the verses that are dealing with the topic of the High Priesthood of Messiah.

Titles and Summaries

Your work in this lesson will be to develop titles and summaries for the verses that deal with High Priest, or the work a High Priest does. In the intervening verses where the writer takes side trips, the titles and summary will be done for you. Use the chart that follows for your reading, but feel free to consult either the text of the Epistle to the Hebrews in the Appendix, or in your Bible.

Your title for each section should be able to fit in the space allowed. Your summary should simply be something that helps you to remember the main points of the section.

Remember, part of this process is to prompt questions on your part. Do not attempt to solve any ‘problems’ – simply let the text speak for itself as you title and summarize. We will delve deeply into the issues surrounding these eight chapters as we go forward from here.

Before we get started, remember what we have learned in Hebrews 2:5 is the subject matter of this Epistle. It is about the World To Come. Keep that in mind as you study about the High Priesthood of Messiah.

For He has not put **the world to come, of which we speak**, in subjection to angels.⁶
Hebrews 2:5

⁶*The New King James Version*, Heb 2:5. Nashville: Thomas Nelson, 1996, c1982.

| 2:13-3:2 | Title: | |
|---|--------------------------------------|--|
| <p>13 Again, “I will put my trust in him.” Again, “Behold, here I am with the children whom God has given me.”</p> <p>14 Since then the children have shared in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil,</p> <p>15 and might deliver all of them who through fear of death were all their lifetime subject to bondage.</p> <p>16 For most certainly, he doesn’t give help to angels, but he gives help to the seed of Avraham.</p> <p>17 Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful Kohen Gadol in things pertaining to God, to make atonement for the sins of the people.</p> <p>18 For in that he himself has suffered being tempted, he is able to help those who are tempted.</p> <p>Chapter Three</p> <p>1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and Kohen Gadol of our confession, Yeshua;</p> <p>2 who was faithful to him who appointed him, as also was Moshe in all his house.</p> | <p>Summary or main points</p> | |

3:3-4:13: Discussion on how the listeners should remain steadfast in Messiah – following Him into rest.

| 4:14-5:10 | Title: |
|---|--------------------------------------|
| <p>14 Having then a great Kohen Gadol, who has passed through the heavens, Yeshua, the Son of God, let us hold tightly to our confession.</p> <p>15 For we don't have a Kohen Gadol who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.</p> <p>16 Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need.</p> <p>Chapter Five</p> <p>1 For every Kohen Gadol, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.</p> <p>2 The Kohen Gadol can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness.</p> <p>3 Because of this, he must offer sacrifices for sins for the people, as well as for himself.</p> <p>4 Nobody takes this honor on himself, but he is called by God, just like Aharon was.</p> <p>5 So also Messiah didn't glorify himself to be made a Kohen Gadol, but it was he who said to him, "You are my Son. Today I have become your father."</p> <p>6 As he says also in another place, "You are a Kohen forever, after the order of Malki-Tzedek."</p> <p>7 He, in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear,</p> | <p>Summary or main points</p> |

| | |
|---|--|
| <p>8 though he was a Son, yet learned obedience by the things which he suffered.</p> <p>9 Having been made perfect, he became to all of those who obey him the author of eternal salvation,</p> <p>10 named by God a Kohen Gadol after the order of Malki-Tzedek.</p> | |
|---|--|

5:11-6:19: Rebuke and encouragement. Reminding the listeners that the subject matter regarding the High Priesthood of Yeshua is not elementary – and encouraging them to remain steadfast in Messiah.

| 6:20-7:10 | Title: | Summary or main points |
|---|---------------|-------------------------------|
| <p>20 where as a forerunner Yeshua entered for us, having become a Kohen Gadol forever after the order of Malki-Tzedek.</p> <p>Chapter Seven</p> <p>1 For this Malki-Tzedek, king of Shalem, Kohen of El 'Elyon, who met Avraham returning from the slaughter of the kings and blessed him,</p> <p>2 to whom also Avraham divided a tenth part of all (being first, by interpretation, king of righteousness, and then also king of Shalem, which is king of peace;</p> <p>3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a Kohen continually.</p> <p>4 Now consider how great this man was, to whom even Avraham, the patriarch, gave a tenth out of the best spoils.</p> <p>5 They indeed of the sons of Levi who receive the Kohen's office have a mitzvah to take tithes of the people according to the Torah, that is, of their brothers, though these have come out of the body of Avraham,</p> | | |

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| <p>6 but he whose genealogy is not counted from them has accepted tithes from Avraham, and has blessed him who has the promises.</p> <p>7 But without any dispute the lesser is blessed by the greater.</p> <p>8 Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives.</p> <p>9 We can say that through Avraham even Levi, who receives tithes, has paid tithes,</p> <p>10 for he was yet in the body of his father when Malki-Tzedek met him.</p> | |
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| 7:11-7:25 | Title: | |
| <p>11 Now if there was perfection through the Levitical priesthood (for under it the people have received the Torah), what further need was there for another Kohen to arise after the order of Malki-Tzedek, and not be called after the order of Aharon?</p> <p>12 For the priesthood being changed, there is of necessity a change made also in the Torah.</p> <p>13 For he of whom these things are said belongs to another tribe, from which no one has officiated at the altar.</p> <p>14 For it is evident that our Lord has sprung out of Yehudah, about which tribe Moshe spoke nothing concerning priesthood.</p> <p>15 This is yet more abundantly evident, if after the likeness of Malki-Tzedek there arises another Kohen,</p> <p>16 who has been made, not after the Torah of a fleshly mitzvah, but after the power of an endless life:</p> <p>17 for it is testified, "You are a Kohen forever, according to the order of Malki-Tzedek."</p> | Summary or main points | |

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| <p>18 For there is an annulling of a foregoing mitzvah because of its weakness and uselessness</p> <p>19 (for the Torah made nothing perfect), and a bringing in of a better hope, through which we draw near to God.</p> <p>20 Inasmuch as he was not made Kohen without the taking of an oath</p> <p>21 (for they indeed have been made Kohanim without an oath), but he with an oath by him that says of him, “The Lord swore and will not change his mind, ‘You are a Kohen forever, according to the order of Malki-Tzedek.’”</p> <p>22 By so much, Yeshua has become the collateral of a better covenant.</p> <p>23 Many, indeed, have been made Kohanim, because they are hindered from continuing by death.</p> <p>24 But he, because he lives forever, has his priesthood unchangeable.</p> <p>25 Therefore he is also able to save to the uttermost those who draw near to God through him, seeing that he lives forever to make intercession for them.</p> | |
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| 7:26-8:6 | Title: | |
| <p>26 For such a Kohen Gadol was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens;</p> <p>27 who doesn't need, like those Kohanim Gedolim, to offer up sacrifices daily, first for his own sins, and then for the sins of the people. For he did this once for all, when he offered up himself.</p> <p>28 For the Torah appoints men as Kohanim Gedolim who have weakness, but the word of the oath which came after the Torah appoints a Son forever who has been perfected.</p> | Summary or main points | |

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| <p>Chapter Eight</p> <p>1 Now in the things which we are saying, the main point is this. We have such a Kohen Gadol, who sat down on the right hand of the throne of the Majesty in the heavens,</p> <p>2 a servant of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.</p> <p>3 For every Kohen Gadol is appointed to offer both gifts and sacrifices. Therefore it is necessary that this Kohen Gadol also have something to offer.</p> <p>4 For if he were on earth, he would not be a Kohen at all, seeing there are Kohanim who offer the gifts according to the Torah;</p> <p>5 who serve a copy and shadow of the heavenly things, even as Moshe was warned by God when he was about to make the tabernacle, for he said, "See, you shall make everything according to the pattern that was shown to you on the mountain."</p> <p>6 But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises.</p> | |
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8:7- 9:14: Detailing the relationship between the Old and the New Covenants, using the Tabernacle imagery as an explanation.

| | | |
|---|-------------------------------|--|
| 9:15-9:28 | Title: | |
| <p>15 For this reason he is the mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance.</p> <p>16 For where a last will and testament is, there must of necessity be the death of him who made it.</p> <p>17 For a will is in force where there has been death, for it is never in force while he who made it lives.</p> | Summary or main points | |

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| <p>18 Therefore even the first <i>covenant</i> has not been dedicated without blood.</p> <p>19 For when every mitzvah had been spoken by Moshe to all the people according to the Torah, 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,</p> <p>20 saying, “This is the blood of the covenant which God has commanded you.”</p> <p>21 Moreover he sprinkled the tabernacle and all the vessels of the ministry in like manner with the blood.</p> <p>22 According to the Torah, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.</p> <p>23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.</p> <p>24 For Messiah hasn’t entered into holy places made with hands, which are representations of the true, but into heaven itself, now to appear in the presence of God for us;</p> <p>25 nor yet that he should offer himself often, as the Kohen Gadol enters into the holy place year by year with blood not his own,</p> <p>26 or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself.</p> <p>27 Inasmuch as it is appointed for men to die once, and after this, judgment,</p> <p>28 so Messiah also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.</p> | |
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10:1-10: A comparison between the sacrifices of the earthly Tabernacle and the sacrifice of Yeshua.

| 10:11-10:23 | Title: | |
|---|---------------|--------------------------------------|
| <p>11 Every Kohen indeed stands day by day serving and often offering the same sacrifices, which can never take away sins,</p> <p>12 but he, when he had offered one sacrifice for sins forever, sat down on the right hand of God;</p> <p>13 from that time waiting until his enemies are made the footstool of his feet.</p> <p>14 For by one offering he has perfected forever those who are being sanctified.</p> <p>15 The Holy Spirit also testifies to us, for after saying,</p> <p>16 “This is the covenant that I will make with them: ‘After those days,’ says the Lord, ‘I will put my laws on their heart, I will also write them on their mind;”“ then he says,</p> <p>17 “I will remember their sins and their iniquities no more.”</p> <p>18 Now where remission of these is, there is no more offering for sin.</p> <p>19 Having therefore, brothers, boldness to enter into the holy place by the blood of Yeshua,</p> <p>20 by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;</p> <p>21 and having a great Kohen over the house of God,</p> <p>22 let’s draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water,</p> <p>23 let us hold fast the confession of our hope without wavering; for he who promised is faithful.</p> | | <p>Summary or main points</p> |

Questions and Difficulties

Using the chart titled “My Questions About Hebrews” located in the Appendix, go back and read each of the Scripture sections listed previous. If you run across something in these verses that gets your attention, or seems to cause you difficulty, list the verses and your question on the chart. Be honest, and be thorough.

Titles and Summaries

Copy your titles and summaries from the previous pages to the chart that follows.

| | |
|-------------------------------|---------------|
| 2:13-3:2 | Title: |
| Summary or main points | |
| | |

3:3-4:13: Discussion on how the listeners should remain steadfast in Messiah – following Him into rest.

| | |
|-------------------------------|---------------|
| 4:14-5:10 | Title: |
| Summary or main points | |
| | |

5:11-6:19: Rebuke and encouragement. Reminding the listeners that the subject matter regarding the High Priesthood of Yeshua is not elementary – and encouraging them to remain steadfast in Messiah.

| | |
|-------------------------------|---------------|
| 6:20-7:10 | Title: |
| Summary or main points | |
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|-------------------------------|---------------|
| 7:11-7:25 | Title: |
| Summary or main points | |
| | |

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|-------------------------------|---------------|
| 7:26-8:6 | Title: |
| Summary or main points | |
| | |

8:7- 9:14: Detailing the relationship between the Old and the New Covenants, using the Tabernacle imagery as an explanation.

| | |
|-------------------------------|---------------|
| 9:15-9:28 | Title: |
| Summary or main points | |
| | |

10:1-10: A comparison between the sacrifices of the earthly Tabernacle and the sacrifice of Yeshua.

| | |
|-------------------------------|---------------|
| 10:11-10:23 | Title: |
| Summary or main points | |
| | |

Conclusion

Based upon what you have observed so far, do you need a High Priest? Why?

Lesson Twelve

We need a Priest

In this lesson we will continue to focus upon the topic of priests, and the High Priesthood of Messiah.

The first thing you need to know about priests, is that the Tabernacle does not exist for them. Instead, the priests exist for the Tabernacle. So much confusion over the priesthood, and the High Priesthood of Messiah comes from misunderstanding the purpose of the Tabernacle and Temple – and misunderstanding of the purpose of priests and how they relate to the Tabernacle. To better understand the High Priesthood of Yeshua, we need to look into the Tabernacle and its priests.

A Problem with the Tabernacle

In Lesson Nine we looked at the time when Moses and the Children of Israel first erected the Tabernacle after making it according the pattern that God showed Moses on the Mountain. It is recorded this way:

Thus Moses did; according to all that the LORD had commanded him, so he did. And it came to pass in the first month of the second year, on the first *day* of the month, *that* the tabernacle was raised up. So Moses raised up the tabernacle, fastened its sockets, set up its boards, put in its bars, and raised up its pillars. And he spread out the tent over the tabernacle and put the covering of the tent on top of it, as the LORD had commanded Moses. He took the Testimony and put *it* into the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark. And he brought the ark into the tabernacle, hung up the veil of the covering, and partitioned off the ark of the Testimony, as the LORD had commanded Moses.

He put the table in the tabernacle of meeting, on the north side of the tabernacle, outside the veil; and he set the bread in order upon it before the LORD, as the LORD had commanded Moses. He put the lampstand in the tabernacle of meeting, across from the table, on the south side of the tabernacle; and he lit the lamps before the LORD, as the LORD had commanded Moses. He put the gold altar in the tabernacle of meeting in front of the veil; and he burned sweet incense on it, as the LORD had commanded Moses. He hung up the screen *at* the door of the tabernacle. And he put the altar of burnt offering *before* the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the grain offering, as the LORD had commanded Moses. He set the laver between the tabernacle of meeting and the altar, and put water there for washing; and Moses, Aaron, and his sons would wash their hands and their feet *with water* from it. Whenever they went into the tabernacle of meeting, and when they came

near the altar, they washed, as the LORD had commanded Moses. And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. So Moses finished the work.

Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle.

Exodus 40:16-34

Do you remember the reason that the Tabernacle (and later the Temple) was to be constructed? It was never intended to be a *dwelling place* for the Almighty. It was created for a purpose though. Here it is again:

And let them make Me a sanctuary, that **I may dwell among them** [*b'tokham = in the middle of them*]. According to all that I show you, *that is*, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make *it*.

Exodus 25:8-9

As we saw in our study in the book of Acts, Stephen correctly pointed out that the Tabernacle and the Temple were never to be the *dwelling place* of God. Instead, it was to be a means that the Holy, Infinite Sovereign of the Universe could *dwell among men*. It was to be a place set aside as holy, with every increasing levels of holiness the closer you were to the Holy of Holies.

So, did it work? Did the Tabernacle provide an effective *portal* for God to dwell in the presence of men? Could the Tabernacle alone provide a way for the Infinite God to be among men without them being consumed? Our hint is in this verse:

Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle.

Exodus 40:34

But this is where a problem is revealed. Not a problem with the Tabernacle. We are told that Moses followed the plan perfectly. No, the problem was that the Tabernacle alone could not provide that link for God to dwell among men. Here is how the next verse tells us about that fact:

And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the LORD filled the tabernacle.

Exodus 40:35

Does that sound familiar?

Now Mount Sinai *was* completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

Exodus 19:18

There is a connection between Sinai and the Tabernacle. There is something here that we were intended to understand. Let's look a bit deeper into it.

Read Exodus 19:1-25 and comment on what you see in the relationship between Mount Sinai and the Tabernacle. Comment specifically regarding any mention of priests, and who they might be - and any ‘problems’ regarding the approaching to God by men.

The book of Exodus ends with the ‘problem’ where Moses himself cannot enter the Tabernacle because of the manifest Presence of God. Immediately, in the book of Leviticus, we are given the reason why.

Although the Tabernacle fits the pattern shown, and all the articles are successfully declared holy; men cannot enter it to commune with God because they are not sanctified and clean. And so, the offerings – they are needed to sanctify and clean people so that they can meet with God in the Tabernacle and Temple. Without priests, you cannot have offerings. What was lacking was offerings – and without priestly mediators, you cannot have offerings.

Saved, Temporal and Eternal

Are priests, offerings, and the Tabernacle about getting people ‘saved’? It depends upon what you mean by the word ‘saved’. Remember, the purpose of the Tabernacle was to provide a way for the infinitely Holy One of Israel, blessed be He, **to dwell among us**. You may have a theological background that uses the words ‘saved’ and ‘salvation’ exclusively in an eternal sense. Although the importance of the eternal perspective **cannot** be understated, it is important to understand that these words have significant meaning in a temporal sense as well. Certainly with the Tabernacle and offerings they do, albeit indirectly. Let’s consider that.

In understanding the significance of the earthly Tabernacle and Temple it is important to understand the concept of temporal ‘salvation’ – as odd as that may sound.

