

Hebrews Review

The book of Hebrews stands alone as the one New Testament letter (Romans to Revelation) which uses the word “priest”. More than use the word “priest”, Hebrews goes into detail concerning Jesus as our great high priest, a priest after the order of Melchizedek. The priesthood of Christ is superior to the Levitical priests. His once for all, one and only, sacrifice of himself is the only sacrifice that removes the guilt of our sin, cleanses us, redeems us, makes atonement, justifies us, makes expiation for our sin, reconciles us, and perfects us. Hebrews declares that Jesus is the better prophet and the eternal king. The main focus, however, is on the priesthood of Christ which is found in every chapter except possibly chapter 11. Chapter 13 says to show hospitality to strangers (vs. 2) but do not welcome strange teachings (vs. 9). The danger for the Hebrews does not appear to be so much from strange teachings but that some may fall away from the grace of Christ and return to the comfort of their old life under the Mosaic law. The followers of Moses needed to leave the earthly temple, the Levitical priests and the Mosaic sacrifices and go to Jesus outside the camp and bear the reproach he endured. Hebrews is filled with comparisons. Jesus is superior to the angels. He is worthy of more glory than Moses. Jesus is the guarantor and mediator of a better covenant than the Mosaic covenant. Jesus is a much better priest than the Levitical priests. Jesus serves in the greater and more perfect heavenly sanctuary as compared to the earthly sanctuary. He has offered one sacrifice which has dealt with all past, present and future sins so that no further sacrifice for sins needs to be made. Those who follow Christ have a better country than the land of Israel. Given all that, why would anyone want to return to life under the Mosaic law? The recipients of Hebrews were experiencing some persecution but not to the point of shedding blood. Some may have been tempted to return to their former life when they were not persecuted for their faith. That would be a huge mistake like Esau giving up his inheritance as the firstborn so that he could eat a single meal. The consequences are dire. Do not fall into the hands of the living God without the blood of Jesus covering your sins. Those who believe and follow Jesus have a better rest and an inheritance in heaven with all the other righteous made perfect by the blood of Christ. These will dwell in heaven with many angels, Jesus and God, the judge of all. Those who reject Christ and revert to the Mosaic law find themselves in a situation like that at Mount Sinai. They face a holy God who makes all tremble with fear, but apart from Christ there is no effective solution for their sins. For them, there is only judgment. For those in Christ, there is eternal life with God in heaven. Let us run with endurance the race set before us knowing the great reward that is at the end of the race.

Who Christ is

- 1:2, 5 God’s Son
- 1:2 Heir of all things
- 1:2, 10 The One through whom God created the world
- 1:3 The radiance of the glory of God, the exact imprint of God’s nature, He who upholds the universe by his word of power, the one who made purification for sins
- 1:3, 13; 10:13, 12:2 He is seated at the right hand of God
- 1:4 He is superior to the angels
- 1:6 He is worthy of worship
- 1:8 He reigns forever, His reign is a righteous reign
- 1:9 He loves righteousness and hates wickedness, God has anointed him with the oil of gladness

- 1:11 He is eternal
- 1:13; 2:8; 10:13 All his enemies are subjected under his feet. Everything has been put in subjection to him, though we don't see this fully yet.
- 2:7 He was made for a little while lower than the angels, but is now crowned with glory and honor
- 2:10 He is the founder of our salvation, made perfect through suffering
- 2:11 He is the one who sanctifies and is not ashamed to call us brothers
- 2:14, 17 He became flesh so that through his death he would destroy the one who has the power of death, the devil
- 2:17 He is a merciful and faithful high priest, he makes propitiation for the sins of the people. See below for all the numerous references to Jesus as our high priest.
- 3:1 He is the apostle of our confession
- 3:2, 5 He is faithful to God and faithful over God's house as a son
- 3:3 He is worthy of more glory than Moses
- 5:8 He learned obedience by what he suffered
- 5:9 He was made perfect and became the source of eternal salvation
- 8:6; 9:15; 12:24 He is the mediator of a covenant which is better than the Mosaic covenant. He is the mediator of a new covenant so that those who are called may receive the promised eternal inheritance.
- 12:2 He is the founder and perfecter of our faith
- 13:8 He is the same yesterday and today and forever

