

THE MIRROR TRANSLATION

The Mirror Translation is a paraphrase translation from the original text.

While strictly following the literal meaning of the original text, sentences are constructed in such a way that the larger meaning is continually emphasised with extensions and some clarifying notes are included in brackets or at the end of the book.

This is more a paraphrase study than a "literal" translation. When I do the Mirror Translation I continue to look not just at the detail of every individual Greek word but also at the consistent context of the whole chapter and book. Then obviously the context of Jesus and His finished work which is what the message of the Bible is all about. Thank God for the Spirit of truth who continues to bear witness with our spirits to the amazing truth of our origin and redeemed sonship.

HEBREWS

THEME: The Sabbath Rest, the celebration of a perfect union. (Righteousness by faith)

In Christ the Sabbath Rest is no longer a shadow, a special holy day in the week, but the celebration of a perfect redemption; the exact image and likeness of God revealed and redeemed in human form; it is the place of God's unhindered enjoyment of man, and man's unhindered enjoyment of God.

Under the dispensation of the law of performance, Israel failed to access the Sabbath of God, and remained snared in the futility of their own efforts to justify themselves.

Heb.4:6 It is clear then that the opportunity remains to enter into that which Israel failed to access because of their unbelief, even though they were the first to hear the good news of God's intention to restore mankind to the very same Sabbath rest that Adam and they (Israel) lost. (The basis of the Sabbath is the celebration of God's image and likeness revealed in human form. Jesus as God's final word to mankind is the radiance and flawless expression of the nature of God; He gives stature to the character and person of God in human form. Gen.1:26, 27, Heb.1:3)

4:7 So here (in the Psalms) again many years later, God specifies an extended opportunity when He announces in David's prophecy, "today in hearing my voice, don't do it with a calloused heart, be faith sensitive." (In this context the seventh day is no longer a special day in the week, or calendar concept but a 'today' relevance; as Jesus said, "today this scripture is fulfilled in your hearing." Note not on your calendar.Luk.4:21)

4:8 If Joshua, who led the new generation of Israel out of the wilderness (where their parents died through unbelief,) succeeded to lead them into the final Rest that God intended for them, then David would not so many years later have spoken of yet another day (that still remains as an open invitation to mankind to enter into their rest, the life of their design. This confirms that the history of Israel was a mere shadow and prophetic type of that Promise which was to come.)

4:9 The conclusion is clear the original rest that God intended is still in place.

4:10 God's rest celebrates His finished work, whoever enters into God's rest immediately quits his own efforts to add to or complement what God has already perfected. (The language of the law is "do"; the language of grace is "done!")

4:11 Let us therefore be quick to understand and fully appropriate that rest and not fall again into the same trap that snared Israel in unbelief.

4:12 (The moment we cease from our own efforts to justify ourselves, God's word takes over the action; what God spoke to us in the incarnation, His final Word, radiating His image and likeness (1:1-3) powerfully impacts our whole being, body, soul and spirit) what He spoke becomes a living and powerful influence in us, cutting like a doctor's scalpel, sharper than a soldier's sword, piercing to the deepest core of human conscience, to the division of soul and spirit, ending the dominance of the sense realm of the soul and its neutralising effect upon the human spirit; thus freeing the spirit to be the ruling influence again in the thoughts and intentions of the heart. (Spirit and not soul is compatible to mingle with faith, 4:2)

No distortion due to disease of any kind can hide from the voice of His Word which touches even where joint and bone marrow meets.

4:13 The whole person is thoroughly exposed to His scrutinizing gaze. Every creature's original form is on record in the Word. (Representing God's desire to find accurate display of His image and likeness in man.)

4:14 In the message of the incarnation we have Jesus the Son of God representing humanity in the highest place of spiritual authority as High Priest; what God has spoken to us in Him is the final word that also now echoes in the declaration of our confession.

4:15 As High Priest He fully identifies with us in the context of frail human life, subjected to every scrutiny, He proved that the human frame was master to sin. His sympathy with us is not to be seen as an excuse to weakness due to a faulty design but rather a trophy to humanity; not as an example for us but of us; a life not to be pitied but envied.

4:16 For this reason we can approach the Throne authority of grace with bold utterance where we are welcome in His embrace and are reinforced with immediate effect in times of trouble. (*boetheia*, to be reinforced, specifically a rope or chain for frapping a vessel in a storm.)

5:12 By now you (Jewish people) should have been professors to teach the rest of the world, but you still struggle with the ABC of God's language in Christ. (Heb.1:1-3) The difference between the prophetic shadow and substance is like milk and meat in your diet. You cannot live on baby food for the rest of your lives!