The place to start is in fact the name of Messiah Himself. *Yeshua*. It simply means “salvation”. The root is *yasha* [**יָשַׁע**]. In simple pictographic understanding, it points to the Almighty, showing “the Hand that Protects, also Sees, or is Provided”.

The first usage of this Hebrew word is found in Exodus. Read the first usages of this word and comment on what someone is being ‘saved’ from:

Exodus 2:17 (KJV = “helped”):

Exodus 14:30:

Numbers 10:9:

Deuteronomy 20:4:

Deuteronomy 28:29 (read 28:15 for context):

Deuteronomy 33:29:

The Psalms use this word frequently. Comment on Psalms 3:7:

Read and comment on the usage of the word *yeshuah* [salvation]:

Genesis 49:18:

Exodus 14:13:

Exodus 15:2:

Deuteronomy 32:15:

Psalms 3:2, 8:

Based on these few references, what is the predominate idea behind ‘save’ or ‘salvation’? Was it temporal, or eternal for the most part?

Why would a people want a holy God to *dwell among them* ? One reason is tied up in the exodus from Egypt and that ‘salvation’. With that in mind, comment on one relationship between temporal ‘salvation’ and the Tabernacle. Read Exodus 3:18; 6:6-7 first to get an idea where to start.

There is certainly an eternal element to the idea of ‘salvation’ – but to better understand that, we need to start with the temporal. As you will see, these verses point to something first temporal, and then eternal. These are the four ‘I wills’ of the Passover Seder:

Therefore say to the children of Israel: ‘I am the LORD; **I will** bring you out from under the burdens of the Egyptians, **I will** rescue you from their bondage, and **I will** **redeem** you with an outstretched arm and with great judgments. **I will** take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians.

Exodus 6:6-7

Conclusion

We will spend some time in the next lesson looking at the specifics of the Levitical priesthood, and the offerings in a later lesson. This will be helpful when we focus on the specifics of chapters five through ten. For now, summarize what you learned today about the Tabernacle, its purpose, and what you know so far about the reason why the Tabernacle by itself could not fulfill its purpose: a means for God to dwell among men.

Lesson Thirteen

Priests, High Priest, and Yeshua

We reviewed in the last lesson the Tabernacle existed so that God could dwell among and in His people. Moses built it correctly and exactly like God told him to. It was sanctified and dedicated correctly – and the result was that God’s abiding Presence filled it – but that very Presence drove Moses from it. We saw that even though God was in the midst of the people, they could not approach Him physically. They need physical cleansing and physical sanctifying. The book of Leviticus begins with an introduction to the five major types of sacrifice that permitted God’s people to physically enter the Tabernacle for communing with God.

Moses and Aaron were of the tribe of Levi. Read Genesis 29:31-34 and comment on why Leah named her fourth son “Levi”. What does “Levi” mean?

Replacing Levitical Priests?

Why are some theologians in a hurry to *replace* the ‘Levitical’ priesthood with the High Priesthood of Yeshua? It is because their mistaken understanding that the entire ‘Levitical’ system has been *replaced* by something new. They have arrived at their conclusion in large part because of their interpretation of the Epistle to the Hebrews. If they had read Hebrews not as Platonists, but as First Century Hebrew believers, they would have come to exactly the opposite opinion. It is right there in the verses above – but they were distracted and delighted with the Platonic implications of the word ‘shadows’ and missed the point. Let’s look at the first phrase of verse 4.

For if He [Messiah] were on earth, **He would not be a priest**, since there **are** priests who offer the gifts according to the Torah...

If this ‘new’ system has replaced the ‘old’ system, why exactly would Messiah Yeshua *not* be a priest if He were on earth? What does being on earth have to do with it?

Let’s look at these so-called ‘Levitical’ priests. Actually, they are the descendants of Aaron, and Pinchas [Phineas], Aaron’s grandson.

Read and comment on the following passages regarding the priesthood:

Exodus 40:12-15:

Leviticus 24:8-9:

Numbers 25:10-12:

Hebrews 7:13-17:

Is the priesthood of Aaron and Pinchas eternal?

Compare and Contrast

How do the priestly orders of Aaron and Malki-Tzedek compare and contrast in the Epistle to the Hebrews?

Use the chart that follows to compare the two orders. For you convenience, the following table outlines where the two orders are mentioned, compared, or contrasted.

| Reference | Priestly Older |
|---------------------------|-----------------------------------|
| 2:13-3:2 | Yeshua: Malki-Tzedek |
| 4:14-5:10 | Yeshua: Malki-Tzedek, and Aaronic |
| 6:20-8:6 | Malki-Tzedek, and Aaronic |
| 9:6-7; 11-12;25-26 | Aaronic, and Yeshua |
| 10:11-10:23 | Yeshua: Malki-Tzedek, and Aaronic |

The first entries are filled out for you as examples.

| Priestly Order | Verses | Contrast or Compare | Details |
|-----------------------|---------------|----------------------------|---|
| Both | 2:17-18 | Compare | Human, merciful and faithful in things pertaining to God – make propitiation for the sins of the people. |
| Malki-Tzedek (Yeshua) | 4:14 | <i>Contrast</i> | Passed through the heavens |
| Malki-Tzedek (Yeshua) | 4:15 | <i>Contrast</i> | Without sin. |
| Both | 5:1 | Compare | Human, taken from among men, appointed for men in things pertaining to God. To offer gifts and offerings. |
| | | | |

| Priestly Order | Verses | Contrast or Compare | Details |
|----------------|--------|------------------------|---------|
| | | | |

Read Hebrews 8:4 and then answer the following questions:

If Yeshua were on earth, would He be the High Priest?

At the time of the writing of this Epistle, were there priests serving, and if so, was that service legitimate and right? Why?

Conclusion

Has the priesthood of Aaron and Pinchas been replaced? The answer seems pretty obvious in Hebrews 7, that they have been replaced – but then in Hebrews 8:4, the writer of the Epistle to the Hebrews says that if Yeshua were on earth He would not be a priest. The writer is giving you amazing insight into the nature of *reality*. Reality is not defined as *only* spiritual as Platonism, and Theistic Platonism suggest. Reality is both physical and spiritual. The ‘replacement theology’ that appears to permeate the Epistle to the Hebrews is in fact an explanation of how the physical and spiritual work *together* in God’s Universe.

Explain how you think the Priesthood of Yeshua and the priesthood of Aaron’s line functions in relationship to each other:

Lesson Fourteen

In Need of Sacrifices

We have seen repeatedly that the Tabernacle was erected so that God could dwell among man. We saw that even though it was perfectly constructed, and there was a priesthood designated, neither Moses nor the people could approach God in the Tabernacle. Something else was still needed: sacrifices. Here is how Exodus records the problem:

And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. So Moses finished the work. Then the cloud covered the tabernacle of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the Lord filled the tabernacle.

Exodus 40:33-35

This is the way that the book of Exodus closes. The book of Leviticus however, opens immediately with the solution to the problem: the sacrifices.

Here is how Leviticus opens:

Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying, “Speak to the children of Israel, and say to them: ‘When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock.

Leviticus 1:1-2

What are Sacrifices?

Our main problem with sacrifices is that we usually see them through a prism that despises the Tabernacle/Temple system. Most people never ask the questions. For instance, “are all sacrifices sin sacrifices”? As we dig deeper, we will discover the answer to this and other questions.

Let’s start with the first mention of sacrifices. Actually, the word used first is *minchah* [offering, gift, grain offering]. Read Genesis 4:1-15 and answer the following questions:

Exactly what was Cain’s profession, and what *minchah* [offering] did he bring?

Exactly what was Abel's profession, and what *minchah* [offering] did he bring?

Does Scripture tell us why they brought these offerings? Is there an inference?

Setting aside **all previous** perspectives of Cain, and his offering – what was the problem with Cain and/or his offering? Be specific.

What was right about Abel and/or his offering? Be specific.

Read Leviticus 2:1 and then comment on any correlation to the *minchah* of Cain or Abel.

We see numerous offerings in the Books of Genesis, and Exodus but to get an organized look at the sacrificial system we need to spend some time in Leviticus. Let's start by looking a few Hebrew words.

Here is the way most English versions handle the words in Leviticus chapter 1:

| | |
|-----------------|--|
| <i>Korban</i> | Offering |
| <i>Olah</i> | Elevation (KJV, 'burnt') |
| <i>Kafar</i> | Atonement |
| <i>Shelamim</i> | Peace offering |
| <i>Chatat</i> | Sin offering |
| <i>Todah</i> | Thanksgiving offering |
| <i>Minchah</i> | Grain (KJV, incorrectly called 'meat') |
| <i>Lavonah</i> | Frankincense |
| <i>Melach</i> | Salt |
| <i>Chametz</i> | Leaven |

As you can see, we are at a tremendous disadvantage in reading an English Bible in deciphering these words, which are usually simply rendered 'offering', or 'burnt offering', or 'sacrifice' etc.

Korban

Korban is usually translated simply as ‘offering’ or ‘sacrifice’. *Korban*, however is not ‘animal sacrifice’. It has nothing to do with appeasing some pagan deity. The idea behind pagan sacrifices was for the offerer to seek some favor from a pagan deity, and then simply to be left alone. The opposite is the case with *korban*. *Korban* always has to do with drawing near. *Korban* is always about maintaining, or reestablishing close fellowship with the Almighty King of the Universe. You see, *korban* comes from the root verb *karab*, which means literally, ‘to draw near’.

Remember this: ***Korban* = Draw Near**

Five Main Types of *Korban*

There are five main types of *korban* (personal and communal). We will focus upon these, but also look at some of the others like the *korban chataot* for Yom Kippur.

Korban Olah

One of the most misunderstood words in the English Bible may be this one. *Olah* is usually translated ‘burnt’ as in ‘burnt offering’. While it is true that in most cases the *olah* is consumed on the altar, that is not what the word means. *Olah* comes from the root *alah* [ascend]. The *olah* was an offering that first brought the worshipper near, then figuratively he ascended into the Presence of the Almighty. This *korban* is first detailed in Leviticus 1:3-7.

Korban Minchah

This is a grain offering. There are varying kinds; some with, and some without leaven. Some are consumed by the fire on the Altar, some are consumed by the priests, and some are apportioned. Sometimes *lavonah* [frankincense] is used with the *korban minchah*. *Korban minchah* is first detailed in Leviticus 2. The King James Version unfortunately confuses the entire chapter by using the word ‘meat’ in place of *minchah*. These are grain offerings in Leviticus 2. *Korban Minchah* deals directly with the surrender of all of a man’s work and labor to the Almighty. The most dramatic difference between *korban olah* and *korban minchah* is that most *korban minchah* is eaten, instead of entirely consumed by the fire on the Altar, as in the case of *korban olah*.

Korban Shelamim

This is sometimes called *zevach*. It is usually translated ‘peace offering’. This is the most joyous of all *korbanot* [offerings]. It is a *korban* of celebration. Unlike the *korban olah*, which is consumed by the fire on the Altar, this *korban* is eaten the priests, the offered, and guests. On a personal level, this sacrifice is entirely voluntary.

Korban Chatat

This is usually translated as ‘sin offering’. The *korban chatat* can be personal, or communal in application. There is specific mention of the *korban chatat* in relationship to a priest who sins.

Korban Asham

This is usually translated as ‘guilt offering’, or ‘trespass offering’. *Korban asham* is sin related, like the *korban chatat*, but *asham* is focused upon sins of division, or a failure to maintain God’s standards of division. Sins that cause a break down in relationships are where *korban asham* comes in (oaths, gossip, etc.). Failing to separate oneself from the things that God says are not to be in His presence is another place that *korban asham* applies.

Examining the Main Types of *Korban*

Remember, when you hear ‘offering’ think ‘*korban*’ – and when you think ‘*korban*’ think ‘to draw near’. Remember, *korban* can be communal or individual. The idea of a personal sacrifice seems familiar to most of us, the communal sacrifice on the other hand is quite foreign. It is something that oddly enough most people never even consider. So let’s consider that for a moment. As best you can, answer these questions:

Why is the Passover Lamb sacrifice a personal one, unrelated to sin – but there are communal sin and guilt sacrifices?

Did an Israelite living in the Tabernacle or Temple periods gain and lose their eternal salvation on the basis of communal or individual sacrifices?

The Yom Kippur [Day of Atonement] *korbanot chataot* [sin offerings] were the ultimate communal offerings. They were offered each year on that day only. If the Yom Kippur *korbanot chataot* were not offered, did the people ‘lose their eternal salvation’?

You may not see where we are going with all of this, so let me say it plainly. Do you think the *korbanot* [offerings] were to gain eternal forgiveness of sin, and thereby gain eternal salvation?

If you answered ‘no’ to the above question, then the next question must be... “Then what was all this stuff for... what purpose did it serve?” Now that, is a question that sadly has not been asked

enough, and is rarely answered satisfactorily. Beloved, the key to understanding *korban*, is that it is not a failed experiment by God. ***It works***. Let's look at that. Read and comment on the following passages:

Leviticus 4:20:

Leviticus 5:10:

Leviticus 6:6-7:

Leviticus 19:22:

Leviticus 17:11:

Now read Hebrews 10:4 and Hebrews 10:11 and comment on how they relate to the passages you just read in Leviticus. Did God change His mind?

No, God did not change His mind. His ways have **not** changed. Some commentators have actually taken these and similar **apparent** contradictions to indicate that it was a sin on the part of righteous men and women to literally participate in the *korbanot* of the Torah. In that, they have done what HaShem warned against.

Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!

Isaiah 5:20

Clearly, to best understand what Hebrews is speaking about we need to better understand the topic. Our preconceived ideas may have blinded us to what is going on in these passages.

Complete the following chart that details the five major *korbanot* [offerings]. If you get stumped on finding the answer to something, you can consult the tables in the Appendix on the various offerings, but please try to use Scripture to fill out the chart for yourself first.

| Main Types of <i>Korban</i> | | | | | |
|-----------------------------------|-------------|---------|------------|--------------|--------|
| Type | Reference | Purpose | Voluntary? | Sin Related? | Eaten? |
| <i>Korban Olah</i> [Elevation] | Leviticus 1 | | | | |
| <i>Korban Minchah</i> [Grain] | Leviticus 2 | | | | |
| <i>Korban Shelamim</i> [Peace] | Leviticus 3 | | | | |
| <i>Korban Chatat</i> [Sin] | Leviticus 4 | | | | |
| <i>Korban Asham</i> [Guilt] | Leviticus 5 | | | | |

As we have seen, *korban* can be individual or communal. The chart references were to individual *korban*. Why would any *korban* be voluntary?

Extra Reading

Study the Offering Charts located in the Appendix. You will see that our study in this lesson has barely scratched the surface regarding *korban*.

Conclusion

Read Hebrews 10:3-11 and write your opinion how it is possible that Leviticus chapters 1-5 are in the same Bible as this passage. In your opinion, address the question, “Does God change His mind?”

Hebrews 10:3-4 gives us a frame of reference often missed in commentators’ views of the Epistle to the Hebrews.

But in those sacrifices there is yearly reminder of sins. For it is impossible that the blood of bulls and goats should take away sins.

Hebrews 10:3-4

The mention of “bulls and goats” points to a major *korban* that we did not study in this lesson. The *korbanot* of Yom Kippur [Day of Atonement]. We will look at that in depth next week.

Lesson Fifteen

Yom Kippur – Day of Atonement

In the last lesson we looked at the major *korbanot* [offerings] found in the first five chapters of Leviticus. We saw that they were both communal and individual offerings. We did not focus on the major communal offerings. Most of these are related to the *Sh'losh Regalim* [the Three Festivals] of *Pesach* [Passover], *Shavuot* [Weeks or Pentecost], and *Sukkot* [Tabernacles]. Of course the Passover offering was made communally, but applied individually – and as well, the main *korban* of the Torah is made on Yom Kippur [Day of Atonement] – a time when no one was commanded to go to the Tabernacle and later the Temple.

But in those sacrifices there is yearly reminder of sins. For it is impossible that the blood of bulls and goats should take away sins.

Hebrews 10:3-4

“Bulls and goats” is a direct reference to the *korbanot* of Yom Kippur, so we know that the main focus in the sacrifices and High Priesthood made in the Epistle to the Hebrews is related to Yom Kippur, so let’s spend some time looking at that in this lesson.

Atonements

In Leviticus 23:27, Yom Kippur is actually called ‘*Yom ha-Kippurim*’ or the Day of Atonements. *Kippur* is a root verb, and it literally means, ‘to cover’.

