

Believing Jesus but not Zealous for Him 2 Law Fulfilled; Grace to Whosoever Will

Introduction

After his conversion to Jesus the Apostle Paul was dedicated to convince unbelievers about the fulfilled prophecy of the death and resurrection of Christ Jesus. But then he was forced to confront some believers that remained zealous to keep the law in their efforts of pleasing God.

And again many failed to accept the resurrection of Jesus from the dead. They knew the Romans had put Him to death, because they witnessed it, or knew someone that had. But the notion of Jesus being resurrected from the dead, for many, was too much to swallow! And it seems they had the attitude, “believing certain things about Jesus is O.K., but without continuing in the law there could be no pleasing God unto salvation”?

Act 21:19 And when he (*Paul*) had saluted (*greeted*) them (*temple Jews at Jerusalem*), he declared particularly what things God had wrought among the Gentiles by his ministry.

Act 21:20 And when they (*believers at Jerusalem*) heard *it*, they glorified the Lord, and said unto him (*Paul*), Thou seest, brother, how many thousands of Jews there are which believe; and they are all **zealous** of (*or zealous to keep?*) the law:

These are the circumstances that finally resulted in Paul’s confrontation with judgment at Roman, the head authority of the Gentile world; which eventually demanded, and put him to death just as it demanded of Jesus just a few years earlier.

One may ask the question, “Well what is wrong with being zealous for the law”? My response is as follows:

NOTHING IS WRONG WITH THE LAW! THE LAW IS FROM GOD AND THEREFORE, GOOD AND RIGHTEOUS. BUT NONE OF US (SEED OF ADAM) CAN KEEP THE LAW SUCH THAT GOD THE FATHER IS PLEASED! Every one else may be pleased, but God is the one that matters.

IF ONE COULD PLEASE GOD BY KEEPING THE LAW, THERE WOULD BE NO NEED FOR JESUS, WHO IS NOT THE SEED OF ADAM; BUT THE SEED OF GOD! Thus, the Scripture:

Luke 5:31 And Jesus answering said unto them, **They that are whole need not a physician; but they that are sick.** (*Jesus is the physician and His sacrificial blood that He willingly shed on the cross is the only remedy that pleases God the Father to forgive/ redeem/ account righteous, the human race!*)

Zechariah Chapter 5 (the ending paragraph(s) of this study) prophesied of Jesus as the sin bearer, or curse bearer for the human race breaking the Laws of God; And John 3:16 completes the purpose God intended.)

The Father is pleased only with Jesus as the one that has ever kept, or ever shall keep ALL of the law! (Thus, the “LAW IS FULFILLED, and MERCY EXTENDED to

WHOSOEVER BELIEVES on Jesus and His finished work of salvation for all that accepts it”).

With this in mind therefore, we examined Paul’s dilemma(s) in Chapters 21 through 28 of the Book of Acts in our previous study as Paul defended himself against the Jewish religious authority of Jerusalem, which did not believe.

Paul preached the truth of the Gospel of Jesus resurrected from the dead as was prophesied in the Old Testament. Remember, they saw Jesus die on the cross!

Paul’s preaching was to the Gentile world and his fellow Jewish brethren, even though most Jews did not care to hear; but planned how to kill Paul instead.

In this study we shall examine further, how these truths are realized according to Paul’s teachings in the Book of Hebrews.

Paul may have dictated this Epistle to someone else, but the logic and depth of the knowledge of these scripture text, and the law came from Saul the Pharisee turned Apostle Paul; and him convincingly converted to the true Gospel of the Lord Jesus Christ.

Hebrews Chapter 1

In these last days God has spoken by his Son; the Lord Jesus Christ

Heb 1:1 God, who at sundry (*various*) times and in divers (*difference*) manners spake in time past unto the fathers (*the Jews ancestors*) by the prophets,

Heb 1:2 Hath in these last days spoken unto us by *his* Son (*Jesus*), whom he hath appointed heir of all things, by whom also he made the worlds (*creation?*);

Heb 1:3 Who (*Jesus*) being the brightness of (*the*) glory (*of God*), and the express image of his person, and upholding all things by the word of his power (*His word; His power, one in the same*), when he had by himself purged our sins, sat down on the right hand of the Majesty (*God His Father*) on high;

Heb 1:4 (*Jesus*) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name (*Jesus*) than they.

Heb 1:5 For unto which of the angels said he (*God His Father*) at any time, Thou art my Son, this day have I begotten thee (*Jesus*)? And again, I (*God His Father*) will be to him a Father, and he shall be to me a Son? (*This is when God the Son is born Jesus in flesh, blood, and bone to redeem the world*)

Heb 1:6 And again, when he (*God*) bringeth in the firstbegotten (*Jesus*) into the world, he saith, And let all the angels of God worship him (*Jesus*).