5:13 The revelation of righteousness (how God succeeded to restore mankind to blameless innocence in Christ) is the meat of God's word. Babies live on milk, (the shadow of what is to come) so does everyone who is not pierced in the ear of their heart with the revelation of Christ.

10:38 Righteousness by faith gives definition to life; to now revert back into the law of works driven by willpower is an insult to faith.

10:39 But we are not the quitting kind; we possess a persuasion of soul that believes against the odds.

Righteousness gives context and definition to faith.

Faith is so much more than positive thinking or even believing God for another miracle.

We have often attempted to decipher life either like a Rubik's riddle cube or we have reduced our walk of faith to a snakes and ladder adventure, where the fall of the dice dictates.

The difference between positive thinking and faith is in its reference. While positive thinking can motivate you to strive to become and to possess, faith reveals who you already are and have in Christ because of God's doing.

"God desires to show more convincingly to the heirs of the promise the unchangeable character of His purpose." Heb.6:17 (RSV)

There is a vast difference between a display window and a mirror. The one keeps you entertained in window shopping mode, while the other confirms the truth about you as it is revealed in Christ.

If Christ is both the author and perfecter of our faith then to look at any other reference would be foolish.

He gives definition to our original design and restored innocence. We find both our identity as well as our destiny there, a future of unchallenged innocence and friendship.

We have obtained unrestricted access.

Heb.10:17 God has perfectly deleted the record of our sins and misdeeds. He no longer recalls them.

10:18 Sins were dealt with in such a thorough manner that no further offerings would ever be required again. Nothing that we could personally sacrifice can add any further virtue to our innocence.

10:19 Brethren, this means that in what the blood of Jesus communicates and represents, we are now welcome to access this ultimate place of sacred encounter with unashamed confidence.

10:20 A brand new way of life is introduced.

Because of His torn flesh on the cross, our flesh can no longer be an excuse to veil our experience of His favor and presence from us.

10:21 We have a High Priest in the house!

10:22 We are free to approach Him with absolute confidence, fully persuaded in our hearts that nothing can separate us from Him anymore; we are invited to draw near now! We are thoroughly cleansed, inside out, with no trace of sin's stains in our conscience or conduct. Our inner thought patterns are purged by the sprinkled blood; also our bodies are bathed in clean water. (Our behaviour bears witness to this.)

Lydia and I love the Kruger National Park; it is our most favourite place to holiday.

While on a game drive early this morning, I was thinking about faith and realised that just as my vehicle gives me access and presence in this wildlife sanctuary, faith in our restored innocence through the success of the cross is the vehicle that gives us access into the sanctuary of sanctuaries, the immediate welcome and presence of the Creator. God obtained our righteousness through

the redemptive work of Christ on the cross.

He secured our right of access into all the blessings imaginable to man. Jesus gives definition to God's eternal love dream of our unhindered union with Him.

When you access the Game Reserve you are immediately aware that you are in a very special place. The glossy pictures in the official roadmap evidence glimpses of the enormous variety of game on record. The stage is set, everything is in place. You do not bring anything but your own presence to this Reserve; all its magnificent plant, bird, animal, reptile and insect species are already there and fully represented. They give unique context to the place. As you drive or sit quietly at your camp or some remote water hole the sights, sounds and smells are powerful confirmations, complimenting and confirming the attraction of the bush.

Here the roar of the lion belongs to me, the fresh footprint in the sand; the call of the fish eagle as well as the vastness of the landscape with its magnificent trees is mine; every sunrise and sunset continues to decorate the canvas of my horizon!

Many visitors would diligently search for the trophy of sighting or possibly even capturing the moment on a photograph, of at least the Big Five (Lion, Leopard, Elephant, Rhino and Buffalo.)

The entry permit gives to every visitor equal access into the Reserve. The fact that these animals are not caged makes it even more exciting to track them down or discover their sudden appearance on the side or in the middle of the road.

But to visit the Reserve simply to tick off the next sighting on your list somehow does not give justice to the enormous pleasure of just being there! So often the Reserve becomes reduced to this illusive leopard that I just have to see.

If righteousness gives context and definition to faith, then to reduce faith to another healing or financial breakthrough that I am seeking would rob me of the greater reality. Any lesser definition becomes a distraction, whereas every fresh encounter confirms and compliments the bigger picture.