Read Leviticus 23:27-32 and list what passage tells us about Yom Kippur:

Fill out the chart that compares how these passages speak of Yom Kippur. Read all of the questions in the left column, and then read each passage and see if it answers the questions or not. We will be looking for contrasts and comparisons. For clarity, if Hebrews is speaking of the Tabernacle Yom Kippur, identify it, and if speaking of the 'Heavenly' event, identify that as well.

| | Leviticus 16:1-34 | Hebrews 7:27; 9:3-14; 9:24-28; 10:1-22 |
|--------------------------------------|--------------------------|---|
| What was the purpose? | | |
| What were the steps, or the process? | | |
| Who carried it out? | | |
| Who was it for? | | |
| How long was it for? | | |
| Where was it done? | | |
| How often repeated? | | |

| | Leviticus 16:1-34 | Hebrews 7:27; 9:3-14; 9:24-28; 10:1-22 |
|--|--------------------------|---|
| What <i>korban</i> was offered? e.g. goat, etc. | | |
| Cleansed of sins? | | |
| Took away sin? | | |
| Provided atonement? | | |
| Physically sanctified and purified? | | |
| Made the people perfect? | | |
| Cleansed conscience? | | |
| Where is the incense censor (altar) located on <i>Yom Kippur</i> ? | | |
| Made a way to draw near? | | |
| Sins never remembered by God? | | |

Conclusion

Take some time to look over your chart. First, focus upon the similarities between the Leviticus and Hebrews. Then go back and focus upon the differences, or contrasts. Write a paragraph explaining how the Yom Kippur of the Tabernacle/Temple compares and contrasts with the Yom Kippur of the Heavens.

Lesson Sixteen

A Mere Shadow?

What is it that some believers have against the physical things of life? What is it that some believers have against the spiritual things of life?

“What?” You may ask yourself. “Who has anything against spiritual things?”

Actually, anyone who has something against the physical, has something against the spiritual. You see, we are given some pretty good insights into the relationship between the physical and the spiritual in Scripture – but somewhere along the way, our theology was hijacked.

One way that our theology was hijacked as in the understanding of the relationship between the physical and the spiritual. One profound thing that the Epistle to the Hebrews does is explain that relationship. The problem is, that the Epistle to the Hebrews uses some language that if not understood from a biblical perspective, one might think that it is saying something that it isn't.

We will be spending the next few lessons looking at the Tabernacle, priests, and offerings – and how they relate to the issue of spiritual and physical reality. One of the words used is the word ‘shadow’.

For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; who serve the copy and **shadow of the heavenly things**, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “*See that you make all things according to the pattern shown you on the mountain.*”

Hebrews 8:4-5

For the law, having a **shadow of the good things to come, and not the very image** of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

Hebrews 10:1

Theistic Platonism

In the early Fourth Century BCE, the Greek philosopher Plato gave us the Cave Analogy in his work, *Republic*. Essentially, the Cave Analogy is that man in his current state is confined in a cave, where higher reality is casting shadows on the back wall of the cave. Man is limited to knowing reality by what is dimly projected by those shadows.

Plato's view was that truth cannot be know by looking at the shadows – but rather by perceiving the forms that cast the shadows. Plato was wrong. Scripture proves Plato wrong, but instead of

shying away from Plato's view of reality, Christian philosophers adapted Plato's views on reality into their interpretation of Scripture. Justin Martyr, Origen, and Augustine were all Platonists. Their theologies and their views plus the views of countless of their adherents has given us a view of Scripture that is laced with Theistic Platonism.

Here is how the New American Standard Bible translates Colossians 2:16-17. Watch how easy it is for the translators to add the word "mere" to their translation even though it is not even hinted at in the original Greek.

Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath *day* — things which are a *mere* shadow of what is to come; but the substance belongs to Christ.

Colossians 2:16-17

See how easy this verse fits with Plato's Cave Analogy? No wonder Origen and Augustine were such Plato fans!

The word "shadow" is the word *skia*. The Greek *skia* in the Septuagint⁷ points us to the Hebrew word *tsel*. It comes from the Hebrew root *tzalal*, which denotes *hovering over*.

In your Bible, look up the following references for the word *tsel* [shadow] and comment on what a *tsel* does.

Genesis 19:8 (for context read 19:1-10):

1Chronicles 29:15:

Job 8:8-10:

⁷ The Greek version of the Hebrew Scriptures – translated from Hebrew to Greek in 270 BCE by a council of 70, hence the abbreviation: LXX.

Psalms 36:5-9:

Isaiah 4:5-6:

Isaiah 49:2-3:

So, is a shadow a bad thing, or a good thing – or maybe it depends?

A Shadow Exercise

Read the following textual description and imagine in your mind what it might look like:

The _____ is a ferocious creature.

Extremely sharp teeth make it a very deadly predator.

It is able to eat more than its own body weight.

This mammal is known for its voracious appetite and vicious nature.

Now fix that picture in your mind. Have you got it? OK, now turn the page.

Was your picture like this:



A Shrew, the Smallest Mammal

Or like this:



A Sabre-toothed Cat

A picture makes a big difference, doesn't it? Even an outline, or a shadow would have been helpful, wouldn't it? Once you see the outline, you would know whether the creature being described to you should be terrifying to you, or only terrifying to an insect.

What tells you if a shadow is a good thing, or a bad thing is not that it is a **shadow**, but what the shape **is pointing to**, or **outlining**. What makes the difference is the substance, or the **shadow-caster**. Seeing the picture, outline, or shadow reveals the substance. The shadow reveals the shadow-caster.

Here is a reference to *tzel* [shadow] in the Hebrew Scriptures:

But I am the LORD your God,
Who divided the sea whose waves roared—
The LORD of hosts is His name.
And I have put My words in your mouth;
I have covered you with the shadow of My hand,
That I may plant the heavens,
Lay the foundations of the earth,
And say to Zion, ‘You are My people.’ ”

Isaiah 51:15-16

Although this is using a figure of speech – if this were literal, what would the shadow look like?
What shape would it take?

Read the following verse and then comment on the relationship to Isaiah 51:15-16:

Because what may be known of God is manifest in them, for God has shown *it* to them. For since the creation of the world His **invisible attributes are clearly seen**, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse.

Romans 1:19-20

When we begin to read the three references in the Apostolic Scriptures to the Greek equivalent to *tzel* a pattern begins to emerge. Our translators are steeped in Platonism – they really cannot imagine that a shadow can be a good thing – and that the reference to a *shadow* is a Hebraic reference to the *physical world*. They cannot imagine that in our present bodily state, **the only way we can see the spiritual is to see the shadows**.

Since the translators have no problem with fiddling with God’s Word, let’s return the favor and make these verses reflect their true intention.

This:

So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a **shadow** of things to come, but the substance is of Christ.

Colossians 2:16-17 *NKJV*

Becomes:

So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of **what is coming**, and⁸ the Shadow-caster is Messiah.

Colossians 2:16-17 *Sh’ma! Chazak! Version*

And this:

For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; who serve the copy and **shadow** of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the pattern shown you on the mountain.”

Hebrews 8:4-5 *NKJV*

Becomes:

For if Messiah were on earth, He would not be a priest, since there are *already* priests who offer the gifts according to the Torah; who serve in **the visible manifestation**⁹ and shadow of **what is heavenly**¹⁰, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the pattern shown you on the mountain.”

Hebrews 8:4-5 *Sh’ma! Chazak! Version*

⁸ δὲ is a conjunction – unlike English it is not adversative. It can be adversative or continuative – it can be “but”, “now” or “and”.

⁹ ὑποδείγματι [*hypodeigma*] hupo= under, in; deiknuo=expose to the eyes

¹⁰ τῶν ἐπουρανίων can denote “what” or “who” is “heavenly” – but the word “things” is not found.

And this:

For the law, having a **shadow** of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

Hebrews 10:1 *NKJV*

Becomes:

For the Torah, *has* a shadow of the good **that is coming** – not the **physical representation or replacement for His work**¹¹, and can never with these same sacrifices, which they offer continually year by year, make those who approach perfect (because they were never intended for that reason).

Hebrews 10:1 *Sh'ma! Chazak! Version*

Conclusion

Write a paragraph or two about whether you think a biblical shadow is a good thing, or a bad thing.

¹¹ αὐτήν τὴν εἰκόνα τῶν πραγμάτων does not refer to an abstract, but the business or work of a Person. Use of the words αὐτήν [*autos*=his, her, their] and πραγμάτων [*pragma*=business, deed] indicate it is referring to the work of Messiah.

Lesson Seventeen

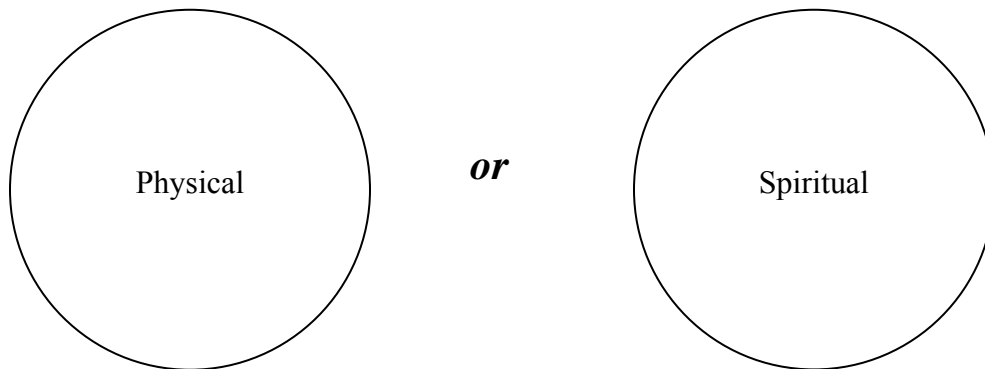
For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the Torah; who serve the **copy and shadow** of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the pattern shown you on the mountain.”

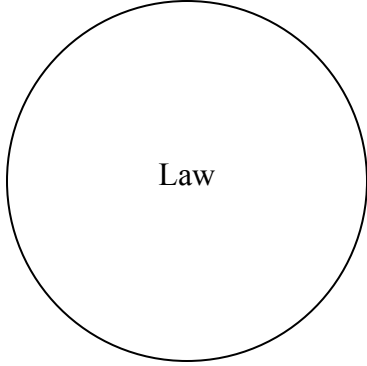
Hebrews 8:4-5

If you remember, in Lesson Thirteen, we saw that the High Priesthood of Yeshua did not replace the priesthood of Levi, or the High Priestly order of Aaron] Instead we saw that they operated in separate venues. Hebrews 8:4, speaking of Yeshua, says plainly, “For if He were on earth, He would not be a priest...”

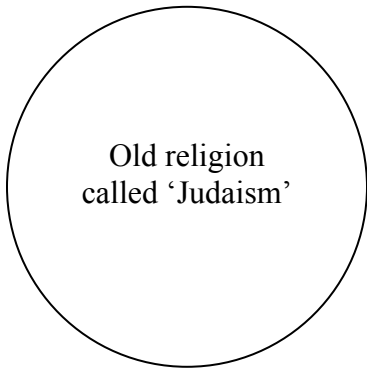
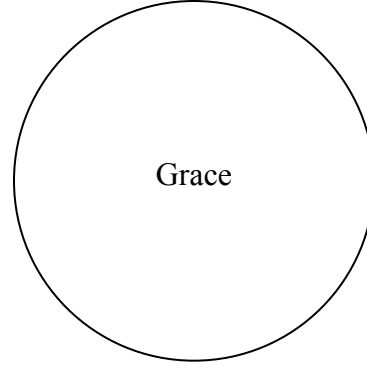
Remember that in that lesson we saw again that the writer is giving us insight into the nature of *reality*. Reality is not defined as *only* spiritual as Platonism, and Theistic Platonism suggest. Reality is both physical and spiritual. This is an explanation of how the physical and spiritual work **together** in God’s Universe. Let’s look at how the traditional view of this issue might be illustrated.

Remember our ‘either/or circles’? The things listed in the column on the left are *seen* as worse than what is in the column on the right in these illustrations.

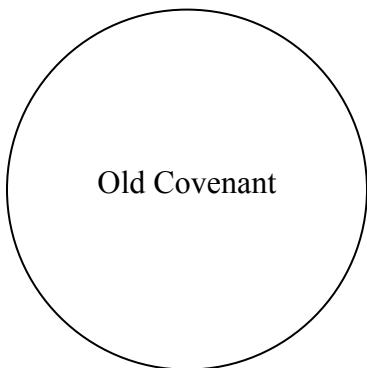
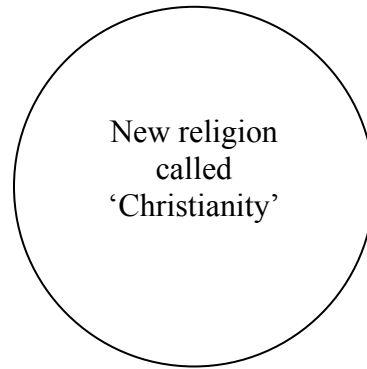




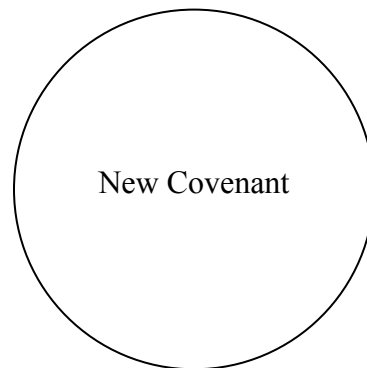
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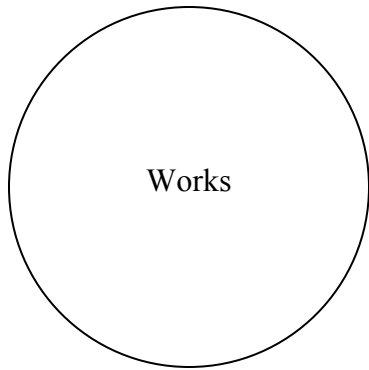


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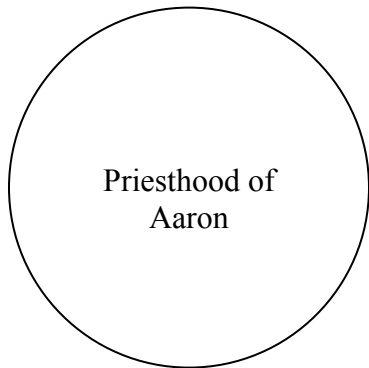
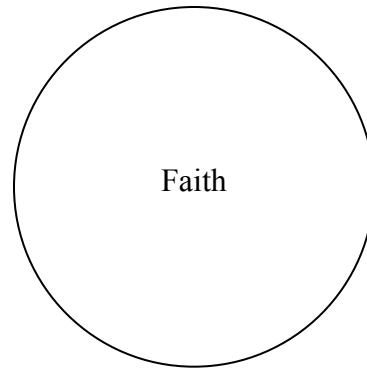


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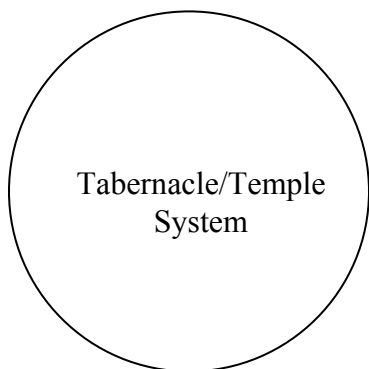
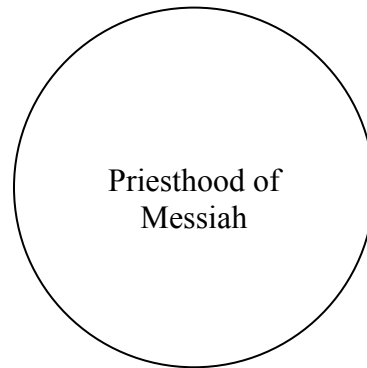




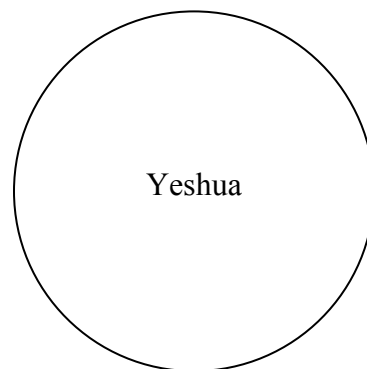
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or



or



There *are* many valid ‘either/or’ illustrations in Scripture – but not the ones illustrated above. The answer begins to be more clear if we go back to our Hebrews 8 passage.

For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the Torah; who serve the **copy and shadow** of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the pattern shown you on the mountain.”

Hebrews 8:4-5

Where is it that the priests on earth serve? In the **copy and shadow**... “as Moses was divinely instructed when he was about to make the tabernacle.”

Read and comment on the following passages:

Exodus 25:9

Exodus 26:30:

Acts 7:44:

What did Moses see while he was on the mountain? What is the earthly Tabernacle a copy of?

Read Exodus 25:1-9 and write out again, the purpose for which the Tabernacle was to be constructed.

Was the Tabernacle to be a ‘house’ for God? Specifically, where was God going to dwell?