Heb 1:7 And of (*or concerning*) the angels he (*God*) saith, Who maketh his (*God’s*) angels spirits, and his (*God’s*) ministers a flame of fire (*It is the Son that has done these things*).

- Heb 1:8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.
- Heb 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows (*human counterparts?*).
- Heb 1:10 And, Thou, Lord (*Son of God, Jesus*), in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
- Heb 1:11 They (*earth, and the heavens*) shall perish; but thou remainest; and they all shall wax old as doth a garment;
- Heb 1:12 And as a vesture (*clothing*) shalt thou fold them up, and they (*earth and heavens*) shall be changed: but thou art the same, and thy years shall not fail (*end*).
- Heb 1:13 But to which of the angels said he (*God the Father*) at any time, Sit on my right hand, until I make thine enemies thy footstool?
- Heb 1:14 Are they (*angels*) not all ministering spirits, sent forth to minister for them (*saints/ believers/ followers of Jesus*) who shall be heirs of salvation?

Hebrews Chapter 2

Be careful that you not overlook, reject, but grab hold of gifts from God

- Heb 2:1 Therefore we ought to give the more earnest heed (*attention*) to the things which we have heard (*about Jesus Christ*), lest at any time we should let *them* slip.
- Heb 2:2 For if the word spoken by angels was stedfast (*given importance by God*), and (*then after their*) every transgression and disobedience (*they*) received a just recompence (*payment*) of reward;
- Heb 2:3 How shall we escape (*survive*), if we neglect so great salvation (*that God troubled Himself to provide in Christ Jesus*); which at the first began to be spoken by the Lord (*Jesus*), and was confirmed unto us by them that heard *him*;
- Heb 2:4 God also bearing (*them that heard*) witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his (*the Holy Ghost's*) own will?
- Heb 2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.
- Heb 2:6 But one (*an angel*) in a certain place testified, saying, What is man, that thou (*God*) art mindful of him? or the son of man (*Jesus*), that thou visitest him?
- Heb 2:7 Thou madest him (*man*) a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:
- Heb 2:8 Thou hast put all things in subjection under his (*Jesus*) feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now (*presently*) we see not yet all things put under him.
- Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
- Heb 2:10 For it became him (*Son of God, God, Jesus*), for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

- Heb 2:11 For both he (*the Son, Jesus, God*) that sanctifieth and they who are sanctified *are* all of one: for which cause he (*Jesus*) is not ashamed to call them brethren,
- Heb 2:12 Saying, I (*Jesus, the Son*) will declare thy name (*God the Father*) unto my brethren, in the midst of the church will I sing praise unto thee.
- Heb 2:13 And again, (*Jesus, the Son said*) I will put my trust in him (*God the Father*). And again, Behold I and the children which God hath given me (*will put trust in God*).
- Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he (*God the Son*) also himself likewise took part of the same; that through death he (*God the Son, Jesus*) might destroy him that had the power of death, that is, the devil;
- Heb 2:15 And deliver them (*human race, believers in Jesus*) who through fear of death were all their lifetime subject to bondage.
- Heb 2:16 For verily he (*God the Son*) took not on *him the nature of* angels; but he took on *him* the seed of Abraham (*according to flesh*).
- Heb 2:17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.
- Heb 2:18 For in that he himself hath suffered being tempted, he is able to succour (*give aid, support to*) them that are tempted.

Hebrews Chapter 3

Those in unbelief shall not enter into the promise/ rest/ salvation of God

- Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling (*salvation and eternal life*), consider the Apostle and High Priest of our profession, Christ Jesus;
- Heb 3:2 Who was faithful to him (*God the Father*) that appointed him, as also Moses *was faithful* in all his house (*of the law*).
- Heb 3:3 For this (*Jesus*) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- Heb 3:4 For every house is builded by some *man*; but he that built all things *is* God.
- Heb 3:5 And Moses verily *was* faithful in all his house (*of the law*), as a servant, for a testimony of those things which were to be spoken after (*or were to come later by Christ Jesus*);
- Heb 3:6 But Christ as a son over his own house (*self sacrifice, love, mercy, grace, and faith*); whose house are we, if we hold fast the confidence (*faith/ belief in Jesus*) and the rejoicing of the hope (*deliverance/ salvation unto eternal life*) firm unto the end.
- Heb 3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his (*Jesus'*) voice,
- Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the (*Egyptian*) wilderness: (*Today we would call the Egyptian wilderness, "the world"*)
- Heb 3:9 When your fathers tempted me, proved me, and saw my works forty years (*Israel provoked God in the Egyptian wilderness by their unbelief*).
- Heb 3:10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.
- Heb 3:11 So I swear in my wrath, They shall not enter into my rest (*deliverance/ salvation*).

- Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
- Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.
- Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence (*faith/ belief in Jesus*) stedfast unto the end;
- Heb 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.
- Heb 3:16 For some, when they had heard (*the promised word of God*), did provoke: howbeit not all that came out of Egypt by Moses (*were in unbelief*).
- Heb 3:17 But with whom was he (*God*) grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?
- Heb 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not? (*God has always been pleased at our faith; belief in Him*)
- Heb 3:19 So we see that they could not enter in (*to His rest*) because of unbelief.

Hebrews Chapter 4

Entering into the rest of God

- Heb 4:1 Let us therefore fear, lest, a promise being left (*given*) *us* of entering into his rest, any of you should seem to come short of (*or reject*) it.
- Heb 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.
- Heb 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world (*according to John 3:16*).
- Heb 4:4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.
- Heb 4:5 And in this *place* again, If they shall enter into my rest.
- Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they (*Jewish authorities/ Israel*) to whom it was first preached entered not in because of unbelief:
- Heb 4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.
- Heb 4:8 For if Jesus had given them (*the Jews*) rest, then would he not afterward have spoken of another day (*His return, or second coming*).
- Heb 4:9 There remaineth therefore a rest to the people of God.
- Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works (*carnal efforts to please God*), as God *did* from his.
- Heb 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief (*in Christ Jesus*).
- Heb 4:12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.
- Heb 4:13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession (*of Him*).

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews Chapter 5

Duties of the Levitical priesthood had limitations

Heb 5:1 For every high priest taken from among men is ordained for men in things *pertaining* to God, that he (*the high priest*) may offer both gifts and sacrifices for sins:

Heb 5:2 Who (*the high priest*) can have compassion on the ignorant, and on them that are out of the way (*the stranger of Israel?*); for that he himself (*high priest taken from among men*) also is compassed with infirmity.

Heb 5:3 And by (*or for this*) reason hereof he (*the high priest*) ought, as for the people, so also for himself, to offer (*sacrifice*) for sins.

Heb 5:4 And no man taketh (*or bestow*) this honour unto himself, but he that is called of God, as *was* Aaron (*the first Old Testament high priest*).

Heb 5:5 So also Christ glorified not himself to be made an high priest; but he (*God the Father*) that said unto him, Thou art my Son, to day have I begotten thee.

Heb 5:6 As he (*God the Father*) saith also in another *place*, Thou (*Jesus*) *art* a priest for ever after the order of Melchisedec (*No one of Abraham's generation knew when Melchisedec came to be. Some Bible experts today say he lived before the flood, which implies he was Noah, or one of his sons. But all things are possible with God; whether Noah, one of his sons, or someone else even unto the incarnate Jesus. Read Genesis 14:18; Psalms 110:4*).

Heb 5:7 (*Jesus*) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him (*God the Father*) that was able to save him from death, and was heard in that he (*Jesus*) feared (*obeyed*);

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Heb 5:9 And being made perfect, he (*Jesus*) became the author of eternal salvation unto all them that obey him;

Heb 5:10 Called of God an high priest after the order of Melchisedec.

Heb 5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing (*or refuse to believe*).

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Heb 5:13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

Heb 5:14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

Hebrews Chapter 6

The Sincere Believer that has accepted the Foundational Principles of the Doctrine of Christ Jesus shall not so easily fall away, and not continue in even stronger meat!

Heb 6:1 Therefore leaving (***putting aside for safe keeping***) the principles of the doctrine of Christ, let us go on (***even further***) unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Heb 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Heb 6:3 And this will we do, if God permit (***or we intend to move forward in our understanding, if God permit; but the sincere believer should have the foundational principles secured for safe keeping***).

Falling away, or rejecting the heavenly gift from God

Heb 6:4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

Heb 6:5 And have tasted the good word of God, and the powers of the world to come,

Heb 6:6 If they shall fall away, to renew them (***selves***) again unto (***or seek some other***) repentance; seeing (***by doing this***) they crucify to themselves the Son of God afresh, and put *him* to an open shame (***Hebrews 6:7 & 8 below illustrates the view of God toward these here in Hebrews 6:4 through 6:6 that fall away, and reject gift(s) from God***).