Better (10) / Superior (1) / (Much) More (Excellent) (4) / Great(er) (3)

- 1:4 Jesus is **superior** (τοσούτῳ κρείττων) to the angels
- 1:4 The name Jesus inherited is **much more excellent** (διαφορώτερον) than that of the angels
- 2:3 We have a **great** (τηλικαύτης) salvation through Jesus Christ
- 3:3 Jesus is worthy of **more** (πλείονος) glory than Moses
- 4:14, 10:21 Christ is our **great** (μέγαν) high priest
- 7:19 Jesus, as a priest after the order of Melchizedek, is a **better** (κρείττονος) hope
- 7:22 Jesus is the guarantor of a **better** (κρείττονος) covenant.
- 8:6 Jesus' ministry is **much more excellent** (διαφορωτέρας) than the ministry of the Aaronic priests

- 8:6 The new covenant is **better** (κρείττονός) than the Mosaic covenant
- 8:6 The new covenant is enacted on **better** (κρείττοισιν) promises
- 9:11 Jesus entered the **greater** (μείζονος) and more perfect tent, the heavenly sanctuary
- 9:13-14 The blood of goats and bulls only purified the flesh while Jesus' blood did **much more** (πόσω μᾶλλον) in that it purified our consciences
- 9:23 The heavenly sanctuary has **better** (κρείττοσι) sacrifices than the sacrifices of the earthly tabernacle
- 10:34 Believers have a **better** (κρείττονα), abiding possession in heaven than any possessions anyone can have on earth
- 11:16 Believers have a **better** (κρείττονος) country, a heavenly home, than the country of Israel
- 11:35 Those who die for the name of Christ rise to a **better** life (obtain a **better** [κρείττονος] resurrection), [than the temporary resurrections seen by Elijah and Elisha]
- 11:40 We who live after Christ's incarnation have been provided with something **better** (κρείττόν) than those who lived before Christ's incarnation
- 12:24 Jesus' blood speaks **better** (κρείττον) than the blood of Abel. Jesus' blood brings forgiveness and salvation while Abel's blood cried for revenge.

Christ Jesus as High Priest

- 1:3 He made purification for sins.
- 2:17; 3:1, 2 He is a merciful and faithful high priest, he makes propitiation for the sins of the people. He is the faithful high priest of our confession.
- 2:18; 4:15 Because he has experienced life in the flesh and suffered he is able to help those who are tempted. He is able to sympathize with our weaknesses, he has been tempted as we are yet without sin.
- 4:14; 6:19, 20; 9:11, 12, 24 He has passed through the heavens. He has entered the heavenly sanctuary on our behalf as a forerunner. He entered the holy place of heaven once for all, taking his own blood and thus securing an eternal redemption.
- 4:16; 10:19 He gives us confidence to draw near to the throne of grace to receive mercy and find grace to help in time of need. By the blood of Jesus we have confidence to enter the holy places
- 5:5, 6, 10; 6:20, 7:17 God appointed him as high priest after the order of Melchizedek
- 7:11 Since perfection could not be obtained under the Levitical priesthood, Jesus needed to come as a priest after the order of Melchizedek
- 7:12 Jesus as a priest after the order of Melchizedek represented a change from the Levitical priesthood and also brought with it a change in the law