Bush knowledge certainly adds tremendous value to your experience; the untrained eye often misses the obvious; following the clues of the different alarm calls and stares of impalas or giraffe in a certain direction almost certainly leads to another sighting of a predator. The quickest way to learn is to ask others, especially those who live there. Peter wrote, "you will do well if you pay attention to this as a lamp shining in a dark place, until the morning star rises and the day dawns in your own heart." 2Pet.1:19. An experienced guide can make such a difference! "Do you understand what you are reading?" is the vital question when studying scripture. The Ethiopian Chief Treasurer answers Philip, "How can I unless someone guides me?" Acts 8:30,31,35.

An authentic sighting takes the sanctuary experience far beyond the most realistic "zoo" encounter.

In traditional church-life we have often sought to cage God's Spirit into rituals, recipes and doctrines of men.

The boundary lines have fallen for me in pleasant places, says David in Psalm 16:6, my inheritance is most beautiful.

Chapter 1

1:1 Throughout ancient times God spoke in many fragments and glimpses of prophetic thought to our fathers.

1:2 Now, the sum total of His conversation with man has finally culminated in a son; He is the official heir of all things, He is after all the author of the ages. In Him everything finds their destiny. (Christ is the crescendo of God's conversation with us.)

1:3 We have our beginning and our being in Him; He is the force of the universe that sustains everything that is by His eternal utterance! Jesus is the radiance and flawless expression of the nature of God; He makes the glory (intent) of God visible and gives stature to the character and person of God in human form. (Gen.1:26, 27) This powerful final utterance of God (the incarnation) is the vehicle that carries the weight of the universe. He is the central theme of everything that exists.

The content of His message celebrates the fact that God took it upon Himself to successfully purge and acquit mankind. Jesus is now His right hand of power, seated in the boundless measure of His majesty. He occupies the highest seat of authority there representing our innocence. ("Having accomplished purification of sins, He sat down...")

1:4 No angel can compete with Him in rank or name. This is His rightful portion.

1:5 God did not address the angels when He said, (in Psalm 2) "You are my son, today I celebrate your birth! I am to you all that a Father can be to a son, and you are to me all that a son can be to a Father.

1:6 Also when he leads his son in triumphant parade before the inhabited world as His first born, He says, "Let all God's angels kiss his hand in adoration."

1:7 What He does say about the angels is that they are His messengers; He made them to be swift like the wind and moving at the speed of lightning.

1:8 But when He addresses the son, he says, "Your throne O God extends beyond the ages. The sceptre of your kingdom sets the standard and remains a symbol of absolute integrity." Ps.45:6.

1:9 "You love righteousness and detest evil. Therefore O God, your God anointed you with the oil of joy to stand out amongst your close comrades." Ps.45:7.

1:10 "The earth traces its foundation in you, also the heavens are your invention; they are all hand made by you." Ps.102:25

1:11 They shall become obsolete but you will remain, they shall show wear like an old garment;

1:12 and eventually You will roll them up as a mantle; they shall be replaced, but You remain "I am", and your years will never cease.

1:13 Neither was it the angels He had in mind when He said, "You are the extension of my right hand, take your position and witness how I make your enemies a place upon which you may rest your feet." Math.22:42-45.

1:14 Where do the angels fit into God's strategy? They are all employed by God in the apostolic ministry of the Spirit to help administrate the inheritance of salvation that belongs to mankind.

Chapter 2

2:1 I have said all this to help you realize the tremendous importance of the message you've heard. Become totally engaged in this Word to ensure that you will never drift away from its influence and appeal.

2:2 Even the elementary messages the angels brought could not be taken lightly; any violation or disregard met with its consequence.

2:3 No-one can afford to underestimate and be blasé about a salvation of such magnificent proportion! There is no alternative escape. This is the message God spoke from the beginning, it was confirmed again and again, by those who heard Him.

2:4 The purpose of God in every sign, miracle and gift of the Holy Spirit was (not to distract but rather) to emphasize and confirm this great message of our salvation.

2:5 The angels are not in charge of this new world order (man's salvation) that we are speaking of.

2:6 Somewhere in the scriptures it is written, "What is it about man that God cannot get him out of His thoughts? Why would God bother to benefit the son of man? Why would God make so much of man?"

2:7 He has made man almost equal to Himself, (not even the angels can boast that) He crowned him with His own glory and dignity and appointed him in a position of authority over all the works of His hands." (Ps.8:4-6.)

2:8 God's intention was for man to rule on the planet; He subjected everything without exception under his control. Yet, looking at mankind it does not seem like that at all.