The result of falling away, or not accepting the heavenly gift from God

Heb 6:7 For the earth which drinketh in the rain that cometh oft (***often***) upon it, and bringeth forth herbs meet (***resources***) for them by whom it is dressed, receiveth blessing from God:

Heb 6:8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

Heb 6:9 But, beloved, we are persuaded (***hopeful of***) better things of you, and things that accompany salvation, though (***of which***) we thus speak.

Heb 6:10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Heb 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

Heb 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

There is none anywhere greater than the God and Father of the Lord Jesus Christ

Heb 6:13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

Heb 6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

Heb 6:15 And so, after he (*Abraham*) had patiently endured, he obtained the promise (*of Isaac, Jacob and his children; then they became a nation in due time*).

Heb 6:16 For men verily swear by the greater (*authority*): and an oath for confirmation to them (*put*) an end of all strife (*mistrust/ unbelief*).

Heb 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

Heb 6:18 That by two immutable things (*the written word of God, and Jesus the Son in flesh, blood and bone*), in which *it was* impossible for God to lie, we might have a strong consolation (*comfort*), who have fled (*come to*) for refuge to lay hold upon the hope (*Jesus Christ*) set before us:

Heb 6:19 Which *hope (Jesus Christ)* we have as an anchor of the soul, both sure and stedfast, and which (*hope, Jesus Christ*) entereth into that (*place*) within the veil (*Holy of Holies*);

Heb 6:20 Whither (*or where (the veil)*) the forerunner (*Jesus*) is (*and*) for us (*He*) entered (*“once”, with His own blood*), *even* Jesus, made an high priest for ever after the order of Melchisedec.

Hebrews Chapter 7

Jesus is High Priest after the order of Melchisedec, king of Salem, priest of the most high God

Heb 7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings (*Read Genesis 14:1 through 14:17*), and blessed him (*Abraham*);

Heb 7:2 To whom also Abraham gave a tenth part (*or tithe*) of all (*spoils he captured in the slaughter of the kings*); (*Melchisedec*) first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Heb 7:3 Without father, without mother, without descent (*ancestry*), having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually (*This is more like Jesus incarnate, rather than a figure, or type, as in the case of Cyrus the Great? See our Bible Study article in titled “Jesus in the Pages of the Books (4 of XX)” on my Website*).

Did change of the Levitical priesthood (Aaro; brother of Moses, being the first high priest) of necessity require change of the law unto mercy and grace?

Heb 7:4 Now consider how great this man (*Melchisedec*) *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

Heb 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people (*Israel*) according to the law, that is, of their brethren, though they (*their brethren*) come out of the loins of Abraham (*just as the sons of Levi were*):

Heb 7:6 But he (*Melchisedec*) whose descent is not counted from them (*the loins of Abraham*) received tithes of Abraham, and blessed him (*Abraham*) that had the promises (*of eternity from God*).

Heb 7:7 And (*therefore*) without all contradiction (*the pattern is established in which*) the less is blessed of the better.

Heb 7:8 And here (*now*) men that die receive tithes; but there he (*Melchisedec*) (*received tithes*), of whom it is witnessed that he (*Melchisedec, priest of the most high*) liveth (*forever*).

Levi, the priestly tribe of Israel also paid tithes to Melchisecec

Heb 7:9 And as I may so say, Levi also, who receiveth tithes (*of his brethren*), payed tithes in Abraham.

Heb 7:10 For he (*Levi*) was yet in the loins of his father (*Abraham*), when Melchisedec met him.

Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron (*the first priest from Levi*)?

Heb 7:12 For the priesthood being changed, there is made of necessity a change also of the law.

Heb 7:13 For he (*Jesus*) of whom these things are spoken pertaineth to (*or came out of*) another tribe (*the tribe of Judah*), of which (*tribe*) no man gave attendance (*requirement of any duties*) at the altar.

Heb 7:14 For *it is* evident that our Lord (*Jesus*) sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Melchisedec was indicative of another priesthood; the priesthood that is eternal

Heb 7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless (*eternal*) life.

Heb 7:17 For he (*God the Father*) testifieth of (*Jesus*), Thou *art* a priest for ever after the order of Melchisedec.

Heb 7:18 For there is verily a disannulling (*taking away*) of the commandment (*law*) going before for (*or because of*) the weakness and unprofitableness thereof.

Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

Jesus was made a priest by an oath from God, but the priests from Levi were only by command

Heb 7:20 And inasmuch as not without an oath *he (Jesus) was made priest*:

Heb 7:21 (For those priests (*from Levi*) were made without an oath; but this with an oath by him (*God the Father*) that said unto him (*Jesus*), The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

Heb 7:22 By so much (*then*) was Jesus made a surety of a better testament (*covenant*).