Now we are ready to dig into the passage that has been traditionally used to sum up why the Tabernacle/Temple system has been replaced by the ‘temple’ represented by the assembly of

believers – the ‘body of Messiah’. As we do, remember the hint we had of this in the picture of the priesthood of Aaron and Yeshua being priesthoods that are not in conflict, but for different venues (on earth, or in heaven).

To better understand Hebrews 9:1-11 and to minimize our theological biases, we will temporarily substitute some words. I am telling you up front, that we are doing this – not as the translators who commonly insert words without even warning the reader. The reason is that these verses are not contrasting the ‘first, earthly Tabernacle’ with the ‘second, heavenly Tabernacle’ but rather it is comparing the relationship between the earthly Tabernacle and the Heavenly Tabernacle and that is illustrated in the two parts of the earthly Tabernacle.

The writer’s assertion is that if we can understand how the **two parts** of the earthly Tabernacle worked together, we will better understand how Yeshua’s work in the Heavenly Tabernacle is not just superior in effectiveness to the earthly Tabernacle; but one can **best** understand the work of Yeshua by looking at the copy and shadow. There are two parts to the earthly Tabernacle – the visible part and the invisible part. The invisible part is that which is behind the veil in the Holy of Holies where only the High Priest can go, and only once a year.

Every time the Greek word ‘*protos*’ [first] is used, from verses 2-11, we will use the word ‘visible part’ – every time the word ‘*deuteros*’ [second] we will use the phrase ‘invisible part’.

Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. For a tabernacle was prepared: the **visible part**, in which was the lampstand, the table, and the showbread, which is called the sanctuary; and behind the **invisible part’s** veil, the part of the tabernacle which is called the Holiest of All, which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron’s rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Now when these things had been thus prepared, the priests always went into the **visible part** of the tabernacle, performing the services. But into the **invisible part** the high priest went alone once a year, not without blood, which he offered for himself and for the people’s sins committed in ignorance; the Holy Spirit **was illustrating this point**: that the way into **the invisible part**, the Holiest of All was not yet made **evident** while the **visible part** still **has standing, or is in use**.

It (the **visible part**) is a parable for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience — concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

But Messiah came as High Priest of the **good that is coming**, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

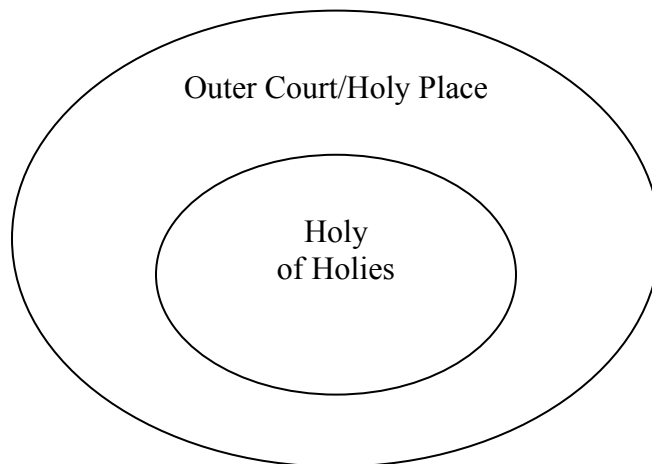
Hebrews 9:1-11 *Sh’ma! Chazak! Version*

So we can see that there are two parts of the earthly Tabernacle, which represent two parts of a single whole.

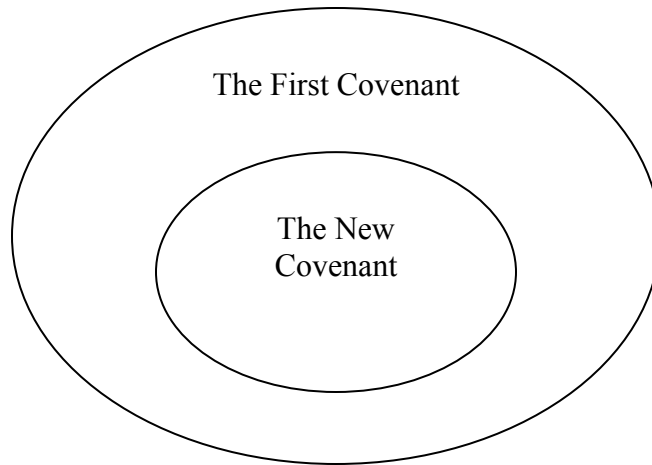
There is the visible part, which according to verse 9 is a parable, or an illustration of this present time, or **this present world** [*olam hazeh*]. The work that gets done by priests and sacrifices in the visible part is only temporary and temporal (remember how the shadow analogy was used to explain the temporal nature of the world around us?) On the other hand, the invisible part of the Tabernacle, what we know as the Holy of Holies is an illustration of the invisible, or the **World to Come** [*olam haba*]. This invisible part is where the eternal stuff gets done. This is where Yeshua serves as High Priest in the order of Malk-Tzedek. It is where Messiah Yeshua has made the once-and-for-all atonement – in the more perfect Tabernacle.

Let's look at a visual aid to help us understand what Hebrews 9:1-11 is picturing.

Instead of competing, or contrasting circles (either/or), we are presented with concentric circles:



Since the writer of the Epistle to the Hebrews is using this “two part” Tabernacle as a visual aid to explain the relationship between the ‘First Covenant’ and the ‘New Covenant’ (8:13-9:1), let's see the visual aid express that relationship:



What is the “whole” where both of these covenants are found? God’s Word. It is His Torah.

Read the following passages and explain how you think they fit with Hebrews 9:1-11.

1 Timothy 1:17:

John 1:18:

Colossians 1:15:

John 1:1-14:

John 14:8-11:

James 2:14-26:

The physical is not in conflict with the spiritual. While the spiritual is the higher plane, both the physical and the spiritual comprise a single whole: reality. God's created reality. He created it to reveal Himself.

Plato would have us think that since the 'shadows' are not reality, we should ignore them and cast them off in our pursuit of understanding the forms of what is real.

Theistic Platonists have used Replacement Theology and Dispensationalism to explain away the first $\frac{3}{4}$ of our Bibles – to discard the 'shadows'. Hopefully, we have learned that the shadows, patterns, copies, and illustrations are there to **reveal** the reality of that which is not visible – to

reveal God Himself. In a world where the unknown has been figured in idols and icons – God instead gave us pictures of Himself and His work. Have you looked at them? Yeshua said,

For if you believed Moses, you would believe Me; **for he wrote about Me**. But if you do not believe his writings, how will you believe My words?

John 5:46-47

Lesson Eighteen

Old Covenant and New Covenant?

Beginning in chapter seven and going through chapter ten, there are several things being used to explain the nature of the relationship of the physical to the spiritual, the visible to the invisible. The writer of the Epistle to the Hebrews uses the comparisons and contrasts between the orders of High Priest, between the earthly Tabernacle and the heavenly one, and between the Covenants. We saw that in the previous lesson. Some of our problems in reading these chapters is born from a misunderstanding of the Covenants, and also an incorrect correlation between the 'Law' and the Covenants.

Go to the chart in the Appendix titled, "My Questions about Hebrews" and look for any questions related to Hebrews 7:12, which says,

For the priesthood being changed, there is of necessity a change made also in the Torah [law].

Hebrews 7:12

One of the problems we have in the Apostolic Scriptures is that the Greek word for 'Law' or 'Torah' is *nomos*. *Nomos* does not have to be God's Law, the Torah. It can be any authoritative instructions, although in the Apostolic Scriptures it is often referring to the Torah of Moses (the first five books of the Bible). Read the following passages that use *nomos*, and try and see if by the context, if you can tell if the reference is to the Torah of Moses, or some other instruction or rule.

Matthew 5:17-19:

John 1:43-45:

Acts 13:39:

Romans 3:31:

Romans 7:18-25 (list all that you find):

James 1:25:

James 4:11-12:

There are many more references to *nomos*, so do not consider this an exhaustive look at the word. Suffice it to say that it is the context that determines what ‘law’ is being referenced. Not all references to *nomos* are speaking of the Torah, although most are. One thing you may have realized when you were reading these passages, was the absence of the word ‘covenant’. Beloved, this is very important. If you get nothing else from this lesson, understand this:

The Torah is not a covenant

In its words it contains covenants, but it is not itself a covenant. The Torah’s instructions are stipulations of various covenants, but the Torah is not itself a covenant.

Hebrews 7:12 is **not** saying, *For the priesthood being changed, there is of necessity a change made also in the Torah*. It is **not** saying, *of necessity a change made also in the Covenant*. It is merely pointing out that there must be **a different** *nomos* that creates the High Priesthood of Yeshua than the *nomos* that created the High Priesthood of Aaron. Why? Because they operate in different domains:

For if He [Yeshua] were on earth, He would not be a Priest at all, seeing there are Priests who offer the gifts according to the Torah.

Hebrews 8:4

Biblical Covenants

There are numerous covenants within the words of the Torah. ‘Covenant Theology’ has taught some very good things about the Covenants of the Almighty, but in some regards it has also done us some disservice, in that it has given us an incorrect perspective of sequential and exclusive covenants. This is quite wrong. Tremendous insights can be discovered in these pages of the Epistle to the Hebrews if you will forever banish the idea that Torah [Law] is the same as ‘Old Covenant’, or the ‘Covenant of Sinai’.

Here are some clear God-given covenants in Scripture:

- Noachic [Covenant with Noah and sons and all living creatures]
- Abrahamic [Covenant with Abraham, Isaac, Jacob, and descendants]
- Mosaic/Sinai [Covenant with Israel and descendants]
- Davidic [Covenant with David and descendants]
- New Covenant [Covenant with the house of Israel and the house of Judah]

Read and comment on how Paul tells us that these Covenants are related to one another – namely, do subsequent covenants supersede or annul previous ones?:

Galatians 3:15:

The Primary Topic of Hebrews Chapter Nine

It seems that when you are reading Hebrews nine, that the topic is the Tabernacle. Remember, our previous lesson however. We learned that the Tabernacle imagery was being used to teach us something else. What is it? Read Hebrews 8:7-9:1 and see if you can find the reason why the writer uses the Tabernacle imagery in Hebrews chapter nine.

Hebrews 8:7-9:1:

What is the primary topic?

The Old Covenant

‘Old Covenant’ – there is only one such phrase in the entire Scripture, in Hebrew or Greek. Your English Bible may contain it many times – but you find it only once in the original languages (2Corinthians 3:14). That one reference refers to is as something being read. From the misreading of this one reference an enormous fraud has been perpetrated on believers since the days of the early ‘church fathers’. Here, the fraud is exposed:

**The ‘Old Covenant’ is not the ‘Old Testament’
The ‘New Covenant’ is not the ‘New Testament’**

These supposed two parts to our Bible are a man-made invention that continue to obscure the truth of the Almighty. Neither Yeshua, nor His Apostles ever intended for believers to divide Scripture into a ‘relevant’ part in the last ¼, nor a ‘non-relevant’ part in the front ¾. This is an error of the highest order. The ‘old/first’ being spoken of in Hebrews chapters eight and the ‘new/second’ being spoken of is **not** speaking of supposed parts of Scripture!

Let’s consider that error for a moment, and what it can do to our understanding of Scripture, if left unchecked. Read the following passages and comment on how they express how a believer should approach Scripture. Please note that all references are to the only Scripture available at the time: the TaNaKh¹² (incorrectly called the ‘Old Testament’) – when it speaks of ‘Scriptures’ they are not referring to the Apostolic Scriptures¹³ (incorrectly called the ‘New Testament’).

Matthew 5:17-19:

Luke 24:25-32; 44-47:

Acts 17:1-4; 10-13:

2Peter 1:20:

2Peter 3:15-17:

In the previous verses, Peter tells his readers something that many commentators have picked up on; namely, that Peter equates Paul’s epistles with ‘Scripture’. Indeed they are. What is often missed however, is that Peter is warning people about mishandling Scripture – and showing that those who mishandle ‘other Scriptures’ (i.e. the TaNaKh), will also mishandle Paul’s epistles. This is a stern warning to all those out there that think it is OK, and even imperative that a later passage should trump an earlier passage. If a later passage seems to contradict an earlier passage, only one thing is possible – **you are misunderstanding the later passage.**

¹² TaNaKh, is an acronym for ‘Torah, Nevi’im, Ketuvim’, or ‘Torah, Prophets, and Writings’ – this is what Yeshua called the Scriptures that so many of His followers think is ‘old’ when they call it the ‘Old Testament’.

¹³ Calling the last ¼ of our Bibles the ‘New Testament’ conveys the false impression that ‘New’ is better. That is false, even though these Scriptures are precious and valuable – they are not ‘better’ – merely a further revelation. Messianics who renamed this the ‘Brit Chadasha’ [New Covenant] – thereby putting a Hebrew name on an errant concept – may merely be perpetuating the same myth. The TaNaKh is not the ‘Old Covenant’ and the Apostolic Scriptures are not the ‘New Covenant’.

List things we need to remember about Scripture found in 2Timothy 3:16 (remember, this is speaking specifically of the TaNaKh, the ‘Scripture’ that early believers had):

So we have seen one thing that the ‘old’ and ‘new’ are not. They **are not** references to supposed divisions of our Bible.

So what is the ‘Old’ being referenced in passage in Hebrews chapter eight and nine? Is it the ‘Old Covenant’ or an ‘old priesthood’ or what? If it is the ‘Old Covenant’ of what is it speaking of? The Covenant of Abraham? The Covenant at Sinai? Most of the English translators inset the word ‘covenant’ because that is their view of what the subject is. Most commentators actually go to great lengths to prove it is speaking of the Covenant at Sinai – but more specifically, the Torah itself. Remember, **the Torah is not a covenant**.

Because the ‘old’ being referenced in chapter eight is related to the Tabernacle imagery in chapter nine, let’s assume (for better or worse) for a moment that the ‘old’ is referring to the Sinai Covenant, because it is in fact where the command to build and use the Tabernacle is found. The Tabernacle is one of its facets.

Assuming the ‘old’ is speaking of the Sinai Covenant, how does the writer describe it?

Hebrews 8:13:

Consider for a moment that the phrase, “becoming old and grows aged” are verbs in the present tense – **not** past tense, as the most translators try to make them appear. Since this book was written long after the resurrection of Yeshua, what is the significance of these verbs (if any)?

Read and comment on how the following passages might relate to the idea of a Covenant of the Eternal, unchanging God, might be ‘made old’. They use the same Greek word (*palaios* = “wax old, becoming obsolete, made old”).

Romans 8:20-25:

Hebrews 1:8-11

Is 'old' bad? Read the following passage that uses the noun form of the word (*palaios* = "old"):

Luke 5:39:

In the case of the 'old' and 'new' of Hebrews eight and nine, it is clear that the 'new' is better than the 'old'. But is the 'old' the Sinai Covenant, and is the 'new' the New Covenant expressed specifically in what some people call the 'New Testament'? We've seen that it is not writings, that define it – maybe it is dispensations? Maybe the 'old' is a dispensation governed by the Sinai Covenant, and the 'new' is a dispensation governed by the New Covenant, what is called by some the 'Covenant of Grace'. If that is the case, by what measurement do we find out when one dispensation ends, and another begins? There are serious problems with the dispensational understanding of 'old' and 'new' – namely the Scripture passage being quoted by the writer of the Epistle to the Hebrews.

Read Hebrews 8:8-11. This is a quote from Jeremiah 31. Remember, that the first readers of this Epistle would have known the passage – and understood the context. Read Jeremiah 31:23-37 and answer the following questions:

Who is this 'New Covenant' between? Be specific.

What is this 'New Covenant' **not like**? Identify the antithesis to the 'New Covenant' in detail (verse 32).

What defines the 'New Covenant'? (verses 33-34).

Based upon verses 35-37, is it even possible that this 'New Covenant' is speaking of a new dispensation – a dispensation where God replaces His people Israel, with a new people; His Word with a new set of writings that supersede; the 'Law' with 'Grace'?

Based upon this passage, has this 'New Covenant' prophecy been fulfilled? If so, explain why (using this passage only). If not, explain why (using this passage only).

Another passage often used to discuss the 'New Covenant' is found in Ezekiel chapters thirty six and thirty seven. Read Ezekiel 36:22-28 and Ezekiel 37:1-28 and answer the following questions:

Who is this promise to? Be specific.

What is God going to do regarding their sin, and His commandments? Specifically, which does He get rid of? (36:25-27; and 37:23:24).

Does this promise seem to be based upon physical and visible things, or spiritual and invisible things? Or maybe both? List the 'physical' things and list the 'spiritual' things.

List the sequence of events in order. (36:24-31; and 37:12-27).

Ezekiel 37:26 seems to be speaking about the same ‘New Covenant’ that Jeremiah 31 spoke of. When will this ‘New Covenant’ be made, and what will be its term and its sign?