2:9 But what is apparent is Jesus; (but now God spoke to us in a son...) let us consider Him then in such a way that we may clearly perceive what God is saying to mankind in Him. In the death He suffered He descended for a brief moment below the lowest ranked angel in order to taste the death of the whole human race and thus fulfill the grace of God to be crowned again (as a man, representing mankind) with glory and highly esteemed honor.

2:10 He now towers far above everything in conspicuous prominence since He Himself is the only relevance of everything's true existence (all that is find their true definition only in Him) He remains both the origin and the final conclusion of all things. He now summons every son of His to His own

glory through a perfect salvation. The degree of the suffering He bore equals the perfection of the salvation He now heads up.

2:11 Because both He who performed the rescuing act and those rescued and restored to innocence, originate from the same source, He proudly introduces them to be identified as His immediate family.

2:12 He says, "I will reveal your name (your identity) to my brothers as their own identity; this will fuel my praise in the ekklesia where I will celebrate God in song." (This reminds so much of Joseph revealing himself to his brothers! Gen.54:1, Ps.22:22, Hebrew, "I will inscribe (*safar*, enumerate, detail) your name in the core of my kindred." *Tavek*, to cut to the core, sever, bisection, a mathematical term which is the division of a given curve, figure, or interval into two equal parts, the one mirrors the other.)

2:13 "I will win his friendship again with trust." (While we were still hostile He reconciled us.) He says in another place, "I am surrounded by the children God has given me (I am one of them)."

2:14 Being one with the children of God includes the fact that He died in a body exactly like theirs; (had He done all this in a super human body the implications of His life, death and resurrection would be irrelevant.) Being equally human to us He qualified to remove the dominion of death that was introduced as a result of Adam's fall. (*diabolos*, translated devil, literary, *dia + balo*, through the fall, or as a result of the fall)

2:15 He delivered man from the lifelong dread of death. Death presents no further threat to the believer.

2:16 His mission was not to rescue the angels, but the seed of Abraham from their peril. (Their death sentence.)

2:17 He was obliged to so assimilate every detail of His brothers' humanity, that in His position as Chief Priest His compassion and integrity would prevail effectively over their sins to conciliate them before God.

2:18 He experienced humanity's temptation in the exact same intensity, under the same scrutiny and therefore qualifies to represent them with immediate effect. (To run to their rescue.)

Chapter 3

3:1 In the context of our joint inclusion in Him brothers, we are blameless, we participate in a heavenly identity. Become fully acquainted with Christ Jesus as the Ambassador and Chief Priest of our confession. (We echo His conversation, *homologeō*, to say the same thing.)

3:2 He believes in God's workmanship (in perfecting our salvation) ; parallel to the prophetic picture of Moses who demonstrated his belief in God's purpose in his attention to detail regarding the tabernacle of God. (See Heb.8:5)

3:3 Yet His fame outweighs the glory of Moses, because the one who designs and constructs the house gets the greater glory.

3:4 Every house is an expression of someone's design; God is the ultimate architect and constructor of all things (The authentic and original blueprint is with Him.)

3:5 Moses took responsible charge of the administration of the Tabernacle as a servant and witness of the prophetic voice.

3:6 But Christ is in charge of His own household not as servant but as son. Understand this, we are part of this family; this is the real thing now, we are not doing the dress rehearsal; we are no longer talking prophetically in figures and comparisons. We are bursting with confidence. What reason we now have for rejoicing! Our expectation, inspired by its prophetic foundation, has now gone full circle!

3:7 The Holy Spirit said in Psalm 95:7-11 "No-one can afford to underestimate and be blasé about a salvation of such magnificent proportion! (2:3) If we can only grasp what God says to us today ("today when you hear My voice," in the revelation of sonship, 1:1 "in these last days God has spoken to us in a son...")

3:8 Therefore, do not be calloused in heart like the people of Israel were, every time they faced any contradiction or temptation in the wilderness, their response immediately revealed their irritation rather than their faith.

3:9 Your fathers continued to scrutinize Me in suspicion, examining Me as if My intentions with them could not be trusted; even though they were eye-witnesses of My miraculous works for forty years.

3:10 They were a generation of people who grieved Me deeply, instead of learning My ways they habitually went astray in their hearts, intoxicated by their unbelief.

3:11 Their unbelief trapped them in the wilderness; Hear the echo of God's cry through the ages, "Oh! If only they would enter into my rest."

3:12 Make sure then, that none of you tolerate the poison of unbelief in your hearts, causing callousness to distract and distance you from the life of God.

3:13 Instead remind one another daily of your true identity; make today count! Do not allow callousness of heart to cheat any of you for a single day out of your allotted portion.