Heb 7:23 And they (*priest from Levi*) truly were many priests, because they were not suffered to continue by reason of death:

- Heb 7:24 But this (*man Jesus*), because he continueth (*for*) ever, hath an unchangeable priesthood.
- Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
- Heb 7:26 For such an high priest became (*one of*) us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
- Heb 7:27 Who needeth not daily, as those high priests (*from Levi*), to offer up sacrifice, first for his own sins, and then for the people's: for this he (*Jesus*) did once, when he offered up himself.
- Heb 7:28 For the law maketh men high priests which have infirmity; but the word of the oath (*from God the Father*), which was since (*or which came after*) the law, *maketh* the Son (*the Highest Priest*), who is consecrated for evermore (*the Lord Jesus Christ*).

Hebrews Chapter 8

Paul sums up that which he has previously stated, and testified

- Heb 8:1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;
- Heb 8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched (*established*), and not man.
- Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man (*Jesus*) have somewhat also to offer.
- Heb 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:
- Heb 8:5 Who serve unto (*or serve as*) the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he (*God*), *that* thou make all things according to the pattern shewed to thee in the mount (*Sinai?*) (*See Exodus Chapters 25 and 26*).
- Heb 8:6 But now hath he (*Jesus*) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
- Heb 8:7 For if that first *covenant* had been faultless, then should no place have been sought for the second.
- Heb 8:8 For finding fault with them (*things in the first covenant*), he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah (*Jeremiah 31:31*):
- Heb 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

The new covenant God said he would make with the people; began from the death and resurrection of Jesus, unto the thousand year reign, and beyond?

- Heb 8:10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Heb 8:13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Hebrews Chapter 9

Paul describes the Sanctuary and the Holy of Holies as two covenants. The first section of the tabernacle, or the first covenant, the Sanctuary pertained to atonement for sin according to the ordinances/ laws of Moses.

But the second section, the Holy of Holies pertained to deliverance from sin through the shed blood of Jesus; which is by mercy and grace from God.

Heb 9:1 Then verily the first *covenant* had also ordinances (*requirements*) of divine service, and a worldly (*earthy*) sanctuary.

Heb 9:2 For there was a tabernacle made; the first (*section*), wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

Heb 9:3 And after the second veil, the tabernacle which is called the Holiest of all (*Holy of Holies*);

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein (*or contained within the ark of the covenant*) *was* the golden pot that had manna (*from the days of Israel in the wilderness*), and Aaron's rod that budded (*See Numbers Chapter 17*), and the tables (*or stone tablets*) of the covenant (*law Moses received from God on Mount Sinai*);

Heb 9:5 And over (*above*) it (*ark of the covenant*) the cherubims of glory shadowing the mercyseat; of which we cannot now speak (*describe*) particularly (*exactly*).

Service in the first tabernacle

Heb 9:6 Now when these things were thus ordained (*given authority*), the priests went always (*daily*) into the first tabernacle (*sanctuary*), accomplishing the service *of God*.

Service in the second tabernacle

Heb 9:7 But into the second (*Holy of Holies*) *went* the (*Levi*) high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

Heb 9:8 (*By*) The Holy Ghost this signifying, that the way into the holiest of all (*Holy of Holies*) was not yet made manifest, while as the first tabernacle (*according to law*) was yet standing:

Heb 9:9 Which (*the first tabernacle*) *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect (*without sin*), as pertaining to the conscience;

- Heb 9:10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation (*or bringing in of the second covenant of mercy and grace*).
- Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle (*Holy of Holies*), not made with hands, that is to say, not of this building;
- Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place (*in heaven*), having obtained eternal redemption *for us*.
- Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
- Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
- Heb 9:15 And for this cause he (*Jesus*) is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament (*covenant*), they which are called might receive the promise of eternal inheritance.
- Heb 9:16 For where a testament *is*, there must also of necessity be the death of the testator (*the one that made the will, or given the legacy*).
- Heb 9:17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.
- Heb 9:18 Whereupon neither the first *testament* was dedicated without blood.
- Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book (*Bible*), and all the people,
- Heb 9:20 Saying, This *is* the blood of the testament which God hath enjoined unto you.
- Heb 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.
- Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission (*of sin*).

Christ Jesus is the ultimate sacrifice

- Heb 9:23 *It was* therefore necessary that the patterns (*figures*) of things in the heavens should be purified with these (*earthly blood sacrifices*); but the heavenly things themselves with (*or required*) better sacrifices than these (*earthly sacrifices*).
- Heb 9:24 For Christ is not entered into the holy places (*on earth*) made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Christ Jesus offered himself once for all sin, and all times

- Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others (*innocent animals*);
- Heb 9:26 For (*or if he had followed the earthly pattern/ figure*) then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself (*once*).
- Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him (*or believe on him*) shall he appear the second time (*his second coming*) without sin unto salvation.