A very interesting picture is given to us in Ezekiel 36:26-27. The picture of the replacement of a heart of stone, for a heart of flesh – the picture of the indwelling Spirit of the Almighty, bringing obedience to God’s ‘statutes’ and the keeping of His ‘judgments’. The word for ‘statutes’ here is from the word *chok*. *Chokim* [plural, *chokim* or *chukot*] are those Torah commands that seem to make no sense to them. The commands regarding the ashes of the red heifer discussed in the Epistle to the Hebrews are considered *chokim*. What will be the result of this ‘New Covenant’ in the actions of the participants?

Read Deuteronomy 30:5-6 and comment on how it relates to Ezekiel 36:26-27:

Explain how Deuteronomy 10:16 relates to both of the previous passages:

There is much about the ‘New Covenant’ that is spoken of in believing communities. How much of it comes from Scripture, and how much of it is the result of the doctrines of men? Are we who believe in Messiah participants in the ‘New Covenant’? When did this ‘New Covenant’ come into being – or when will it be fulfilled? Read the following passages and then comment on how they relate to the ‘New Covenant’ (look for the connections):

Jeremiah 31:32:

Exodus 12:1-14:

Matthew 26:26-29:

Hebrews 9:15:

Compare and Contrast

We have one more thing to do. Complete the chart that compares and contrasts the ‘old’ and ‘new’. Don’t spend too much time on it. Based upon the passages in Exodus, Hebrews, Jeremiah, and Ezekiel, compare and contrast the ‘old’ with the ‘New Covenant’(include Scripture references in your answers):

| | Old Covenant | New Covenant |
|-----------------------------|--------------|--------------|
| Participants? | | |
| When enacted? | | |
| What blood seals it? | | |
| What is the sign (if any)? | | |
| Where are the commandments, | | |

| | | |
|--|--|--|
| statutes, etc. written? | | |
| Relationship to the physical Land of Israel? | | |
| Temporal or Eternal? | | |

Beloved, you can see where this is going... In dealing with the ‘old’ and ‘new’ – your theological biases are what determines your understanding. But what does the writer intend for his readers, and us, to understand regarding the ‘old’ and the ‘new’? Certainly not the annulling of Scripture (remember Yeshua’s words in Matthew 5:17-19?). Certainly not a change in God’s Word, which is eternal, and reflects His unchanging character. It is about a difference between what is seen, and what is unseen. The two parts of reality: the physical, and the spiritual.

Conclusion

That was a lot of work, and as you know it was not an exhaustive look at the New Covenant.

As believers in Yeshua the Messiah, we are most certainly participants, even the first fruits of the New Covenant that Moses, Jeremiah, and Ezekiel prophesied about. The writer of the Epistle to the Hebrews wants his readers to understand what a profound thing it is to be a part of the New Covenant. What is most unusual, and often missed by people, is the list of people that our writer includes in his analysis of the New Covenant, and people of faith. We may be first fruits of the New Covenant, but Hebrews chapter eleven makes a dramatic point by starting with Abel in the discussion of faith: The ‘New Covenant’ is very old in historical terms – and although it remains at least partially unfulfilled, its participants go way, way back. That is what we will look at in the next lesson.

Lesson Nineteen

“And he [Abram] believed in the LORD, and He accounted it to him for righteousness”

Genesis 15:6

But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

Hebrews 11:6

What is Faith?

Like ‘rest’, there is a dichotomy in the Western mindset between the verb and noun usage of ‘believe’. Faith, after all is the opposite of doing, isn’t it? Or is it? Evangelicals have rightly taught that ‘salvation’ is not about ‘our doing’ – but about God’s doing. Therein lies the problem, beloved – we are not talking about ‘salvation’ so much in these action words – rather, we are talking about the visible outgrowth of those who have ‘passed from death unto life’.

It is our Western minds that embrace the noun ‘faith’ and yet tend to de-emphasize the verb ‘believe’. Some, have encouraged doubters to ‘have more faith’ – which is much like telling a drowning man to “have a life preserver”. Why not tell a doubter to ‘believe’? Better yet, why not throw them a ‘life preserver’?

Beloved, we need to understand this word ‘believe’ – as God has revealed in Scripture – and we need to understand that it is a verb. It is something we **do!**

The Hebrew word ‘believe’ is *aman* (pronounced: *aw-mawn*). It is where we get our English word ‘amen’. It is spelled *alef-mem-nun sofit*. The Hebrew word *aman* means verify, establish, confirm, or to cause to be nourished. It carries with it a definite certainty – or 100% ‘probability’. This does not appear to be a simple mental exercise. Let us pursue the ‘to cause to be nourished’ definition¹⁴. In the same vein it can mean ‘to be carried by a nurse’. God appeared to Abram in Genesis 17:1 as “God Almighty” – which in Hebrew is *El Shaddai*. The word *Shaddai* comes from the word *shad* which typifies **a nursing mother** – protecting ferociously, and nurturing lovingly.

This understanding makes the first mention of the word *aman* quite profound, because it precedes where God reveals Himself as *El Shaddai* in Genesis chapter seventeen. The first mention of *aman* is found in Genesis 15:6. This verse is one of the foundations of biblical soterology¹⁵. To get a fuller grasp of what this verse is teaching about *aman* [believe], read Genesis 15:1-5 and answer the following questions:

¹⁴ The “hiphil” form of a Hebrew verb usually expresses “causative” action – thus the hiphil form of *aman* showing a relationship between the one who is being nourished or nurtured (Abram) and the One who is nourishing and nurturing (God Almighty) – similar to a baby’s cry being causative for the mother to feed it.

¹⁵ System, doctrine, or teaching of salvation

What was Abram's response to God's declaration of finding favor with Abram?

Why did Abram want something to show for the fact that God said He was Abram's shield and exceeding great reward? Was He saying God was not enough?

What did God offer as 'proof' of His favor toward Abram?

Was Abram promised something he could accomplish himself?

The best commentary on Scripture is Scripture itself. To best understand what Genesis 15:6 is saying let's see what Romans 4:1-5 says about this passage.

Read Romans 4:1-5. Does the use of the word 'believe' here sound like a mental exercise?

Now read Galatians 3:5-9. Note that this account in Genesis is described as preaching the 'gospel' to Abraham. Abraham is called 'believing Abraham' – could you be called 'believing [your name]'?

Now think how a suckling child 'believes' [*aman*] in his mother. Can that child provide for itself? Can it sustain itself? Can it protect itself? Does it **do** something in finding nourishment? Does the suckling action **earn** it nourishment and preservation? Does not the breast of the mother promise sustenance – providing what is needed for the child? What we see in Genesis 15:6, is Abram, in effect 'rooting' as a newborn instinctively searches for what it needs for

sustenance. Can you hear Yeshua's words in Mark 10:15, "*whoever does not receive the kingdom of God as a little child will by no means enter it*" – now beloved, you are thinking Hebraically!

A key verse in Scripture on this is Habakkuk 2:4, where it says, "*Behold the proud, His soul is not upright in him; but the just shall live by his faith.*" Here the noun form of *aman* [believe] is used – *emunah* [faith].

The Greek word used for *aman* [believe] is *pisteuo* (pronounced: *pist-yoo-o*). As you may well know, this word is used many times in the Epistle to the Hebrews in chapter eleven. Many have said the definition for "faith" is found in Hebrews 11:1, "*Now faith is the substance of things hoped for, the evidence of things not seen.*", but maybe a better definition is found later in the passage – because it uses the verb **believe**:

But without faith [pistis] it is impossible to please Him, for he who comes to God must believe [pisteuo] that He is, and that He is a rewarder of those who diligently seek Him.
Hebrews 11:6

Now, read this again:

After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."
Genesis 15:1

And he (Abram) believed [aman] in the LORD, and He accounted it to him for righteousness.
Genesis 15:6

Comment on the relationship between Hebrews 11:6 and Genesis 15:1, 6):

It is true that the noun form of believe [*pisteuo*] is used quite often in Hebrews chapter eleven, however do not let that fool you into thinking that ‘faith’ or ‘believing’ is passive. Let’s look through this “Hall of Believers” – in the chart that follows, make note of the actions that **follow** the ‘by faith’ phrase (Abel is already done for you):

| Hebrews Chapter Eleven Hall of Believers | | |
|---|------------------------------------|---|
| By Faith... | Did... | Reward... |
| Abel | Offered a more excellent sacrifice | A witness of righteousness – God testified to his gifts |
| Enoch | | |
| Noah | | |
| Abraham | | |
| Sarah | | |
| Isaac | | |
| Jacob | | |
| Joseph | | |
| Moses | | |

Can you begin to see that to ‘believe’ is not a passive thing, but something that motivates actions that surely follow?

In Ephesians 2:8-10, we see an odd relationship between ‘faith’ and ‘works’ – at least it is odd to our Western mindset. Read Ephesians 2:8-10 and answer these questions:

How are we saved? Specifically note the progression:

What was the purpose of faith?

What was a purpose for salvation?

Now read James 2:14-26 and comment on how you think Ephesians 2:8-10 correlates to James 2:14-26:

Think about what you have seen so far with regard to the word “believe”. You have seen the Hebraic picture of a nursing child, and the principle that deeds follow true belief. Now comment on the following Scripture passages:

Then Yeshua said to those Jews who believed [*pisteuo*] Him, ‘If you abide in My word, you are My disciples indeed.’

John 8:31

But what does it say? ‘The word is near you, In your mouth and in your heart’ (that is, the word of faith which we preach): that if you confess with your mouth the Lord Yeshua and believe [*pisteuo*] in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes [*pisteuo*] unto righteousness, and with the mouth confession is made unto salvation.

Romans 10:8-11

The phrase “***The word is near you, in your mouth and in your heart***” in Roman 10:8 comes from Deuteronomy. Here is the phrase in full context:

For this commandment which I command you today is not too mysterious for you, nor is it far off. It is not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’ Nor is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ But the word is very near you, in your mouth and in your heart, that you may do it.

Deuteronomy 30:11-14

Remembering the context of Deuteronomy 30:11-14, go back and read Romans 10:8-11 again. Now, do you think it is possible to ‘believe in your heart’ that Yeshua was raised from the dead and yet not have actions and deeds that would follow as a result of that belief?

Read and comment on these passages that use the Hebrew word for ‘faith’ [*emunah*]

Exodus 17:12 (steady = *emunah*) Note: this is the first place that *emunah* is found in Scripture:

Psalms 119:85 (faithful = *emunah*):

Habakkuk 2:4:

Lesson Twenty

An Encouragement or a Rebuke?

Most commentators that the view that the Epistle to the Hebrews is meant mostly as a warning and a rebuke toward those who were considering returning to Judaism. We have seen that such a view is not only anachronistic, it is laced with the errant views of the theologies of Supercessionism (Replacement Theology) and Dispensationalism.

There are most certainly warnings and rebukes in this book, but as we have seen, the majority of the book is explanatory in nature and intended as an encouragement to a people who were concerned with the meaning of their circumstances, and what they should do on the basis of them.

Our last lesson in the Epistle to the Hebrews will be to go back and compare all of the warnings, rebukes, and encouraging exhortations throughout the book.

Contrast and Compare the Warnings, Rebukes, and Exhortations

Complete the following chart using the context of the text (compare to the text of Hebrews for context).

| Reference | Text | Exhortation, Rebuke, or Warning? | Comments |
|-----------|---|--|----------|
| 2:1-2:3 | Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense; how will we escape if we neglect so great a salvation—which at the first having been spoken through the Lord, was confirmed to us by those who heard; | | |
| 3:5-6 | Moshe indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken, but Messiah is faithful as a Son over his house; whose house we are, if we hold fast our confidence and the glorying of our hope firm to the end. | | |

| Reference | Text | Exhortation, Rebuke, or Warning? | Comments |
|-----------|---|----------------------------------|----------|
| 3:12-13 | Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief, in falling away from the living God; but exhort one another day by day, so long as it is called "today;" lest any one of you be hardened by the deceitfulness of sin. For we have become partakers of Messiah, if we hold fast the beginning of our confidence firm to the end: | | |
| 4:1-3 | Let us fear therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into his rest. For indeed we have had good news preached to us, even as they also did, but the word they heard didn't profit them, because it wasn't mixed with faith by those who heard. For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, they will not enter into my rest;" although the works were finished from the foundation of the world. | | |
| 4:11 | Let us therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience. | | |
| 4:14-16 | Having then a great Kohen Gadol, who has passed through the heavens, Yeshua, the Son of God, let us hold tightly to our confession. For we don't have a Kohen Gadol who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin. Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need. | | |

| Reference | Text | Exhort/Rebuke? | Comments |
|-----------|---|----------------|----------|
| 5:11-12 | <p>About him we have many words to say, and hard to interpret, seeing you have become dull of hearing. For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of God. You have come to need milk, and not solid food.</p> | | |
| 6:1-12 | <p>Therefore leaving the doctrine of the first principles of Messiah, let us press on to perfection—not laying again a foundation of repentance from dead works, of faith toward God, of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. This will we do, if God permits. For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of God for themselves again, and put him to open shame. For the land which has drunk the rain that comes often on it, and brings forth a crop suitable for them for whose sake it is also tilled, receives blessing from God; but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burned. But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this. For God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served the holy ones, and still do serve them. We desire that each one of you may show the same diligence to the fullness of hope even to the end, that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.</p> | | |

| Reference | Text | Exhortation, Rebuke, or Warning? | Comments |
|-----------|---|--|----------|
| 8:1-2 | Now in the things which we are saying, the main point is this. We have such a Kohen Gadol, who sat down on the right hand of the throne of the Majesty in the heavens, a servant of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. | | |
| 10:19-23 | Having therefore, brothers, boldness to enter into the holy place by the blood of Yeshua, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great Kohen over the house of God, let's draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water, let us hold fast the confession of our hope without wavering; for he who promised is faithful. | | |
| 10:24-25 | Let us consider how to provoke one another to love and good works, not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the Day approaching. | | |
| 10:26-29 | For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries. A man who disregards the Torah of Moshe dies without compassion on the word of two or three witnesses. How much worse punishment, do you think, will he be judged worthy of, who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace? | | |

| Reference | Text | Exhortation, Rebuke, or Warning? | Comments |
|------------|--|----------------------------------|----------|
| 10:32-36 | <p>But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings; partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so. For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens. Therefore don't throw away your boldness, which has a great reward. For you need endurance so that, having done the will of God, you may receive the promise.</p> | | |
| 11:37-12:3 | <p>They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts, mountains, caves, and the holes of the earth. These all, having had testimony given to them through their faith, didn't receive the promise, God having provided some better thing concerning us, so that apart from us they should not be made perfect. Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us run with patience the race that is set before us, looking to Yeshua, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising shame, and has sat down at the right hand of the throne of God.</p> | | |

| Reference | Text | Exhortation, Rebuke, or Warning? | Comments |
|-----------|--|----------------------------------|----------|
| 12:3-7 | <p>For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls. You have not yet resisted to blood, striving against sin; and you have forgotten the exhortation which reasons with you as with children, "My son, don't take lightly the chastening of the Lord, nor faint when you are reproved by him; For whom the Lord loves, he chastens, and scourges every son whom he receives." It is for discipline that you endure. God deals with you as with children, for what son is there whom his father doesn't discipline?</p> | | |
| 12:11-13 | <p>All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby. Therefore, lift up the hands that hang down and the feeble knees, and make straight paths for your feet, so that which is lame may not be dislocated, but rather be healed.</p> | | |
| 12:14-16 | <p>Follow after shalom with all men, and the sanctification without which no man will see the Lord, looking carefully lest there be any man who falls short of the grace of God; lest any root of bitterness springing up trouble you, and many be defiled by it; lest there be any sexually immoral person, or profane person, as Esav, who sold his birthright for one meal.</p> | | |

| Reference | Text | Exhortation, Rebuke, or Warning? | Comments |
|-----------|---|--|----------|
| 12:18-26 | <p>For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, storm, the sound of a shofar, and the voice of words; which those who heard it begged that not one more word should be spoken to them, for they could not stand that which was commanded, "If even an animal touches the mountain, it shall be stoned;" and so fearful was the appearance, that Moshe said, "I am terrified and trembling." But you have come to Mount Tziyon, and to the city of the living God, the heavenly Yerushalayim, and to innumerable multitudes of angels, to the general assembly and assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect, to Yeshua, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Hevel. See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the Earth, how much more will we not escape who turn away from him who warns from heaven, whose voice shook the earth then, but now he has promised, saying, "Yet once more I will shake not only the earth, but also the heavens."</p> | | |
| 13:1-3 | <p>Let brotherly love continue. Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it. Remember those who are in bonds, as bound with them; and those who are ill-treated, since you are also in the body.</p> | | |
| 13:4 | <p>Let marriage be held in honor among all, and let the bed be undefiled: but God will judge the sexually immoral and adulterers.</p> | | |

| Reference | Text | Exhortation, Rebuke, or Warning? | Comments |
|-----------|---|----------------------------------|----------|
| 13:5-6 | Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you." So that with good courage we say, "The Lord is my helper. I will not fear. What can man do to me?" | | |
| 13:7-8 | Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith. Yeshua the Messiah is the same yesterday, today, and forever. | | |
| 13:9-13 | Don't be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited. We have an altar from which those who serve the holy tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the holy place by the Kohen Gadol as an offering for sin, are burned outside of the camp. Therefore Yeshua also, that he might sanctify the people through his own blood, suffered outside of the gate. Let us therefore go out to him outside of the camp, bearing his reproach. | | |
| 13:17 | Obey your leaders and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you. | | |
| 13:18-19 | Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things. I strongly urge you to do this, that I may be restored to you sooner. | | |
| 13:22 | But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words. | | |

Conclusion

Beloved, we have seen that these words written seem long and at times like a rebuke – but by careful examination we have seen better that these words were written as an encouragement to the readers – including us. These are not words meant to keep believers from returning to ‘Judaism’ or any such nonsense. These thirteen chapters were a brief look at the nature of reality and where we fit into the scheme of things – being people who have an inheritance in the eternal, not yet visible Kingdom of Messiah; and yet at the same time living in the physical world.