3:14 What we have become in our union with Christ must be taken to its ultimate conclusion. Do not cancel your confident start with a poor finish.

3:15 Every day is an extension of God's today; hear His voice, do not harden your heart. The stubborn rebellion of Israel brought them nowhere.

3:16 The same people who experienced God's mighty act of deliverance out of Egypt under the leadership of Moses were the very ones who rebelled.

3:17 They grieved Him for forty years in the wilderness until they were reduced to nothing.

3:18 He vowed that their unbelief would restrain them from possessing the place of His promise. (His rest, based on His perfect likeness restored and revealed in man.)

3:19 The point is this, even though they supernaturally survived in the wilderness for forty years, they completely missed out on what God had in mind for them. Their own unbelief disqualified them. (You can experience God's supernatural provision and protection and remain outside of His rest. The ultimate proof of faith is not the supernatural, but entering into His rest. His rest celebrates His perfect work; His rest finds its definition and reference in Gen.1:31, 1 Kings 6:7 and Col.2:9,10, He longs for you to discover your own completeness and perfection from His point of view, His rest is sustained by what He sees, knows and says.)

Chapter 4

4:1 What a foolish thing it would be for us now if we would fail in a similar fashion to enter into the full consequence of our redemption.

4:2 The gospel we have heard today is the same gospel preached in the promise, (the two share the same source, intent and content, even though the first was a mere shadow of the second)
God had man's benefit in mind all along, yet because there was no persuasion to ignite the word, the promise did not profit them at all.

4:3 Faith secures our access into God's rest (into the result of His completed work) Hear the echo of God's cry through the ages, "Oh! If only they would enter into my rest."
The reason for His rest is founded upon the fact that His work is complete; the fall of humanity did not interrupt the perfection of His work. (Rom.3:3.) ("His works were finished from the foundation of the world" *katabalo*, often translated, foundation, but *themelios* is the word for foundation, see 11:10. *kata* + *balo*, through the fall, cast down. Eph.1:4)

4:4 Scripture records the seventh day as the celebration of God's perfect work, what God saw satisfied His scrutiny. (Behold it is very good, and God rested. Gen.1:31, 2:2; God saw more than His perfect image in Adam, He also saw the Lamb and His perfect work of redemption! Rev.13:8)

4:5 In Psalm 95 the same seventh day principle is repeated, "O, that they would access my rest!"

4:6 It is clear then that the opportunity remains to enter into that which Israel failed to access because of their unbelief, even though they were the first to hear the good news of God's intention to restore mankind to the very same Sabbath rest that Adam and Israel lost.

4:7 So here again many years later, He specifies an extended opportunity when He announces in David's prophecy, "today in hearing my voice, don't do it with a calloused heart, be faith sensitive." (In this context the seventh day is no longer a week day, or calendar concept but a 'today' relevance)

4:8 If Joshua, who led the new generation of Israel out of the wilderness (where their parents died through unbelief,) succeeded to lead them into the final Rest that God intended for them, then David would not so many years later have spoken of yet another day (that still remains as an open invitation to mankind to enter into their rest, the blueprint life of their design. This confirms that the history of Israel was a mere shadow and prophetic type of that Promise which was to come.)

4:9 The conclusion is clear the original rest is still in place for God's people. (The people of this planet are the property of God, Ps.24:1)

4:10 God's rest celebrates His finished work, whoever enters into God's rest immediately quits his own efforts to add to or complement what God has already perfected. (The language of the law is "do"; the language of grace is "done.")

4:11 Let us therefore be quick to understand and fully appropriate that rest and not fall again into the same trap that snared Israel in unbelief. (Their addiction to the law of their own effort.)

4:12 (The moment we cease from our own efforts to justify ourselves, God's word takes over the action; what God spoke to us in the incarnation, His final Word, radiating His image and likeness (1:1-3) powerfully impacts our whole being, body, soul and spirit) what He spoke becomes a living and powerful influence in us, cutting like a doctor's scalpel, sharper than a soldier's sword, piercing to the deepest core of human conscience, to the division of soul and spirit, ending the dominance of the sense realm of the soul and its neutralising effect upon the human spirit; thus freeing the spirit to be the ruling influence again in the thoughts and intentions of the heart. (Spirit and not soul is compatible to mingle with faith, 4:2)

No distortion due to disease of any kind can hide from the voice of His Word which touches even where joint and bone marrow meets.

4:13 The whole person is thoroughly exposed to His scrutinizing gaze. Every creature's original form is on record in the Word. (Representing God's desire to find display of His image and likeness in man.)