Hebrews Chapter 10

The people could never attain righteousness before God through animal sacrifice

Heb 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those (*animal*) sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they (*animal sacrifices*) not have ceased to be offered? because that the worshippers once purged (*of sin*) should have had no more conscience of sins.

Heb 10:3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

Heb 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he (*Jesus*) cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure (*not pleased*).

Heb 10:7 Then said I (*the Son, Jesus*), Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first (*tabernacle/ covenant/ the law*), that he may establish the second (*tabernacle/ covenant/ Holy of Holies/ righteousness by mercy and grace*).

Heb 10:10 By the which will (*of God*) we are sanctified through the offering of the body of Jesus Christ once *for all*.

Heb 10:11 And every priest (*according to law*) standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man (*Jesus*), after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:13 From henceforth expecting till his enemies be made his footstool.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified (*separated unto righteousness before God*).

Heb 10:15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

Heb 10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Heb 10:17 And their sins and iniquities will I remember no more.

Heb 10:18 Now where remission of these *is, there is* no more offering for sin.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest (*Holy of Holies*) by the blood of Jesus,

- Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil (*into the Holy of Holies*), that is to say, his (*Jesus*)' flesh (*It is only through the sacrifice of Jesus that anyone has access to God!*);
- Heb 10:21 And *having* an high priest over the house of God;
- Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
- Heb 10:23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)
- Heb 10:24 And let us consider one another to provoke unto love and to good works:
- Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching (*end of kingdoms ruled by men/ second coming of Jesus/ and then the judgment*).
- Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
- Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
- Heb 10:28 (*Under the first covenant*) He that despised Moses' law died without mercy under two or three witnesses:
- Heb 10:29 (*Therefore*) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God (*Jesus*), and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace (*and forgiveness of sin*)?
- Heb 10:30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
- Heb 10:31 *It is* a fearful thing to fall into the hands of the living God.
- Heb 10:32 But call to remembrance the former days, in which, after ye were illuminated (*accepted Jesus*), ye endured a great fight of afflictions (*from un believers*);
- Heb 10:33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used (*or believed on Jesus as you did*).
- Heb 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
- Heb 10:35 Cast not away therefore your confidence, which hath great recompence (*payment*) of reward.
- Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
- Heb 10:37 For yet a little while, and he (*Jesus*) that shall come will come, and will not tarry.
- Heb 10:38 Now the just shall live by faith (*not of works*): but if *any man* draw back, my soul shall have no pleasure in him.
- Heb 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Hebrews Chapter 11

Paul shows us that faith in God is a definable attribute of the human character. It has evidence and substance. It is the substance of things hoped for, the evidence of things not seen. God is pleased when faith is used to believe Him.

Our approach should be to believe because the word of God says so; the Holy Spirit being our witness and showing the way. But one must want to know and search after the truth of God.

Anyone that rejects the true and living God shall be rejected of Him. And there is only one, not many as some have concluded!

To borrow a common phrase, one must “put all their eggs in the same basket”. But there is no benefit when it is the wrong basket!

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Heb 11:2 For by it (*faith*) the elders (*ancestors*) obtained a good report (*about things not seen, and anchors for promises from God until the time of due manifestations, or prophetic occurrences*).

Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Heb 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts (*animal sacrifices, which God commanded*): and by it (*Abel's sacrifice*) he (*Abel*) being dead yet speaketh.

Heb 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God (*in that he believed*).

Heb 11:6 But without faith *it is* impossible to please (*God*): for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he (*Noah*) condemned the world (*in that he/ Noah believed God*), and became heir of the righteousness which is by faith.

Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Heb 11:9 By faith he (*Abraham*) sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

Heb 11:10 For he looked for a city which hath foundations, whose builder and maker *is* God.

Heb 11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him (*God*) faithful who had promised (*that she would bare a son for Abraham*).