- 7:13, 14 He did not need to be descended from Aaron since he was not a Levitical priest. He was a priest after the order of Melchizedek which priesthood did not come with any genealogical requirements.
- 7:16 He became a priest by the power of an indestructible life
- 7:18 His priesthood offers a better hope through which we draw near to God
- 7:20, 21, 28 He was made a priest by an oath of God
- 7:22 His priesthood is permanent
- 7:24, 25 Because of his eternal priesthood, he is able to save to the uttermost, or permanently, those who draw near to God through him since Jesus lives forever and makes intercession for us
- 7:26 As priest, Jesus is holy, innocent, unstained, separated from sinners and exalted above the heavens
- 7:27 He offered himself as a once for all sacrifice
- 7:28 Jesus as priest is also God's Son who has been made perfect forever
- 8:1-2 He ministers in the heavenly sanctuary and is seated at the right hand of God the Father
- 8:6 His priesthood is much more excellent than the priesthood under the Mosaic law
- 9:11 He is high priest of the good things that have come.
- 9:14 His offering of himself as an unblemished sacrifice, and the shedding of his blood purifies our conscience from dead works to serve the living God.
- 9:15 His death redeems from transgressions committed under the Mosaic covenant
- 9:26 By the offering of himself, Jesus has put away sin
- 9:28 He will come a second time to save those who are eagerly waiting for him
- 10:10 By the will of God, the once for all offering of Jesus' body has sanctified us
- 10:12 When he had offered the once for all, one and only sacrifice for sins, he sat down at the right hand of God the Father. He sat down because his work of redemption, atonement, justification, expiation, forgiveness and reconciliation was complete. Nothing needed to be added to it. Nothing needed to be changed. As Jesus said on the cross, "it is finished".
- **10:14 By a single offering he has perfected for all time those who are being sanctified**
- 10:18 Because his once for all sacrifice for sins has brought forgiveness, there is no need for any further sacrifices
- 10:20 He opened a new and living way into heaven for us
- 10:21 He is our great priest over the house of God
- 12:2, 25 For the joy set before him, Jesus endured the cross. His sprinkled blood speaks a better word.
- 13:12 He suffered outside the gate in order to sanctify us by his blood

Comparisons: Jesus Christ vs ...

- 1:1-2 Previously God spoke by the prophets but now God has spoken to us by his Son.
- 1:4 Jesus Christ is much superior to angels
 - 1:4-5 His name, “Son”, is more excellent than their name “angels”
 - 1:6-7 He is worthy of worship but angels are not worthy of worship, they are ministers
 - 1:7-9, 13-14; 2:5-9 The Son rules forever, angels are servants
 - 1:10-12 All things have been created through the Son, the angels were created
 - 2:10-18 The Son became flesh and has shared in human suffering and temptation. Angels are spirits and do not have flesh and blood.
- 3:3 Jesus is worthy of more glory than Moses
 - 3:2, 5-6 Moses was faithful in God’s house as a servant, but Christ was faithful over God’s house as a son
- 4:8-10 Jesus gives us a better rest than the rest that the people of Israel had when Joshua led them into the Promised Land
 - 3:7-11, 15, 4:1-10 Through Jesus, there remains a better rest for us in heaven. The rest given under Joshua’s leadership was temporary and earthly.
- 8:6 Jesus is our great high priest who has a much more excellent ministry than the priests under the Mosaic law
 - 4:14; 6:19, 20; 8:1-2; 9:1-5, 11, 12, 24 Jesus has entered into heaven itself and sits at the right hand of God the Father. The Aaronic priests served in the earthly sanctuary. The high priest entered into the shadow of God’s presence only once a year.
 - 5:1, 4-6; 7:20-21, 28 Jesus was appointed priest with an oath. The Aaronic priests were appointed but not with an oath.
 - 1:3, 2:15, 17; 9:12, 26, 28; 10:1-4, 10, 14, 17; 13:12 Jesus offered the once for all, one and only sacrifice of himself which accomplished our purification for sins, deliverance from the power of death, propitiation, eternal redemption, putting away and bearing sins, sanctification, perfection and forgiveness of sins. The sacrifices of bulls and goats under the Mosaic law were offered continually year after year. If these sacrifices would have made a person perfect, the sacrifices would have ceased. The frequent sacrifices instead were a reminder of sin and not something that freed the conscience from the guilt of sin.
 - 2:17-18; 4:15 He is a merciful and faithful high priest who helps those who are tempted. Some of the Aaronic priests may have been somewhat merciful but none were merciful and faithful like Christ.
 - 4:15; 5:3; 7:27-28; 8:3 Jesus never sinned and therefore he did not need to offer a sacrifice for himself. The Aaronic priests offered sacrifices for the people and themselves. Jesus is God’s Son who is perfect. The Levitical high priests were spiritually weak.