4:14 In the message of the incarnation we have Jesus the Son of God representing humanity in the highest place of spiritual authority as High Priest; what God has spoken to us in Him is the final word that also now echoes in the declaration of our confession.

4:15 As High Priest He fully identifies with us in the context of frail human life, subjected to every scrutiny, He proved that the human frame was master to sin. His sympathy with us is not to be seen as an excuse to weakness due to a faulty design but rather a trophy to humanity; not as an example for us but of us; a life not to be pitied but envied.

4:16 For this reason we can approach the Throne authority of grace with bold utterance where we are welcome in His embrace and are reinforced with immediate effect in times of trouble. (*boetheia*, to be reinforced, specifically a rope or chain for frapping a vessel in a storm.)

Chapter 5

5:1 (The High Priesthood of Christ is in sharp contrast to the system of priesthood we are familiar with.) Traditionally, a man amongst his fellowmen would be duly appointed to fulfil the office of High Priest in presenting gifts and sacrifices on behalf of the people's sins before God.

5:2 We felt comfortable with the fact that this man himself was hemmed in by exactly the same sins that snared the people he represented; by virtue of his own limitations and inadequacy he could sympathise with their ignorance and waywardness.

5:3 Thus it was accepted practise that he would offer sacrifices both for the people as well as for his own sins.

5:4 This honourable office is not by self appointment, but just like in Aaron's case, he was summoned by God for the job.

5:5 Neither did Christ take on the High Priestly office by presumption, but in fulfilment of the prophetic word (in Psalm 2) where God spoke in David concerning the Messiah, "You are My son, today I have begotten you."

5:6 Just as He has also spoken in other Scriptures concerning Melchizedek (By translation, the King of Righteousness, Genesis 4:18.) "Thou art a Priest forever, after the order of Melchizedek." Ps.110:4. A new order of priesthood is introduced, one beyond calculated calendar time or genetic descent. (Jesus knew that His priesthood was prophesied in scripture, not a priesthood passed on by natural birth, neither one that would end with death.)

5:7 When He faced the horror of his imminent death He presented His urgent plea to God in an outburst of agonising emotion with tears, the death He faced as a man held the exact same dread of separation from God as it did to every man. He prayed with urgent intent to be delivered from death knowing that God was able to save Him from it; He was heard because of His firm grip on the prophetic word (not because he feared, as some translations put it, but because he grasped well, *eu + lambano*)

5:8 As son, He was in the habit of hearing from above (*upoakuo*, under the influence of hearing); what He heard distanced (*apo*, away from,) Him from the effect of what He suffered.

5:9 In His perfect hearing He forever freed mankind to hear what He heard. (He now sets the pace to make it possible for the rest of us to hear in such a way that we may participate again in the full release of our original identity.)

5:10 The authority of this High priestly order of Melchizedek flows directly from God.

(*prosagere*, from *pros*, a preposition of direction, *ago*, to lead as a shepherd lead his sheep, and *reo* (4482) to flow, or to run as water.)

5:11 On this subject there remains so much to be said; but O, how difficult it is to explain something to someone who hears with an indifferent attitude.

5:12 By now you (Jewish people) should have been professors to teach the rest of the world, but you still struggle with the ABC of God's language in Christ. (Heb.1:1-3) The difference between the prophetic shadow and substance is like milk and meat in your diet. You cannot live on baby food for the rest of your lives!

5:13 The revelation of righteousness (how God succeeded to restore mankind to blameless innocence in Christ) is the meat of God's word. Babies live on milk, (the shadow of what is to come) so does everyone who is not pierced in the ear of their heart with the revelation of Christ.

5:14 This is the nourishment of the mature; they are those who have their faculties of perception trained by gymnastic precision to distance the relevant from the irrelevant. (The mature are those who know the difference between the shadow and the substance; the futility of the law of works and willpower to work righteousness against righteousness by faith in the finished work of Christ.)

Chapter 6

6:1 Consequently, as difficult as it may seem, divorce yourselves from your sentimental attachment to the shadow doctrine of the Messiah, these were designed to carry us like a vessel over the sea into the completeness of the promise!