We too need these words of encouragement. They are meant for us as a reminder that although this world may be decaying and passing away, our duty is the live lives of faith now, with the expectation of His soon return – and the establishment of His Kingdom, in His city Jerusalem.

Even so, come quickly Lord Yeshua!

Appendix

The Letter To The Hebrews

(Hebrew Names Version)

Chapter One

- 1** God, having in the past spoken to the fathers through the prophets at many times and in various ways,
- 2** has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds.
- 3** His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high;
- 4** having become so much better than the angels, as he has inherited a more excellent name than they have.
- 5** For to which of the angels did he say at any time, “You are my Son. Today have I become your father?” and again, “I will be to him a Father, and he will be to me a Son?”
- 6** Again, when he brings in the firstborn into the world he says, “Let all the angels of God worship him.”
- 7** Of the angels he says, “Who makes his angels winds, and his servants 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 iniquity; therefore God, your God, has anointed you with the oil of gladness above your fellows.”
- 10** And, “You, Lord, in the beginning, laid the foundation of the earth. The heavens are the works of your hands.

- 11 They will perish, but you continue. They all will grow old like a garment does.
- 12 As a mantle, you will roll them up, and they will be changed; but you are the same. Your years will not fail.”
- 13 But which of the angels has he told at any time, “Sit at my right hand, until I make your enemies the footstool of your feet?”
- 14 Aren’t they all serving spirits, sent out to do service for the sake of those who will inherit salvation?

Chapter Two

- 1 Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away.
- 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense;
- 3 how will we escape if we neglect so great a salvation—which at the first having been spoken through the Lord, was confirmed to us by those who heard;
- 4 God also testifying with them, both by signs and wonders, by various works of power, and by gifts of the Holy Spirit, according to his own will?
- 5 For he didn’t subject the world to come, of which we speak, to angels.
- 6 But one has somewhere testified, saying, “What is man, that you think of him? Or the son of man, that you care for him?”
- 7 You made him a little lower than the angels. You crowned him with glory and honor.
- 8 You have put all things in subjection under his feet.” For in that he subjected all things to him, he left nothing that is not subject to him. But now we don’t see all things subjected to him, yet.
- 9 But we see him who has been made a little lower than the angels, Yeshua, because of the

suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone.

- 10 For it became him, for whom are all things, and through whom are all things, in bringing many children to glory, to make the author of their salvation perfect through sufferings.
- 11 For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers,
- 12 saying, "I will declare your name to my brothers. In the midst of the congregation I will sing your praise."
- 13 Again, "I will put my trust in him." Again, "Behold, here I am with the children whom God has given me."
- 14 Since then the children have shared in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil,
- 15 and might deliver all of them who through fear of death were all their lifetime subject to bondage.
- 16 For most certainly, he doesn't give help to angels, but he gives help to the seed of Avraham.
- 17 Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful Kohen Gadol in things pertaining to God, to make atonement for the sins of the people.
- 18 For in that he himself has suffered being tempted, he is able to help those who are tempted.

Chapter Three

- 1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and Kohen Gadol of our confession, Yeshua;
- 2 who was faithful to him who appointed him, as also was Moshe in all his house.

- 3** For he has been counted worthy of more glory than Moshe, inasmuch as he who built the house has more honor than the house.
- 4** For every house is built by someone; but he who built all things is God.
- 5** Moshe indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken,
- 6** but Messiah is faithful as a Son over his house; whose house we are, if we hold fast our confidence and the glorying of our hope firm to the end.
- 7** Therefore, even as the Holy Spirit says, "Today if you will hear his voice,
- 8** don't harden your hearts, as in the provocation, like as in the day of the trial in the wilderness,
- 9** where your fathers tested me by proving me, and saw my works for forty years.
- 10** Therefore I was displeased with that generation, and said, 'They always err in their heart, but they didn't know my ways;'
- 11** as I swore in my wrath, 'They will not enter into my rest.'"
- 12** Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief, in falling away from the living God;
- 13** but exhort one another day by day, so long as it is called "today;" lest any one of you be hardened by the deceitfulness of sin.
- 14** For we have become partakers of Messiah, if we hold fast the beginning of our confidence firm to the end:
- 15** while it is said, "Today if you will hear his voice, don't harden your hearts, as in the rebellion."
- 16** For who, when they heard, rebelled? No, didn't all those who came out of Egypt by Moshe?

- 17 With whom was he displeased forty years? Wasn't it with those who sinned, whose bodies fell in the wilderness?
- 18 To whom did he swear that they wouldn't enter into his rest, but to those who were disobedient?
- 19 We see that they were not able to enter in because of unbelief.

Chapter Four

- 1 Let us fear therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into his rest.
- 2 For indeed we have had good news preached to us, even as they also did, but the word they heard didn't profit them, because it wasn't mixed with faith by those who heard.
- 3 For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, they will not enter into my rest;" although the works were finished from the foundation of the world.
- 4 For he has said this somewhere about the seventh day, "God rested on the seventh day from all his works;"
- 5 and in this place again, "They will not enter into my rest."
- 6 Seeing therefore it remains that some should enter therein, and they to whom the good news was before preached failed to enter in because of disobedience,
- 7 he again defines a certain day, today, saying through David so long a time afterward (just as has been said), "Today if you will hear his voice, don't harden your hearts."
- 8 For if Yehoshua had given them rest, he would not have spoken afterward of another day.
- 9 There remains therefore a Shabbat rest for the people of God.

- 10** For he who has entered into his rest has himself also rested from his works, as God did from his.
- 11** Let us therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience.
- 12** For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart.
- 13** There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him with whom we have to do.
- 14** Having then a great Kohen Gadol, who has passed through the heavens, Yeshua, the Son of God, let us hold tightly to our confession.
- 15** For we don't have a Kohen Gadol who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.
- 16** Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need.

Chapter Five

- 1** For every Kohen Gadol, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.
- 2** The Kohen Gadol can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness.
- 3** Because of this, he must offer sacrifices for sins for the people, as well as for himself.
- 4** Nobody takes this honor on himself, but he is called by God, just like Aharon was.
- 5** So also Messiah didn't glorify himself to be made a Kohen Gadol, but it was he who said to him, "You are my Son. Today I have become your father."

- 6** As he says also in another place, “You are a Kohen forever, after the order of Malki-Tzedek.”
- 7** He, in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear,
- 8** though he was a Son, yet learned obedience by the things which he suffered.
- 9** Having been made perfect, he became to all of those who obey him the author of eternal salvation,
- 10** named by God a Kohen Gadol after the order of Malki-Tzedek.
- 11** About him we have many words to say, and hard to interpret, seeing you have become dull of hearing.
- 12** For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of God. You have come to need milk, and not solid food.
- 13** For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby.
- 14** But solid food is for those who are full grown, who by reason of use have their senses exercised to discern good and evil.

Chapter Six

- 1** Therefore leaving the doctrine of the first principles of Messiah, let us press on to perfection—not laying again a foundation of repentance from dead works, of faith toward God,
- 2** of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.
- 3** This will we do, if God permits.

- 4** For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,
- 5** and tasted the good word of God, and the powers of the age to come,
- 6** and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of God for themselves again, and put him to open shame.
- 7** For the land which has drunk the rain that comes often on it, and brings forth a crop suitable for them for whose sake it is also tilled, receives blessing from God;
- 8** but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burned.
- 9** But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this.
- 10** For God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served the holy ones, and still do serve them.
- 11** We desire that each one of you may show the same diligence to the fullness of hope even to the end,
- 12** that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.
- 13** For when God made a promise to Avraham, since he could swear by none greater, he swore by himself,
- 14** saying, "Surely blessing I will bless you, and multiplying I will multiply you."
- 15** Thus, having patiently endured, he obtained the promise.
- 16** For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation.
- 17** In this way God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath;

- 18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge 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 steadfast and entering into that which is within the veil;
- 20 where as a forerunner Yeshua entered for us, having become a Kohen Gadol forever after the order of Malki-Tzedek.

Chapter Seven

- 1 For this Malki-Tzedek, king of Shalem, Kohen of El 'Elyon, who met Avraham returning from the slaughter of the kings and blessed him,
- 2 to whom also Avraham divided a tenth part of all (being first, by interpretation, king of righteousness, and then also king of Shalem, which is king of peace;
- 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a Kohen continually.
- 4 Now consider how great this man was, to whom even Avraham, the patriarch, gave a tenth out of the best spoils.
- 5 They indeed of the sons of Levi who receive the Kohen's office have a mitzvah to take tithes of the people according to the Torah, that is, of their brothers, though these have come out of the body of Avraham,
- 6 but he whose genealogy is not counted from them has accepted tithes from Avraham, and has blessed him who has the promises.
- 7 But without any dispute the lesser is blessed by the greater.
- 8 Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives.
- 9 We can say that through Avraham even Levi, who receives tithes, has paid tithes,

- 10** for he was yet in the body of his father when Malki-Tzedek met him.
- 11** Now if there was perfection through the Levitical priesthood (for under it the people have received the Torah), what further need was there for another Kohen to arise after the order of Malki-Tzedek, and not be called after the order of Aharon?
- 12** For the priesthood being changed, there is of necessity a change made also in the Torah.
- 13** For he of whom these things are said belongs to another tribe, from which no one has officiated at the altar.
- 14** For it is evident that our Lord has sprung out of Yehudah, about which tribe Moshe spoke nothing concerning priesthood.
- 15** This is yet more abundantly evident, if after the likeness of Malki-Tzedek there arises another Kohen,
- 16** who has been made, not after the Torah of a fleshly mitzvah, but after the power of an endless life:
- 17** for it is testified, "You are a Kohen forever, according to the order of Malki-Tzedek."
- 18** For there is an annulling of a foregoing mitzvah because of its weakness and uselessness
- 19** (for the Torah made nothing perfect), and a bringing in of a better hope, through which we draw near to God.
- 20** Inasmuch as he was not made Kohen without the taking of an oath
- 21** (for they indeed have been made Kohanim without an oath), but he with an oath by him that says of him, "The Lord swore and will not change his mind, 'You are a Kohen forever, according to the order of Malki-Tzedek.'"
- 22** By so much, Yeshua has become the collateral of a better covenant.
- 23** Many, indeed, have been made Kohanim, because they are hindered from continuing by death.

- 24** But he, because he lives forever, has his priesthood unchangeable.
- 25** Therefore he is also able to save to the uttermost those who draw near to God through him, seeing that he lives forever to make intercession for them.
- 26** For such a Kohen Gadol was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens;
- 27** who doesn't need, like those Kohanim Gedolim, to offer up sacrifices daily, first for his own sins, and then for the sins of the people. For he did this once for all, when he offered up himself.
- 29** For the Torah appoints men as Kohanim Gedolim who have weakness, but the word of the oath which came after the Torah appoints a Son forever who has been perfected.

Chapter Eight

- 1** Now in the things which we are saying, the main point is this. We have such a Kohen Gadol, who sat down on the right hand of the throne of the Majesty in the heavens,
- 2** a servant of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.
- 3** For every Kohen Gadol is appointed to offer both gifts and sacrifices. Therefore it is necessary that this Kohen Gadol also have something to offer.
- 4** For if he were on earth, he would not be a Kohen at all, seeing there are Kohanim who offer the gifts according to the Torah;
- 5** who serve a copy and shadow of the heavenly things, even as Moshe was warned by God when he was about to make the tabernacle, for he said, "See, you shall make everything according to the pattern that was shown to you on the mountain."
- 6** But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises.
- 7** For if that first *covenant* had been faultless, then no place would have been sought for a second.

- 8** For finding fault with them, he said, “Behold, the days come,” says the Lord, “that I will make a new covenant with the house of Yisra’el and with the house of Yehudah;
- 9** not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt; for they didn’t continue in my covenant, and I disregarded them,” says the Lord.
- 10** “For this is the covenant that I will make with the house of Yisra’el. After those days,” says the Lord; “I will put my laws into their mind, I will also write them on their heart. I will be to them a God, and they will be to me a people.
- 11** They will not teach every man his fellow citizen, and every man his brother, saying, ‘Know the Lord,’ for all will know me, from the least of them to the greatest of them.
- 12** For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more.”
- 13** In that he says, “A new *covenant*,” he has made the first old. But that which is becoming old and grows aged is near to vanishing away.

Chapter Nine

- 1** Now indeed even the first *covenant* had ordinances of divine service, and an earthly sanctuary.
- 2** For a tabernacle was prepared. In the first part were the menorah, the table, and the show bread; which is called the Holy Place.
- 3** After the second veil was the tabernacle which is called the Holy of Holies,
- 4** having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aharon’s rod that budded, and the tablets of the covenant;
- 5** and above it Keruvim of glory overshadowing the mercy seat, of which things we can’t speak now in detail.

- 6** Now these things having been thus prepared, the Kohanim go in continually into the first tabernacle, accomplishing the services,
- 7** but into the second the Kohen Gadol alone, once in the year, not without blood, which he offers for himself, and for the errors of the people.
- 8** The Holy Spirit is indicating this, that the way into the Holy Place wasn't yet revealed while the first tabernacle was still standing;
- 9** which is a symbol of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect;
- 10** being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.
- 11** But Messiah having come as a Kohen Gadol of the coming good things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,
- 12** nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption.
- 13** For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh:
- 14** how much more will the blood of Messiah, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God?
- 15** For this reason he is the mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance.
- 16** For where a last will and testament is, there must of necessity be the death of him who made it.
- 17** For a will is in force where there has been death, for it is never in force while he who made it lives.

- 18** Therefore even the first *covenant* has not been dedicated without blood.
- 19** For when every mitzvah had been spoken by Moshe to all the people according to the Torah, 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,
- 20** saying, “This is the blood of the covenant which God has commanded you.”
- 21** Moreover he sprinkled the tabernacle and all the vessels of the ministry in like manner with the blood.
- 22** According to the Torah, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.
- 23** It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.
- 24** For Messiah hasn’t entered into holy places made with hands, which are representations of the true, but into heaven itself, now to appear in the presence of God for us;
- 25** nor yet that he should offer himself often, as the Kohen Gadol enters into the holy place year by year with blood not his own,
- 26** or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself.
- 27** Inasmuch as it is appointed for men to die once, and after this, judgment,
- 28** so Messiah also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

Chapter Ten

- 1** For the Torah, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near.
- 2** Or else wouldn’t they have ceased to be offered, because the worshippers, having been

once cleansed, would have had no more consciousness of sins?

- 3** But in those sacrifices there is yearly reminder of sins.
- 4** For it is impossible that the blood of bulls and goats should take away sins.
- 5** Therefore when he comes into the world, he says, "Sacrifice and offering you didn't desire, but you prepared a body for me;
- 6** You had no pleasure in whole burnt offerings and sacrifices for sin.
- 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** Previously saying, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the Torah),
- 9** then he has said, "Behold, I have come to do your will." He takes away the first, that he may establish the second,
- 10** by which will we have been sanctified through the offering of the body of Yeshua the Messiah once for all.
- 11** Every Kohen indeed stands day by day serving and often offering the same sacrifices, which can never take away sins,
- 12** but he, when he had offered one sacrifice for sins forever, sat down on the right hand of God;
- 13** from that time waiting until his enemies are made the footstool of his feet.
- 14** For by one offering he has perfected forever those who are being sanctified.
- 15** 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 on their heart, I will also write them on their mind;” then he says,

- 17** “I will remember their sins and their iniquities no more.”
- 18** Now where remission of these is, there is no more offering for sin.
- 19** Having therefore, brothers, boldness to enter into the holy place by the blood of Yeshua,
- 20** by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;
- 21** and having a great Kohen over the house of God,
- 22** let’s draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water,
- 23** let us hold fast the confession of our hope without wavering; for he who promised is faithful.
- 24** Let us consider how to provoke one another to love and good works,
- 25** not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the Day approaching.
- 26** For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins,
- 27** but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries.
- 28** A man who disregards the Torah of Moshe dies without compassion on the word of two or three witnesses.
- 29** How much worse punishment, do you think, will he be judged worthy of, who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace?