- 4:16; 9:7-8, 24; 10:19-22 Jesus gives us confidence to draw near to the throne of grace to receive mercy and find grace to help in time of need. The throne of grace provides both mercy and grace. Everyone who was not the high priest had no access to God's mercy seat on earth.
- 5:6, 10; 6:10; 7:11, 13-17 Jesus is a priest after the order of Melchizedek. The priests under the Mosaic law were priests based on their birth. They were descended from Aaron. Melchizedek did not have a recorded genealogy, so Jesus' priesthood was not dependent on genealogy. Jesus was therefore able to be David's offspring who sits on his throne forever and also able to be a priest after the order of Melchizedek.
- 7:11-12 The imperfection of the Levitical priests required that there needed to be a different kind of priest, Jesus a priest after the order of Melchizedek. This change in priesthood also brought a change of law.
- 7:16-17; 23-25 Jesus is a priest forever. The Levitical priests all died. Jesus always lives to make intercession for us. The Levitical priests' intercession was temporary.
- 8:6 Jesus is the mediator of a covenant which is better than the Mosaic covenant.
- 8:13 With Jesus established as our forever, great high priest and the mediator of a new and better covenant, the Aaronic priesthood therefore needed to vanish.
- 9:9-10, 12-14, 25-28; 10:1, 4, 9, 11, 18 Sacrifices under the Mosaic law could not perfect the conscience of the worshiper. The sacrifices and other ceremonies dealt with washing the outside. It did not make the inside clean. They sanctified a person for the purification of the flesh. They could never make a person perfect. Jesus offered his own blood and secures our eternal redemption and purifies our conscience from dead works to serve the living God. Without the shedding of blood there is no forgiveness for sins. The Aaronic priests offered blood that was not their own. Jesus offered his own blood. The sacrifices under the Mosaic law were repeated over and over because they were not able to remove sin. It is impossible for the blood of bulls and goats to take away sin. Jesus offered himself once for all because his one sacrifice permanently and effectively dealt with sin. With Jesus' sacrifice of himself, the Mosaic sacrifices have been done away with. Jesus' sacrifice has brought complete forgiveness of sins and therefore there is no need of any further sacrifice for sins.
- 10:11-12 The Aaronic priests stood daily at their service and repeatedly offered sacrifices. After Jesus offered himself as the single sacrifice for sins he sat down at the right hand of God the Father. He sat down because the work of redemption, justification, atonement, propitiation, expiation, forgiveness and reconciliation was complete. As Jesus said on the cross, "it is finished". This is similar to the completion of creation when God rested on the seventh day because the work of creation was complete and very good.
- 13:10 Those who cling to the Mosaic sacrifices have no right to eat at the altar of Christ.
- 13:11-12 The flesh and skin of the bull offered on the Day of Atonement, as well as certain other sin offerings, were to be burned outside the camp. (Exodus 29:14, Leviticus 4). Jesus suffered outside the gate.

Sanctify (ἀγιάζω); the most uses in the NT

- 2:11 He who **sanctifies** and those who are sanctified all have one source, all share flesh and blood
- 9:13 The blood of goats and bulls **sanctified** for the purification of the flesh (not the conscience)

- 10:10 By God's will we have been **sanctified** through the offering of Christ's body once for all
- 10:14 By a single offering Christ has perfected for all time those who are being **sanctified**
- 10:29 Those who fall away profane the blood of the covenant by which they were **sanctified**
- 13:12 Jesus suffered outside the gate in order to **sanctify** the people through his own blood