A mind shift from trying to impress God with your behaviour, to faith-righteousness is fundamental. There is no life left in the old system, it is dead and gone; you have to move on. (Rom. 3:27)

6:2 The relevance of all the Jewish teachings about ceremonial washings, (baptisms) the laying on of hands (in order to identify with the slain animal as sacrifice, and all these teachings pertaining to a sin consciousness) even the final resurrection of the dead in order to face Judgement (these were all concluded in Christ as the very substance of these types and shadows, His resurrection bears testimony now to the judgement that He faced on humanity's behalf and the freedom from a sin consciousness that He now proclaims. Rom.4:25, Acts 17:31)

6:3 So it is with God's prompting that we advance (into the substance of what God has now spoken to us in a son, 1:1-3)

6:4 Now it may be that someone may clearly see the light (of the prophetic word) and participate in the Holy Spirit by already sampling the heavenly gift,

6:5 and they might even begin to feast on the beauty of the Word, already experiencing the power of the age of the promise that everyone was waiting for;

6:6 for such a person to continue to fall back into their old mindsets it becomes virtually impossible to be restored again and again to repentance (like under the shadow system where sacrifices were repeatedly slain, since there was no permanent cleansing possible; see Heb.10:1-4) By their constant falling away and turning back, they crucify the Son of God repeatedly; it is clear that this is impossible and absurd!

6:7 For when cultivated soil gets soaked by frequent showers and produces a useful crop as expected by the farmer, God's design and pleasure is confirmed.

6:8 What a total disappointment though, if the same soil produces nothing but thorns and thistles; it is a worthless yield; a dream that has gone up in smoke.

6:9 Having said all that, my dear friends, I am totally convinced concerning you of much better things that echo salvation.

6:10 God is not unfair, neither is He unaware of the affectionate way in which you have honoured His Name and the diligence you have shown in your relentless religious service in keeping all the sacred rituals and ceremonies even to this present day.

6:11 My desire for each one of you is to now show the same diligence in realising the full assurance of every expectation of the promise in its most complete conclusion. (Rom.10:1 God knows how my heart aches with deep and prayerful longing for Israel to realise their salvation. 10:2 I have been there myself, I know their zeal and devotion; their problem is not their passion, but their ignorance. 10:3 They are tirelessly busy with their own efforts to justify themselves while blatantly ignoring the fact that God already justified them in Christ.10:4 Christ is the conclusion of the law, everything the law required of man was fulfilled in Him; He thus represents the righteousness of the human race, based upon faith (and not personal performance). 10:5 Moses is the voice of the law; he says that a man's life is only justified in his doing what the law requires. 10:6 But faith understands that Christ is no longer a distant promise neither is He reduced to a mere historic hero. He is mankind's righteousness now! Christ is no longer hidden somewhere in the realm of heaven as a future hope. For the Jews to continue to ask God to send the Messiah is a waste of time!)

6:12 We do not want you to behave like illegitimate children, unsure of your share in the inheritance. (*nothros* from *nothos*, one born, not in lawful wedlock, but of a concubine or female slave. The child of the law and not the promise.Gal.3:29)

Mimic the faith of those who in their patience possessed the promise of their allotted portion.

6:13 In His dealing with Abraham, God gave His own Being as guarantee to the integrity of His promise, since He had no greater surety to back His Word than His own life.

6:14 Saying, I will continue to speak well of you in my every conversation I will confirm My intent to always only bless you, and to multiply you beyond measure. (In blessing I will bless you, and in multiplying I will multiply you.)

6:15 And so Abraham persevered with patience and secured the promise.

6:16 It is common practice in human affairs to evoke a higher authority by oath in order to add weight to any agreement between men, thus all possible quibbling is silenced.

6:17 (RSV He desires to show more convincingly to the heirs of the promise the unchangeable character of His purpose.)

In the same context we are confronted with God's eagerness to go to the absolute extreme in His dealing with us as heirs of His promise to cancel all possible grounds for doubt or dispute in order to persuade us of the unalterable character and finality of His resolve, He fenced Himself in by oath. The promise already belongs to us by heritage, now also by vow (Jesus is God's oath, the blood of the Lamb is the proof)

6:18 So now we are dealing with two irreversible facts (The promise of redemption and the fulfilment of it in Jesus) which makes it impossible for anyone to prove God wrong; thus we are powerfully reinforced in the persuasion of our original identity; we have escaped into our destiny; our expectation is within our immediate grasp!

6:19 Our hearts and minds are certain, anchored secure within the innermost courts of God's immediate Presence; beyond the veil.

6:20 By going there on our behalf, Jesus pioneered a place for us and removed every definition of veil that could possibly still distance us from the promise. In Him we are represented for all time; He became our High Priest after the order of Melchizedek. We now enjoy the same privileged access He has. (He said, "I go to prepare a place for you so that you may be where I am, in that day you will no longer question that I and the Father are one; you will know that I am in the Father, and you in me and I in you!" John.14:3 and 20.)