Heb 11:12 Therefore sprang there even of one (*Abraham*), and him as good as dead (*being beyond the age for fathering a child*), (*so many off sprang in due time*) as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

- Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded (*convinced*) of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth (*but had an eternal abode in due time as promised with God*).
- Heb 11:14 For they that say such things declare plainly that they seek a country.
- Heb 11:15 And truly, if they had been mindful of (*or reminded of*) that *country* from whence they came out, they might have had opportunity to have returned.
- Heb 11:16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God (*because they believed*): for he hath prepared for them a city.
- Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,
- Heb 11:18 Of whom it was said, That in Isaac shall thy seed be called:
- Heb 11:19 Accounting that God *was* able to raise *him (Isaac)* up, even from the dead; from whence also he received him in a figure (*Genesis Chapter 22*).
- Heb 11:20 By faith Isaac blessed Jacob and Esau concerning things to come.
- Heb 11:21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.
- Heb 11:22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.
- Heb 11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.
- Heb 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
- Heb 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
- Heb 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence (*payment*) of the reward.
- Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
- Heb 11:28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.
- Heb 11:29 By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.
- Heb 11:30 By faith the walls of Jericho fell down, after they were compassed about seven days.
- Heb 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.
- Heb 11:32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:
- Heb 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Heb 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Heb 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Heb 11:36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

Heb 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

Heb 11:38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

Heb 11:39 And these all, having obtained a good report through faith, received not the promise (*but they kept their focus on the things hoped for*):

Heb 11:40 God having provided some better thing for us, that they without us should not be made perfect.

Hebrews Chapter 12

Our examples are from witnessed encounters with God!

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses (*in the previous chapter that walked by faith*), let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

Heb 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Heb 12:3 For consider him (*Jesus*) that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds (*because of those that oppose you*).

Heb 12:4 Ye have not yet resisted unto blood, striving against sin (*as Jesus did*).

God our Father chasten those he love

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Heb 12:10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Therefore, lift up your countenance during times of adversity

Heb 12:12 Wherefore lift up the hands which hang down, and the feeble knees;

Heb 12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Heb 12:14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

Heb 12:15 Looking diligently lest any man fail of (*or do not accept*) the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; (*Esau's rejection of his birthright and Israel in the time of their disobedience at Mount Sinai, are examples:*)

Esau's act of rejection and the consequence there of (Genesis 25:29 through 29:34) ...

Heb 12:16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Heb 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Israel's disobedience at Mount Sinai and the consequence there of (Exodus Chapters 19 and 20) ...

Heb 12:18 For ye (*today*) are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

Heb 12:19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

Heb 12:20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

Heb 12:21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

Our time is the time of Mercy and Grace because of Christ Jesus as written in the pages of the Books of the Bible ...

Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

Heb 12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

Heb 12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Heb 12:27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Heb 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Heb 12:29 For our God *is* a consuming fire.

Hebrews Chapter 13

Heb 13:1 Let brotherly love continue.

Heb 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Heb 13:3 Remember them that are in bonds, as bound with them (*or as if you were bound with them?*); *and* them which suffer adversity, as being yourselves also in the body (*for you, being in the body, could suffer the similar adversity*).

Heb 13:4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Heb 13:5 *Let your* conversation (*behavior*) *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Heb 13:6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow (*or their true intent is seen in their faith*), (*and you should*) considering the end of *their* conversation (*behavior*). *Because ...*

Heb 13:8 Jesus Christ (*is*) the same yesterday, and to day, and for ever.

Heb 13:9 Be not carried about with divers and strange doctrines (*let the Judeo-Christian Bible, that is the word of God be the final word witnessed by the Holy Spirit*). For *it is* a good thing that the heart be established with grace; not with meats (*or self gain*), which have not profited them that have been occupied therein (*or made self gain their focus*).

Heb 13:10 We have an altar, whereof they (*animals sacrificed*) have no right to eat which serve the tabernacle.

Heb 13:11 For the bodies of those beasts (*animal sacrifices*), whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach (*rejection from the un-Godly*).

Heb 13:14 For here (*in this world*) have we no continuing city, but we seek one (*a continuing city*) to come.

Heb 13:15 By him (*Jesus*) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his (*Jesus*) name.

Heb 13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Heb 13:17 Obey them that have the rule over you (*or those that instruct you in the way of the Lord Jesus Christ*), and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

Heb 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

Heb 13:19 But I beseech *you* the rather to do this, that I may be restored to you the sooner. (*This seems to have come from Paul while under house arrest, perhaps in Rome?*)

Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

Heb 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

Heb 13:22 And I beseech you, brethren, suffer (*allow*) the word of exhortation: for I have written a letter (*or this letter?*) unto you in few words.

Perhaps these final scriptures indicate that Paul was at Rome, Italy when he wrote this letter, and sent it to the Hebrews by Timothy.

Heb 13:23 Know ye that *our* brother Timothy is set at liberty (*free in Christ Jesus?*); with whom, if he (*Jesus*) come shortly, I will see you.

Heb 13:24 Salute all them that have the rule over you (*or those that instruct you in the way of the Lord Jesus Christ*), and all the saints. They of Italy salute you.

Heb 13:25 Grace *be* with you all. Amen.