Purify, Purification; the most uses in the English NT

- 1:3 When he had made **purification** (καθαρισμός) for sins he sat down at the right hand of the Majesty on high
- 9:13 The blood of goats and bulls sanctified for the **purification** (καθαρότης 1 NT use) of the flesh
- 9:14 The blood of Christ **purifies** (καθαρίζω) our conscience from dead works to serve the living God
- 9:22 Under the law almost everything is **purified** (καθαρίζω) with blood
- 9:23 It was necessary for the copies of the heavenly things to be **purified** (καθαρίζω) with these rites
- 10:2 If the sacrifices under the Mosaic law were effective, they would have ceased to be offered since the worshipers would have been **cleansed** (καθαρίζω) once and no longer have a consciousness of sins

Perfect (τελειόω – verb, most uses in NT; τελειωτής – noun; τελείωσις – noun; τέλειος – adjective)

- Of Jesus
 - 2:10 He was made **perfect** (τελειόω) through suffering
 - 5:8-9 He learned obedience through what he suffered and was made **perfect** (τελειόω)
 - 7:28 God appointed Jesus, his Son as a priest who has been made **perfect** (τελειόω) forever
 - 12:2 He is the author and **perfecter** (τελειωτής) of our faith
- Of Us
 - 10:14 Jesus, by his single sacrifice, **perfected** (τελειόω) for all time those who are being sanctified
 - 11:40 Apart from us they (the examples of faith in chapter 11) should not be made **perfect** (τελειόω)
 - 12:23 Our inheritance is the heavenly Jerusalem with the spirits of the righteous made **perfect** (τελειόω)
- Under the Mosaic law
 - 7:11 **Perfection** (τελείωσις) was not attainable through the Levitical priesthood
 - 7:19 The law made nothing **perfect** (τελειόω)
 - 9:9 Gifts and sacrifices offered under the Mosaic law cannot **perfect** (τελειόω) the conscience of the worshiper

- 10:1 The offerings under the Mosaic law can never make **perfect** (τελειώω) those who draw near
- Other
 - 5:14 Solid food is for the **mature** (τέλειος)
 - 9:11 The heavenly sanctuary as the more **perfect** (τέλειος) tent

Serve / Worship (λατρεύω – verb, λατρεία – noun)

- 8:5 The priests and sacrifices **serve** (λατρεύουσιν) as a copy and shadow of the heavenly things
- 9:1 Even the first covenant had regulations for **worship / service** (λατρείας)
- 9:6 The priests go regularly into the first section performing their **duties** (λατρείας)
- 9:9 Gifts and sacrifices are offered that cannot perfect the conscience of the **worshiper** (λατρεύοντα)
- 9:14 The blood of Christ purifies our conscience from dead works to **serve / worship** (λατρεύειν) the living God
- 10:2 The sacrifices under the Mosaic law were not able to cleanse the consciousness of the **worshippers** (λατρεύοντες) of sin
- 12:28 Let us offer to God acceptable **worship / service** (λατρεύωμεν), with reverence and awe
- 13:10 We have an altar from which those who **serve** (λατρεύοντες) at the tent have no right to eat

ὑπόδειγμα (model, copy or pattern); σκιά (shadow); τύπος (pattern or model); αντίτυπος (copy)

- 4:11 That no one may fall by the “**same sort**” (ὑποδείγματι) of disobedience
- 8:5 The priests and sacrifices serve as a **copy** (ὑποδείγματι) and **shadow** (σκιά) of the heavenly things. When Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the **pattern** (τύπον) ...”
- 9:23 It was necessary for the **copies** (ὑποδείγματα) of the heavenly things to be purified with these rites
- 9:24 Christ has entered, not into holy places made with hands, which are **copies** (ἀντίτυπα) of the true things, but into heaven itself
- 10:1 The law has but a **shadow** (σκιά) of the good things to come