- 30** For we know him who said, "Vengeance belongs to me," says the Lord, "I will repay." Again, "The Lord will judge his people."
- 31** It is a fearful thing to fall into the hands of the living God.
- 32** But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings;
- 33** partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so.
- 34** For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.
- 35** Therefore don't throw away your boldness, which has a great reward.
- 36** For you need endurance so that, having done the will of God, you may receive the promise.
- 37** "In a very little while, he who comes will come, and will not wait.
- 38** But the righteous will live by faith. 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 saving of the soul.

Chapter Eleven

- 1** Now faith is assurance of things hoped for, proof of things not seen.
- 2** For by this, the elders obtained testimony.
- 3** By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible.
- 4** By faith, Hevel offered to God a more excellent sacrifice than Kayin, through which he had

testimony given to him that he was righteous, God testifying with respect to his gifts; and through it he, being dead, still speaks.

- 5** By faith, Chanokh was taken away, so that he wouldn't see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he had been well pleasing to God.
- 6** Without faith it is impossible to be well pleasing to him, for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him.
- 7** By faith, Noach, being warned about things not yet seen, moved with godly fear, prepared a teivah for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.
- 8** By faith, Avraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went.
- 9** By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Yitzchak and Ya'akov, the heirs with him of the same promise.
- 10** For he looked for the city which has the foundations, whose builder and maker is God.
- 11** By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised.
- 12** Therefore as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore, were fathered by one man, and him as good as dead.
- 13** These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth.
- 14** For those who say such things make it clear that they are seeking a country of their own.
- 15** If indeed they had been thinking of that country from which they went out, they would have had enough time to return.
- 16** But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared a city for them.

- 17** By faith, Avraham, being tested, offered up Yitzchak. Yes, he who had gladly received the promises was offering up his one and only son;
- 18** even he to whom it was said, "In Yitzchak will your seed be called;"
- 19** concluding that God is able to raise up even from the dead. Figuratively speaking, he also did receive him back from the dead.
- 20** By faith, Yitzchak blessed Ya'akov and Esav, even concerning things to come.
- 21** By faith, Ya'akov, when he was dying, blessed each of the sons of Yosef, and worshiped, leaning on the top of his staff.
- 22** By faith, Yosef, when his end was near, made mention of the departure of the children of Yisra'el; and gave instructions concerning his bones.
- 23** By faith, Moshe, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's mitzvah.
- 24** By faith, Moshe, when he had grown up, refused to be called the son of Par'oh's daughter,
- 25** choosing rather to share ill treatment with God's people, than to enjoy the pleasures of sin for a time;
- 26** accounting the reproach of Messiah greater riches than the treasures of Egypt; for he looked to the reward.
- 27** By faith, he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.
- 28** By faith, he kept the Pesach, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.
- 29** By faith, they passed through the Red sea as on dry land. When the Egyptians tried to do so, they were swallowed up.

- 30** By faith, the walls of Yericho fell down, after they had been encircled for seven days.
- 31** By faith, Rachav the prostitute, didn't perish with those who were disobedient, having received the spies in shalom.
- 32** What more shall I say? For the time would fail me if I told of Gid'on, Barak, Shimshon, Yiftach, David, Shemu'el, and the prophets;
- 33** who, through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,
- 34** quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and caused foreign armies to flee.
- 35** Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.
- 36** Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment.
- 37** They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated
- 38** (of whom the world was not worthy), wandering in deserts, mountains, caves, and the holes of the earth.
- 39** These all, having had testimony given to them through their faith, didn't receive the promise,
- 40** God having provided some better thing concerning us, so that apart from us they should not be made perfect.

Chapter Twelve

- 1** Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us run with patience the race that is set before us,

- 2 looking to Yeshua, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising shame, and has sat down at the right hand of the throne of God.
- 3 For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls.
- 4 You have not yet resisted to blood, striving against sin;
- 5 and you have forgotten the exhortation which reasons with you as with children, "My son, don't take lightly the chastening of the Lord, nor faint when you are reprov'd by him;
- 6 For whom the Lord loves, he chastens, and scourges every son whom he receives."
- 7 It is for discipline that you endure. God deals with you as with children, for what son is there whom his father doesn't discipline?
- 8 But if you are without discipline, of which all have been made partakers, then are you illegitimate, and not children.
- 9 Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live?
- 10 For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness.
- 11 All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby.
- 12 Therefore, lift up the hands that hang down and the feeble knees,
- 13 and make straight paths for your feet, so that which is lame may not be dislocated, but rather be healed.
- 14 Follow after shalom with all men, and the sanctification without which no man will see the Lord,
- 15 looking carefully lest there be any man who falls short of the grace of God; lest any root of

bitterness springing up trouble you, and many be defiled by it;

- 16** lest there be any sexually immoral person, or profane person, as Esav, who sold his birthright for one meal.
- 17** For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently with tears.
- 18** For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, storm,
- 19** the sound of a shofar, and the voice of words; which those who heard it begged that not one more word should be spoken to them,
- 20** for they could not stand that which was commanded, "If even an animal touches the mountain, it shall be stoned;"
- 21** and so fearful was the appearance, that Moshe said, "I am terrified and trembling."
- 22** But you have come to Mount Tziyon, and to the city of the living God, the heavenly Yerushalayim, and to innumerable multitudes of angels,
- 23** to the general assembly and assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect,
- 24** to Yeshua, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Hevel.
- 25** See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the Earth, how much more will we not escape who turn away from him who warns from heaven,
- 26** whose voice shook the earth then, but now he has promised, saying, "Yet once more I will shake not only the earth, but also the heavens."
- 27** This phrase, "Yet once more," signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.

28 Therefore, receiving a Kingdom that can't be shaken, let us have grace, through which we serve God acceptably, with reverence and awe,

29 for our God is a consuming fire.

Chapter Thirteen

1 Let brotherly love continue.

2 Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it.

3 Remember those who are in bonds, as bound with them; and those who are ill-treated, since you are also in the body.

4 Let marriage be held in honor among all, and let the bed be undefiled: but God will judge the sexually immoral and adulterers.

5 Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you."

6 So that with good courage we say, "The Lord is my helper. I will not fear. What can man do to me?"

7 Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith.

8 Yeshua the Messiah is the same yesterday, today, and forever.

9 Don't be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.

10 We have an altar from which those who serve the holy tabernacle have no right to eat.

11 For the bodies of those animals, whose blood is brought into the holy place by the Kohen Gadol as an offering for sin, are burned outside of the camp.

12 Therefore Yeshua also, that he might sanctify the people through his own blood, suffered outside of the gate.

- 13** Let us therefore go out to him outside of the camp, bearing his reproach.
- 14** For we don't have here an enduring city, but we seek that which is to come.
- 15** Through him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.
- 16** But don't forget to be doing good and sharing, for with such sacrifices God is well pleased.
- 17** Obey your leaders and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.
- 18** Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things.
- 19** I strongly urge you to do this, that I may be restored to you sooner.
- 20** Now may the God of shalom, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Yeshua,
- 21** make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Yeshua the Messiah, to whom be the glory forever and ever. Amein.
- 22** But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words.
- 23** Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.
- 24** Greet all of your leaders and all the holy ones. The Italians greet you.
- 25** Grace be with you all. Amein.

The Hebrew Names Version of the World English Bible is an update of the American Standard Version of 1901.

Hebraic Context in Acts

Understanding the Historical and Cultural Setting of the First Century Believers in Jerusalem

| Reference | Historical / cultural reference | What it means |
|------------|---|---|
| Acts 1:12 | “a sabbath-day’s journey” | Implies a familiarity with the term; and an acceptance of at least some tradition (there is no ‘sabbath-day’s journey command). |
| Acts 2:1-2 | “When the Day of Pentecost had fully come, they were all with one accord in one place.” | The First Century believers were participating in the Lev 23 feasts. Luke assumes that the reader of Acts is also familiar with the particulars of being ‘in one place’ in the Temple in Jerusalem. |
| | | |

Hebraic Context in Acts

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|-----------|---------------------------------|---------------|
| | | |

The Daily Service

Much is known about the daily services during Second Temple times. Although the Temple was destroyed in 70 CE, the Sanhedrin escaped and was reconvened at Yavneh [Jamnia]. It was at Yavneh that Rabbi Yochanan ben Zakkai reconstituted the Sanhedrin and began the difficult task of establishing a framework for worship for larger Judaism, since the Temple was now destroyed.

It was from this reconstituted Sanhedrin, and those that followed in the period between 70 and 132 CE, that the beginnings of Rabbinic Judaism arose. The Mishnah, and later the Talmud codified their work.

When the Temple was destroyed, along with it the center of Jewish religious life was destroyed. Gone were the daily sacrifices. Gone was the daily place of prayer. Gone was the place where three times each year each man who could, came up to the Temple to worship. What were they to do in place of the Temple? This problem cannot be underestimated in understanding the context of the First Century.

There had been a similar problem during the Babylonian Captivity five hundred years earlier. During that time, men like Daniel had learned to ‘do what they could’ without the Temple. Sacrifices were forbidden anywhere except that ‘place’ in Jerusalem – but one could still pray during the times when the priests and worshippers would pray. As during Daniel’s time, faithful Jews continued to remember the Temple service with prayer at the same times of the day as the sacrifices. This is a main tenet of Judaism today.

Add to the practice of prayer at the times of the daily sacrifices, an opportunity to study the laws of the sacrifice as a way to ‘partially fulfill’ the commands regarding sacrifice. Since the sacrifices were now gone, pious men began to study the sacrifices as means to somehow remember and honor them. It is from this tradition that we have the detailed knowledge not only of the way Torah describes Tabernacle and Temple service, but the very practice of it. From the Mishnah and the Talmud we know a lot about the Temple service in the First Century. The order of the Daily Service is generally present in Synagogue worship today.

Most people equate the Temple sacrifices as ‘sin sacrifices’. This is quite inadequate. Of the five major types of sacrifices that went on in the Temple each day, only two were ‘sin’ related – and those were still related to the physical approach to the Presence of God’s in the Tabernacle/Temple, not a source for ‘eternal cleansing’.

The first sacrifice of the day took place at 9:00 am, or the “Third Hour”. This sacrifice was left on the altar during the day. Throughout the day each new sacrifice was added to the altar until the last sacrifice was offered at the Ninth hour (3:00 pm), so that all the sacrifices were sandwiched between the morning and afternoon sacrifices. These two comprise the ‘daily sacrifice’. They are also called the *tamid* [continual] sacrifices. No sacrifice was offered before the lamb of the morning, and no sacrifice was offered after the lamb of the afternoon. Always

pay attention to the use of the words, “daily” and “continual” in English Bibles. It is usually referring to these Temple services and sacrifices.

9:00 am: Shacharit (morning prayers):

- Morning benedictions
- Sh’ma prayer
- Amidah (Shemoneh Esrei)
- Morning *tamid* Sacrifice

3:00 pm: Minchah (afternoon prayers):

- Amidah (Shemoneh Esrei)
- Afternoon *tamid* Sacrifice

After sundown: Ma’ariv (evening prayers):

- S’hma prayer
- Amidah (Shemoneh Esrei)

During the day, the Temple environs were a place for Torah discussions in the courtyards or in various rooms in the perimeter.

During the Sabbath and festival times, the Temple became ever busier. This is especially true during the *Sh’losh Regalim*, or the three pilgrimage festivals of Pesach (Passover), Shavuot (Pentecost), and Sukkot (Tabernacles).

As the center of Jewish religious life, when the Temple was destroyed in 70 CE, it left an indelible mark upon Judaism, so that even to this day its daily practices are remembered in study and in Synagogue service order.

The Genizah Amidah

Opening Meditation

HaShem, open my lips that my mouth may declare Your praise.

Blessings of Praise

One – The Fathers

Blessed are You, HaShem, our God and our ancestors' God, Abraham's God, Isaac's God, Jacob's God, great, mighty, and revered God, supreme God, Master of heaven and earth, our protector and our ancestors' protector, our security in each and every generation. Blessed are You, HaShem, Abraham's protector.

Two – God's Power

You are mighty, You humble the proud, You are strong, You judge the wicked, and You live forever; You support the dead, cause the wind to blow and bring down the dew, and sustain life giving life to the dead; in the blink of an eye You bring salvation. Blessed are You, HaShem, who gives life to the dead.

Three – Sanctification of God's Name

Holy are You, and Your Name is revered; there is no god other than You. Blessed are You, HaShem, the holy God.

Blessings of Petition

Four – Knowledge

Favor us, with Your knowledge, our Father; and with Your Torah's understanding and wisdom. Blessed are You, HaShem, who favors people with knowledge.

Five – Repentance

Bring us back to You, HaShem, that we shall return. Renew our days as of old. Blessed are You, HaShem, who takes pleasure in repentance.

Six – Forgiveness

Forgive us, our Father, for we have sinned before You; wipe out and remove our transgressions from before Your eyes, for great is Your mercy. Blessed are You, HaShem, who is quick to forgive.

Seven – Deliverance

See our affliction and fight our fight; redeem us for the sake of Your Name. Blessed are You, HaShem, who redeems Israel.

Eight – Healing

Heal us, HaShem, from the pains of our heart, and remove sorrow and complaint from among us. Bring healing to our wounds. Blessed are You, HaShem, who heals the sick among his people Israel.

Nine – Years

Bless this year for us for goodness through its produce, HaShem our God, and quickly bring the year near that ends our exile. Grant dew and rain on the surface of the ground, and eternal abundance from the stores of Your goodness, and grant blessing through the work of our hands. Blessed are You, HaShem, who blesses our years.

Ten – Gathering of Exiles

Sound a great shofar for our freedom, and lift up a banner for the gathering of our exiles. Blessed are You, HaShem, who gathers the dispersed among his people Israel.

Eleven – Justice

Restore our judges as in the days of old, and our counselors as in the former times, and reign over us, You alone. Blessed are You, HaShem, who loves justice.

Twelve – Against Heretics *(added after 70 CE by Rabban Gamliel II)*

May there be no hope for apostates, and may You quickly uproot the insolent reign in our day, and may the heretics instantly perish. May they be erased from the book of life, and may they not be written with the righteous. Blessed are You, HaShem, who humbles the insolent.

Thirteen – The Righteous

Show compassion to righteous converts, and give us a good reward with those who do Your will. Blessed are You, HaShem, who is the trust of the righteous.

Fourteen – Jerusalem and David

Have mercy, HaShem our God, in Your great mercy, on Israel Your people, and on Jerusalem Your city, and on Zion where Your presence dwells, and on Your palace and on Your habitation and on Your righteous servant David's Kingdom. Blessed are You, HaShem, David's God, who builds Jerusalem.

Fifteen – Prayer

HaShem, our God, hear the voice of our prayers and have mercy on us, for You are the God who is gracious and merciful. Blessed are You, HaShem, who hears prayer.

Blessings of Thanksgiving**Sixteen – Sacrificial Service**

Find favor; HaShem our God, and dwell in Zion that You may be served by Your servants in Jerusalem. Blessed are You, HaShem, whom we will serve with awe.

Seventeen – Grateful Acknowledgement

We gratefully acknowledge You – You are HaShem our God and our ancestors' God – for all the goodness, the kindness, and the mercy that You have shown and done for us and for our ancestors before us, and if we say our step has faltered, Your kindness will support us. Blessed are You, whom it is good to gratefully acknowledge.

Eighteen – The Priestly Blessing

Grant Your peace on Israel Your people and on Your city and on Your heritage, and bless all of us as one. Blessed are You, HaShem, who brings peace.

Closing Meditation

May the words of my mouth and the thoughts of my heart be favorable before You, HaShem, my rock and my redeemer.