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Zechariah Chapter 5

The prophecy of Jesus as the sin bearer, or curse bearer for the human race breaking the Laws of God:

The whole prophecy of Zechariah dates to the time of the rebuilding of the Temple at Jerusalem. The circumstance is that it has been about seventy years since the temple and Jerusalem was destroyed by Nebuchadnezzar, king of Babylonians, around 586 B.C. Also read the prophecies of Jeremiah 25:11 - 25:12, and Jeremiah 29:10.

Zechariah Chapter 1 verse 1 says it is currently the second year of the reign of Darius, which is likely the same Darius spoken of in the Books of Ezra, Haggai, and Daniel.

The LORD has judged the violation(s) of His commandments; and His commandments shall prevail!

This, Chapter 5 of Zechariah, prophesies the detail process concerning the one the LORD has chosen to bear the weight of His broken Commandment(s)/ Law(s), such that He may forgive and deliver anyone that disobey, and brake His Law(s) because of sin. Thus, His love, mercy, and grace of forgiveness is made available to those guilty of his broken Law(s), through His special servant; sin bearer/ blood sacrifice/ Messiah/

Jesus, alone. Need I remind you of the scripture that says, “For all have sinned and come short of the glory of God”; Romans 3:23.

But we of the household of God know the Lamb of God prevailed over death for the purpose of offering eternal life to the world, according to John 3:16:

Zec 5:1 Then I (*Zechariah*) turned, and lifted up mine eyes, and looked, and behold a flying roll (*upon which the commandments/ word/ judgments of the LORD are written?*).

Zec 5:2 And he (*the angel that talked with me*) said unto me, What seest thou? And I (*Zechariah*) answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits (*30 feet by 15 feet*).

The condemnation of the broken Law(s) of God upon the race of man:

Zec 5:3 Then said he unto me, This (*broken Law(s)*) *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it (*the roll/ broken Law of God*); and every one that sweareth shall be cut off *as* on that side according to it.

Zec 5:4 I (*the LORD*) will bring it (*my judgment/ law*) forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

Zec 5:5 Then the angel that talked with me (*Zechariah*) went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

These next verses illustrate the portion of an ephah that is the provision(s) being put in place to receive/ bare punishment for the broken commandments of God among the nations; this provision from the LORD God shall deliver men out of their sin, against Him/ His commandments.

Consider Leviticus 5:11, the minimum required sin offering:

Lev 5:11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

Zec 5:6 And I (*Zechariah*) said, What *is* it? And he (*the angel that talked with me*) said, This *is* an ephah (*provision*) that goeth forth. He said moreover, This *is* their resemblance through all the earth (*or this is provided through all the earth?*).

Zec 5:7 And, behold, there was lifted up a talent of lead (*representing the weight of the broken Laws of God, which is wickedness*): and this *is* a woman (*not a man, but a woman with her seed*) that sitteth in the midst of the ephah (*provision(s)*).

Zec 5:8 And he (*the angel that talked with me*) said, This (*talent of lead*) *is* wickedness (*or weight of the broken Law(s) of God?*). And he cast it (*the talent of lead*) into the midst of the ephah (*provision(s)*), *or woman with the seed; which is Jesus?*); and he cast the weight of lead upon the mouth (*of the ephah*) thereof (*which silenced the*

voice of condemnation upon men for the breaking of the Law(s)/ commandment(s) of God?). Recall Romans 8:1:

Rom 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who (always) walk not after the flesh, but after the Spirit (Jesus always walk not after the flesh, but after the Spirit).*

But the commandments of the LORD shall prevail even among the heathen, according to the provision(s) in Jesus; which provision is lifted up between the earth and the heaven?!

Zec 5:9 Then lifted I (*Zechariah*) up mine eyes, and looked, and, behold, there came out two women (*Israel and Judah that bare/ birthed Jesus according to the flesh?*), and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah (*provision, Jesus*) between the earth and the heaven (*in crucifixion?*).

The permanent place of the provision/ sin bearer of the broken Law(s) of God is established in the rightful place, and even in the wilderness place (Babel/ Babylon/ the world/ Shinar), on the earth:

Zec 5:10 Then said I (*Zechariah*) to the angel that talked with me, Whither do these bear the ephah (*provision/ Jesus*)?

Zec 5:11 And he (*the angel that talked with me*) said unto me, To build it (*the provision, Jesus*) an house in the land of Shinar: and it shall be established, and set there upon her own base. *Notice that this verse does not allow us to incorrectly give the seed of man credit, but correctly, the woman, credit for the provision: by stating, “and set there upon her own base”. This is meaningful because of Genesis 3:14 and 3:15?!*

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