Old Testament Quotes

Hebrews	Old Testament	Intro	Content
1:5; 5:5	Psalms 2:7	God [said] By him [God] who said	You are my Son, today I have begotten you
1:5	2 Samuel 7:14	[God said] again	I will be to him a Father, and he shall be to me a son
1:6	Deuteronomy 32:43 (LXX)	He [God] says	Let all God's angels worship him [the Son]
1:7	Psalms 104:4	He [God] says	Angels are ministers
1:8-9	Psalms 45:6-7	He [God] says	[God says of the Son], your throne, O God, is forever and ever. God has anointed Christ with the oil of gladness.
1:10-12	Psalms 102:25-27	And [God says]	[God says of the Son], you, Lord, laid the foundation of the earth and the heavens are the work of his hands. He remains forever.
1:13	Psalms 110:1	He [God] said	[Yahweh said to my Lord], sit at my right hand until I make your enemies a footstool for your feet
2:6-8	Psalms 8:4-6	It has been testified somewhere	What is man that you are mindful of him? Made lower than the angels for a little while but then crowned with glory and honor. All things are subjected to him.
2:12	Psalms 22:22	He [Jesus] saying	I will tell of your name to my brothers
2:13	Isaiah 8:17b?	And again [Jesus says]	I will put my trust in him
2:13	Isaiah 8:18	And again [Jesus says]	Behold, I and the children God has given me
3:2, 5	Numbers 12:7		Moses was faithful in all God's house
3:7-11	Psalms 95:7-11	The Holy Spirit says	Today if you hear his voice do not harden your hearts... They shall never enter my rest.
3:15; 4:7	Psalms 95:7-8	It is said [by the Holy Spirit]; saying through David	Today if you hear his voice do not harden your hearts as in the rebellion

Hebrews	Old Testament	Intro	Content
4:3, 5	Psalms 95:11	He [God] has said He [God] said	They shall never enter my rest
4:4	Genesis 2:2	He [God] has somewhere spoken	God rested on the seventh day from all his works
5:5	Psalms 2:7	By him [God] who said	You are my Son, today I have begotten you
5:6; 7:17, 21	Psalms 110:4	He [God] says It is witnessed of him The one [God] who said to him	[Yahweh says to the Messiah], you are a priest forever after the order of Melchizedek
6:14	Genesis 22:17	He [God] swore by himself, saying	[God to Abraham], surely I will bless you and multiply you
7:17	Psalms 110:4	It is witnessed of him	You are a priest forever after the order of Melchizedek
7:21	Psalms 110:4	The one [God] who said to him	Yahweh has sworn and will not change his mind, “you are a priest forever”
8:5	Exodus 25:40	God, saying	[God to Moses when talking about the tabernacle], see that you make everything according to the pattern
8:8-12	Jeremiah 31:31-34	He [the Lord] says	The new covenant
9:20	Exodus 24:8	Moses..., saying	[Moses to the people of Israel after reading the Mosaic covenant], this is the blood of the covenant
10:5-7	Psalms 40:6-8	Christ ... he said	God has not delighted in sacrifices [under the Mosaic law]. Christ has a body prepared for him and has come to do God’s will.
10:8	Psalms 40:6, 8	He [Christ] said	God has neither desired or taken pleasure in sacrifices
10:9	Psalms 40:7	He [Christ] added	I have come to do your will, as it is written of me
10:16	Jeremiah 31:33	The Holy Spirit also bears witness... saying	This is the covenant I will make with them. I will put my law on their hearts.

Hebrews	Old Testament	Intro	Content
10:17	Jeremiah 31:34	He [Holy Spirit] adds	I will remember their sins no more
10:30	Deuteronomy 32:35-36	We know him [God] who said	Vengeance is mine; I will repay. Yahweh will judge his people.
10:37	Isaiah 26:20		For yet a little while
10:37-38	Habakkuk 2:3-4		He will come and not delay. My righteous one shall live by faith.
11:18	Genesis 21:12	It was said	Through Isaac shall your descendants be named
12:5-6	Proverbs 3:11-12	The exhortation addresses you	Do not despise Yahweh's discipline
12:20	Exodus 19:13	The order that was given [by God]	If even a beast touches the mountain it shall be stoned
12:26	Haggai 2:6	He [God] has promised	Yet once more I will shake the heavens and the earth
13:5	Deuteronomy 31:6	He [God] has said	I will never leave you nor forsake you
13:6	Psalms 118:6	We can confidently say	Yahweh is on my side; I will not fear. What can man do to me?