The Tabernacle and Its Furnishings

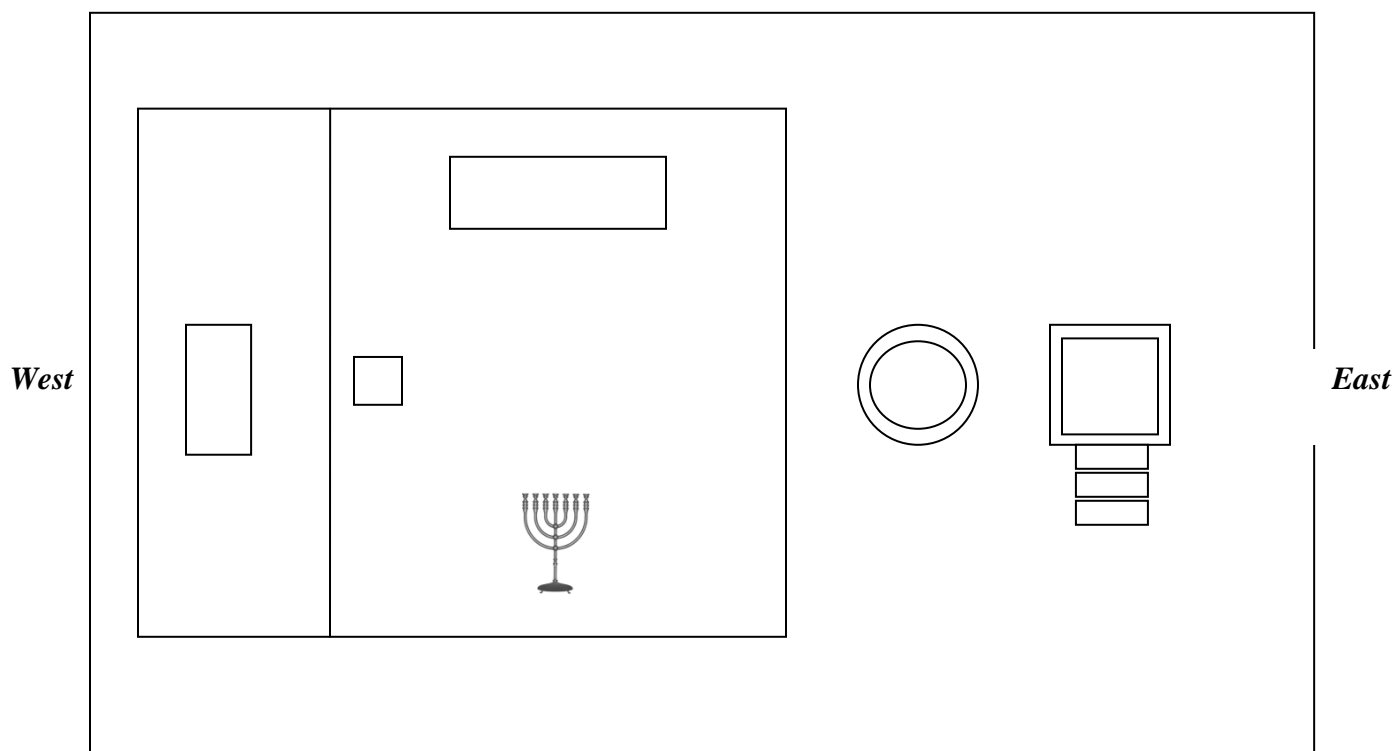
North

Purpose for the Tabernacle/Temple (include ref): _____

Purpose for the Ark of the Covenant/Mercy Seat (include ref): _____

Purpose for the Veil (include ref): _____

The Tabernacle was made according to the _____ shown to Moses on the mountain (include ref).



Only the _____ was permitted into the Holy of Holies, and only on _____ (include ref).

Only the _____ were permitted into the Holy Place (include ref).

South

Note: not to scale

My Questions About Hebrews

| Verses | Question or Difficulty |
|--------|------------------------|
| | |

My Questions About Hebrews

| Verses | Question or Difficulty |
|--------|------------------------|
| | |

Korbanot – Offerings

Animal Offerings

| Type | Ref | Class | Slaughter Site | Blood Applied | Blood Application | Number of Application | Meat | Eating Place | Eating Time |
|--|-----------|-------------|--------------------|--|----------------------------------|-----------------------|---|------------------|--------------------|
| Inner <i>Chataot</i> Yom Kippur [Sin] | Lev 16 | Most Holy | Courtyard North | Holy of Holies, Holy, Inner Altar | Sprinkling and Daubing by Finger | 43 (total for both) | Burned Outside Camp | Not Eaten | Not Eaten |
| Other Inner <i>Chataot</i> [Sin] | Lev 4 | Most Holy | Courtyard North | Holy, Inner Altar | Sprinkling and Daubing by Finger | 11 | Burned Outside Camp | Not Eaten | Not Eaten |
| Outer <i>Chatat</i> [Sin] | Lev 6:24 | Most Holy | Courtyard North | Horns of Outer Altar | Daubing by Finger | 4 | Eaten By Priests | Courtyard | 1 Day and Night |
| <i>Olah</i> [Elevation] | Lev 1 | Most Holy | Courtyard North | N.E. and S.W. Corners of Outer Altar, Lower Part | Throwing | 2/4 | Burned on Outer Altar | Not Eaten | Not Eaten |
| <i>Asham</i> [Guilt] | Lev 5 | Most Holy | Courtyard North | N.E. and S.W. Corners of Outer Altar, Lower Part | Throwing | 2/4 | Eaten by Male Priests | Courtyard | 1 Day and Night |
| <i>Shelamim</i> [Communal Peace] | Lev 23:9 | Most Holy | Courtyard North | N.E. and S.W. Corners of Outer Altar, Lower Part | Throwing | 2/4 | Eaten by Male Priests | Courtyard | 1 Day and Night |
| <i>Shelamim</i> [Personal Peace] | Lev 3 | Lesser Holy | Courtyard Anywhere | N.E. and S.W. Corners of Outer Altar, Lower Part | Throwing | 2/4 | Breast and Thigh Eaten by Priests and Household Remainder by Anyone | Anywhere in Camp | 2 Days and 1 Night |
| <i>Todah</i> [Thanksgiving] | Lev 7 | Lesser Holy | Courtyard Anywhere | Lower Part of Corners of Outer Altar, Lower Part | Throwing | 2/4 | Breast and Thigh Eaten by Priests and Household Remainder by Anyone | Anywhere in Camp | 1 Day and Night |
| Firstborn | Num 18:17 | Lesser Holy | Courtyard Anywhere | Lower Part of Altar Wall | Pouring | 1 | Eaten by Priests and Household | Anywhere in Camp | 2 Days and 1 Night |
| Tithe | Lev 27:32 | Lesser Holy | Courtyard Anywhere | Lower Part of Altar Wall | Pouring | 1 | Eaten by Anyone | Anywhere in Camp | 2 Days and 1 Night |
| Passover | Ex 12 | Lesser Holy | Courtyard Anywhere | Lower Part of Altar Wall | Pouring | 1 | Eaten by Anyone (Registered) | Anywhere in Camp | Until Midnight |

Bird Offerings

Unlike animal offerings, bird offerings are slaughtered by something called *melikah*, which is where the priest punctures the back of the neck with his thumbnail and then cuts through the front. The blood is not caught, but applied directly to the Altar with the body of the bird. Bird offerings fell into two types: *chatat* [sin], and *olah* [elevation].

| | <i>Chatat</i> | <i>Olah</i> |
|----------------------------|---|---|
| Class | Most Holy | Most Holy |
| Place of <i>Melikah</i> | Floor Of The Courtyard Near Southwest Corner Of Altar | Top Of The Altar or Southeast or Southwest Corner |
| Type of <i>Melikah</i> | Either Windpipe Or Esophagus | Both Windpipe and Esophagus |
| Site of Blood Applications | Lower Part Of Southwest Corner Of Altar | Upper Wall of Altar |
| Type of Blood Applications | Sprinkling And Draining | Draining |
| Meat | Eaten by Priests | Burned on the Altar |
| Place for Eating | Courtyard | Not Eaten |
| Time for Eating | 1 Day And Night | Not Eaten |

Korbanot – Offerings

| Type | Occasion | Who | Animal | Gender | Voluntary |
|--|--|-----------------------|--|--------|-----------|
| Inner Chatat [Sin] | Communal <i>Yom Kippur</i> | Communal | Kid | Male | No |
| | High Priest on <i>Yom Kippur</i> | Personal | Bull | Male | No |
| | Bull for a Matter Hidden from Congregation | Communal | Bull | Male | No |
| | <i>Chatat</i> for Communal Idolatry | Communal | Kid | Male | No |
| | Bull of The Anointed Priest | Personal | Bull | Male | No |
| Outer Chatat [Sin] | <i>Mussaf</i> on New Moon, the Three Festivals, <i>Rosh Hashanah</i> and <i>Yom Kippur</i> | Communal | Kid | Male | No |
| | With Two Loaves of <i>Shavuot</i> | Communal | Kid | Male | No |
| | Personal Sin, Variable Chatat | Personal | Kid or Lamb | Female | No |
| | <i>Chatat</i> for Personal Idolatry | Personal | Kid | Female | No |
| | He-Goat Of A Ruler | Personal | Kid | Male | No |
| | Nazarite Completion and <i>Metzora</i> (Leper) | Personal | Lamb | Female | No |
| Olah [Elevation] | <i>Tamid</i> (Daily Offering) | Communal | 1 Lamb (morning) 1 Lamb (afternoon) | Male | No |
| | <i>Mussaf</i> of Shabbat | Communal | 2 Lambs | Male | No |
| | <i>Mussaf</i> of Rosh Chodesh, Pesach (7 Days), <i>Shavuot</i> | Communal | 2 Bulls, 1 Ram, 7 Lambs | Male | No |
| | <i>Mussaf</i> of Yom T'ruah, <i>Yom Kippur</i> | Communal | 1 Bull, 1 Ram, 7 Lambs | Male | No |
| | <i>Mussaf</i> of Sukkot, Days 1-7 | Communal | 13-7 Bulls, 2 Rams, 14 Lambs | Male | No |
| | <i>Mussaf</i> of Shemini Atzeret | Communal | 1 Bull, 1 Ram, 7 Lambs | Male | No |
| | With <i>Omer</i> Offering | Communal | Lamb | Male | No |
| | With Two Loaves of <i>Shavuot</i> | Communal | 1 Bull, 2 Rams, 7 Lambs | Male | No |
| | High Priest on <i>Yom Kippur</i> | Personal | Ram | Male | No |
| | <i>Olat Re'lyah</i> on 3 Festivals | Personal | Sheep, Goat or Cattle | Male | No |
| | Woman After Childbirth, Nazarite Completion, <i>Metzora</i> | Personal | Lamb | Male | No |
| | Communal Idolatry | Communal | Bull | Male | No |
| | Convert | Personal | Sheep, Goat or Cattle | Male | No |
| | Voluntary | Personal | Sheep, Goat or Cattle | Male | Yes |
| <i>Kayitz Hamizbe'ach</i> (idle Altar) | Communal | Sheep, Goat or Cattle | Male | Yes | |
| Asham (Guilt) | Doubtful Sin, <i>Me'llah</i> , Theft, Betrothed Maidservant | Personal | Ram | Male | No |
| | Nazarite <i>Tamei</i> , <i>Metzora</i> | Personal | Lamb | Male | No |
| Shelamim (Peace) | With Two Loaves of <i>Shavuot</i> | Communal | 2 Lambs | Male | No |
| | <i>Chagigah</i> and <i>Simchah</i> on The Three Festivals | Personal | Sheep, Goat or Cattle | Both | No |
| | Nazarite Completion | Personal | Ram | Male | No |
| | Voluntary | Personal | Sheep, Goat or Cattle | Both | Yes |
| | <i>Todah</i> [Thanks] | Personal | Sheep, Goat or Cattle | Both | Yes |
| | <i>Bechor</i> | Personal | Sheep, Goat or Cattle | Male | No |
| | <i>Maaser</i> | Personal | Sheep, Goat or Cattle | Both | No |
| | <i>Pesach</i> [Passover] | Personal | Lamb or Kid | Male | No |

Korban Minchah - Grain Offerings

Grain offerings (called *Minchah*) have different forms but all are primarily made with flour. All have at least some part offered on the Altar, and some are burned completely on the Outer Altar.

For *Minchah* not burned up, the part removed is called the *Kometz* - and the rest is eaten by the priests.

Some *Minchah* have frankincense [*levonah*] added to them. Some are fried and some are baked. *Minchah* can be personal or communal, voluntary or obligatory.

Issaron = a tenth

Log = about half a liter

| Type | Flour | Quantity of Flour | Quantity of Oil | Levonah | Preparation | Offering | Who |
|--|--------|---|---|---------|--|---|----------|
| Fine Flour | Wheat | 1-60 <i>Issaron</i> | 1 <i>Log</i> Per <i>Issaron</i> | Yes | Mixed With Oil | <i>Kometz</i> to Altar, Remainder to Priests | Personal |
| <i>Machavat</i> | Wheat | 1-60 <i>Issaron</i> | 1 <i>Log</i> Per <i>Issaron</i> | Yes | Mixed With Oil, Fried On A Griddle | <i>Kometz</i> to Altar, Remainder to Priests | Personal |
| <i>Marcheshet</i> | Whmt | 1-60 <i>Issaron</i> | 1 <i>Log</i> Per <i>Issaron</i> | Yes | Mixed With Oil, Fried In Pan | <i>Kometz</i> to Altar, Remainder to Priests | Personal |
| <i>Challot</i> | Wheat | 1-60 <i>Issaron</i> | 1 <i>Log</i> Per <i>Issaron</i> | Yes | Mixed With Oil, Baked In Oven | <i>Kometz</i> to Altar, Remainder to Priests | Personal |
| <i>Rekikim</i> | Wheat | 1-60 <i>Issaron</i> | 1 <i>Log</i> | Yes | Baked, Oil Smearred, Baked Wafers | <i>Kometz</i> to Altar, Remainder to Priests | Personal |
| Priest's <i>Minchah</i> | Wheat | 1-60 <i>Issaron</i> | 1 <i>Log</i> Per <i>Issaron</i> | Yes | Any Of The Above | Burned Entirely On Altar | Personal |
| Of the High Priest | Wheat | 1 <i>Issaron</i> | 3 <i>Log</i> | Yes | Mixed With Oil, Scalded In Hot Water. Baked And Fried | Burned Entirely On Altar, 1/2 In Morning, 1/2 In Afternoon | Personal |
| Induction <i>Minchah</i> of Priests | Wheat | 1 <i>Issaron</i> | 3 <i>Log</i> | Yes | Mixed With Oil, Scalded In Hot Water, Baked And Fried | Burned Entirely On Altar | Personal |
| Sinner's <i>Minchah</i> | Wheat | 1 <i>Issaron</i> | None | No | Raw Flour | <i>Kometz</i> to Altar, Remainder to Priests | Personal |
| Jealousy <i>Minchah</i> <i>Sotah</i> | Barley | 1 <i>Issaron</i> | None | No | Raw Flour | <i>Kometz</i> to Altar, Remainder to Priests | Personal |
| <i>Omer Minchah</i> | Barley | 1 <i>Issaron</i> | 1 <i>Log</i> | Yes | Mixed With Oil | <i>Kometz</i> to Altar, Remainder to Priests | Communal |
| <i>Minchat Nesachim</i> | Wheat | 3 <i>Issaron</i> Bull 2 <i>Issaron</i> Ram 1 <i>Issaron</i> Lamb | 6 <i>Log</i> Bull 4 <i>Log</i> Ram 3 <i>Log</i> Lamb | No | Mixed With Oil | Burned Entirely On Altar | Communal |
| <i>Minchat Nesachim</i> Accompanying The <i>Omer</i> | Wheat | 2 <i>Issaron</i> | 3 <i>Log</i> | No | Mixed With Oil | Burned Entirely On Altar | Communal |

***Minchah* [Grain] Not for the Altar**

Four kinds of *minchah* offerings had no portion burned on the Altar. They are all made from wheat flour and one has *levonah*. They are all oven baked.

| Type | Amount Of Flour | Type Of Loaves | Loaves | Flour In Each Loaf | Associated Offering | Disposition |
|------------------------------|----------------------|--|----------|--|---|--|
| Show Bread | 24 <i>Issaron</i> | Unleavened, Specially Shaped | 12 | 2 <i>Issaron</i> | Two Spoonfuls of <i>Levonah</i> | Eaten by Priests |
| Two Loaves of <i>Shavuot</i> | 2 <i>Issaron</i> | Leavened, Specially Shaped | 2 | 1 <i>Issaron</i> | Two <i>Shelamim</i> Lambs of <i>Shavuot</i> | Eaten by Priests |
| <i>Todah</i> Breads | 20 <i>Issaron</i> | <i>Chametz</i> , Leavened Bread | 10 | 1 <i>Issaron</i> | <i>Todah</i> (Thanks) | Given To Priests Remainder Eaten by Owner and Guests |
| | | <i>Challot</i> , Unleavened Loaves | 10 | 1/3 <i>Issaron</i> | | |
| | | <i>Rekekim</i> , Unleavened Wafers | 10 | 1/3 <i>Issaron</i> | | |
| | | <i>Revuchah</i> , Scalded Loaves | 10 | 1/3 <i>Issaron</i> | | |
| Bread With Nazarite's Ram | 6 2/3 <i>Issaron</i> | <i>Challot</i> , Unleavened Loaves <i>Rekikim</i> , Unleavened Wafers | 10 10 | 1/3 <i>Issaron</i> 1/3 <i>Issaron</i> | Nazarite's Ram | Given To Priests Remainder Eaten by Nazarite and Guests |

Korban and offering charts *

* All *korban* and offering chart derived from Artscroll's *Vayikra*

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