There are also many indirect references to Old Testament passages.

Commands and Exhortations with Warnings

Passage	Command / Exhortation	Result of Disobedience
2:1	Pay closer attention to what we have heard	We drift away from the message we heard
2:3	Do not neglect such a great salvation	We shall not escape just retribution
3:12	Take care, brothers, lest there be in any of you and evil, unbelieving heart	You will be lead to fall away from the living God
3:13	Exhort one another every day	You may be hardened by the deceitfulness of sin
4:1	Let us fear	Any of you should seem to have failed to reach God's rest

4:11	Strive to enter God's rest	You may fall by the same sort of disobedience
6:4-6	Don't profess Christ and then fall away	It is impossible to restore this person to repentance again
6:11-12	Show the same earnestness to have the full assurance of hope until the end	You will become sluggish
10:26-27	Don't go on sinning deliberately after receiving the knowledge of the truth	There no longer remains a sacrifice for sins, but a fearful expectation of judgment
10:29	Do not trample underfoot the Son of God Do not profane the blood of the covenant Do not outrage the Spirit of grace	The punishment will be worse than setting aside the law of Moses and being punished with physical death
12:14	Strive for holiness	Without holiness no one will see the Lord
12:15	See to it	That no one fails to obtain the grace of God
12:15	See to it that no root of bitterness spring up	It will cause trouble and defile many
12:16-17	See to it that no one is sexually immoral or unholy like Esau who sold his birthright	[Or you too might loose your heavenly inheritance]
12:25	Do not reject God's word	You will not escape God's judgment
13:4	Let marriage be held in honor and let the marriage bed be undefiled	God will judge the sexually immoral and adulterous

Commands, Exhortations and Conditions with Promises

Passage	Command / Exhortation / Condition	Promise
3:14	If we hold our original confidence firm to the end	We will share in Christ
4:3	We who have believed	We will enter God's rest
4:10	Whoever enters God's rest	We will rest from our works as God did from his
4:16	Let us draw near to the throne of grace with confidence	We may receive mercy and find grace to help in time of need
6:11-12	Show the same earnestness to have the full	Through faith and patience you will inherit the promises

	assurance of hope until the end	
10:35	Do not throw away your confidence	It has a great reward
10:36	You need endurance and to do the will of God	You will receive what is promised
12:3	Consider Jesus who endured from sinners such hostility against himself	That you may not grow weary or fainthearted
12:11	For those who are trained by God's discipline	Will see a yield of the peaceful fruit of righteousness
12:12-13	Lift your drooping hands Strengthen your weak knees Make straight paths for your feet	That what is lame may not be further injured but instead be healed

Other Commands and Exhortations

Passage	Command / Exhortation
3:1	Consider Jesus, the apostle and high priest of our confession
4:14	Let us hold fast our confession
5:11-14	Grow up and stop being spiritual babies
6:1-2	Let us leave the elementary doctrine of Christ and go on to maturity not relaying the foundation
10:22	Let us draw near to God with a true heart in full assurance of faith
10:23	Let us hold fast the confession of our hope without wavering
10:24	Let us consider how to stir up one another to love and good works
10:25	Do not neglect to meet together, but encourage one another
12:1	Let us lay aside every weight and sin which clings so closely
12:1	Let us run the race that is set before us with endurance

12:2	Look to Jesus the founder and perfecter of our faith
12:9	We should be subject to the discipline from our heavenly Father
12:14	Strive for peace with everyone
12:28	Let us be grateful for receiving a kingdom which cannot be shaken
12:28	Let us offer acceptable worship to God
13:1	Let brotherly love continue
13:2	Show hospitality to strangers
13:3	Remember those in prison and those who are mistreated
13:5	Keep yourself free from the love of money and be satisfied with what you have
13:7	Remember your leaders Consider the outcome of their way of life Imitate their faith
13:9	Do not be lead astray by strange and diverse teachings
13:9	Be strengthened by grace and not by foods [dietary restrictions]
13:13	Go to Jesus outside the camp and bear the reproach which he endured
13:15	Let us continually offer up a sacrifice of praise to God
13:16	Do not neglect to do good and share what you have
13:17	Obey your leaders and submit to them
13:18-19	Pray for us that I may be restored to you sooner
13:24	Greet all your leaders and all the saints

The New Exodus

I think the author of Hebrews saw a potential parallel between the recipients of Hebrews and the nation of Israel during the time of the exodus and the following wanderings in the wilderness. The message was, don't be like those Israelites who were disobedient and did not have faith that God would deliver on his promise of bringing them into the Promised Land. Because of their disobedience and lack of faith, all those 20 and older all died in the wilderness and never possessed the promised land. The two exceptions were Caleb and Joshua, because of their faith. They were allowed to enter the promised land. The author spent a good deal of time expounding Psalm 95:7-11. When things got difficult in the wilderness some of the Israelites wanted to go back to Egypt. They thought their lives were better when they were slaves in Egypt. Some of the recipients of Hebrews may have thought about going back under the Mosaic law because they thought their lives were better then. Previously, they were not being persecuted for their faith. The majority of the book of Hebrews is about how much better it is to be a follower of Jesus Christ than to be a follower of Moses. Jesus was a better prophet than Moses. Jesus is the mediator of a better covenant. Jesus offered the only sacrifice which fully and effectively cleanses from sin. Jesus provides a better rest and a better country than the rest and country the Israelites received when they entered the Promised Land. The Israelites were delivered from physical slavery. Jesus has delivered us from slavery to sin and slavery to the dominion of darkness. Jesus is a better priest than the priests under the Mosaic law. The Israelites always had a barrier between themselves and God. Only the priests could enter the Holy Place and only the high priest could enter the Holy of Holies where God's mercy seat was. Through Jesus as our mediator, intercessor and high priest we have boldness to approach the throne of grace where we receive both mercy and grace. We can go daily before God's throne of grace. The barrier has been broken down through Christ our great high priest. The author makes a compelling argument to persevere in faith and continue to run the race with endurance so that we will receive the heavenly prize at the end of the race.

The New Covenant

Some commentators don't seem to like the phrase "new covenant". They argue that it isn't really new. The argument comes from a theological framework. The two don't need to be in conflict. Let's look at it from the perspective of someone who lived under the Mosaic law before they embraced Jesus as their Messiah. They went to the temple at least three times a year. They offered sacrifices according to the Mosaic law. The priests were the ones who actually sacrificed their animals and were the mediators between them and God. They did not dare to approach the mercy seat in the Holy of Holies. After embracing Jesus as their great high priest, the temple was no longer where they met and worshiped God. They no longer needed to offer the sacrifices according to the Mosaic law. In fact, they should not EVER offer another sacrifice mentioned in the Mosaic law. Jesus Christ is the once for all sacrifice for sins. The new sacrifices under the new covenant are praising God and serving others. The priests no longer have any relevance under the new covenant. The Levitical priests have been replaced by Jesus who was made a priest after the order of Melchizedek by God's oath. Given all these changes, wouldn't you say, "this is different, this is new"?

Using Fading Shadows

- Acts 2:46 day by day, attending the **temple** together
- Acts 3:1-10 Peter and John were going up to the **temple** at the hour of prayer ... man lame from birth ... entered the **temple** with them
- Acts 5:19-20 An angel of the Lord said to Peter and the disciples “Go and stand in the temple and speak to the people all the words of this Life.”
- Acts 5:24 And every day, in the **temple** and from house to house, they did not cease teaching and preaching that the Christ is Jesus.
- Acts 21:26-30 Paul went into the temple, was arrested and dragged out of the temple

God used the temple for a time after the resurrection of Jesus. It was a good place to spread the gospel. Jesus used the temple as a teaching venue. After God’s appointed time, it was time for the shadows of the temple, sacrifices and priests to disappear. The temple in Jerusalem was destroyed in 70 A.D.