Chapter 7

7:1 This is the same Melchizedek king of Salem, priest of the Supreme God, who met Abraham after he defeated the four kings, and blessed him.

7:2 It was to him Abraham gave a tenth part of all the spoils.

To begin to appreciate the significance of Melchizedek, we must appreciate the meaning of his name: King of Righteousness and king of Peace; He is

the one who heads up God's promise and ability to restore us to blameless innocence and wholeness! (Greek, *dikaiosune*, righteousness, from dike, two parties finding likeness in one another, *eirene*, peace, from *eiro*, to join, to be set at one again, to rest. Hebrew, shalom, completeness, wholeness, friends)

7:3 There exists no record that could link Melchizedek to a natural father or mother, no birth certificate, no account of his age, when his days began or ended (this was at a time where detailed records were kept of every genealogy) He exactly resembles the Son of God, his priesthood continues without recorded beginning or end.

7:4 Now carefully consider this, the fact that Abraham the great Patriarch gave him a tenth portion of the spoil just goes to show what a distinguished man Melchizedek must have been in Abraham's estimation, what an impression he must have made on him! (In the Hebrew mind, Abraham was the most important person as reference to their identity, belief and tradition.)

7:5 Levi's sons who were priests by natural descent were obliged by law to receive tithes from their fellow brethren, even though they were equals since they all shared a common Father in Abraham.

7:6 However, Melchizedek here receives tithes from everyone associated with Abraham, even though he has no natural link to their lineage. In the blessing that he announced over Abraham he recognised Abraham as the holder of God's promises. (He confirmed the good news in the promise that Abraham's faith represents.)

7:7 It is common knowledge in principle that the younger always receives the blessing from the more senior person.

7:8 For the Levis their priesthood is as temporal as their lifespan; Scripture declares that Melchizedek's life has no end.

7:9 My argument is that even Levi who would later receive the tithe, already paid the tithe in Abraham.

7:10 When Melchizedek and Abraham met, Levi was already present in the loins of his father. (By the time Levi was born, Melchizedek was still alive; in Him time and eternity meets.)

7:11 The point that I wish to make is this, if the Levitical priesthood linked to the law of Moses, was a flawless system (in that it succeeded to present fallen man in blameless innocence before God,) then surely there would be no further mention made of another order of priesthood that Melchizedek and not Aaron heads up. (Ps.110:4.)

7:12 If there is a new order of priesthood then obviously there must be a new law. (Melchizedek reveals a new basis to righteousness, not related to man's effort to keep the law by his own willpower but based upon the perfect work of Christ. This new law is called, the law of faith, Rom.3:27, the law of perfect liberty, James 1:25, and the law of the spirit of life in Christ Jesus. Rom.8:2.)

7:13 For the Person who is prophetically implicated as the leader of this new priesthood belongs to a totally different tribe; this would mean a complete break away from tradition because no one from any other tribe than Levi ever touched the altar.

7:14 History is clear that the Lord's lineage is from Juda concerning him Moses made no mention of a priestly office.

7:15 Of far greater significance and even more apparent is the fact that Jesus is mirrored in Melchizedek in whom a new priestly office arises.

7:16 This new office is not by the law of precepts limited to the frailty of the flesh but by the authority of an indestructible life, (as demonstrated in His resurrection.)

7:17 Thus Scripture confirms His perpetual priesthood in exact accordance to the pattern of Melchizedek.

7:18 This new order brought about an immediate end to the previous inferior and useless system of laws and commandments.

7:19 In its ability to reunite mankind with God, the law did not even succeed once, that is why it was replaced by the introduction of a far superior hope, a new order where we are perfectly represented before God.

7:20 The previous priesthood was reduced to a mere tradition passed on through natural descent from father to son; God had no say in the matter.

7:21 To give irrefutable integrity to the new Messianic priesthood, it was written in Psalm 110:4, 'The LORD has sworn and will not change his mind, "You are a priest for ever after the order of Melchizedek"'

7:22 Melchizedek mirrors Christ in the highest office of priesthood as mediator between God and man. Jesus is now the living proof of God's covenant pledge to benefit man in a far better way than under any previous arrangement.

7:23 The fact that there were so many priests shows how frequently they died and had to be replaced.

7:24 There will be no successor to the Priesthood of Jesus because He remains forever.

7:25 Through Him man's approach to God is forever secured; He continues to communicate the conclusion of their salvation.

7:26 As our High Priest He towers far above every other priestly system in conspicuous prominence: in holy character, His guileless flawless life on earth was uncompromised by sin, exalted above the heavens, where He occupies the highest rank of authority in the eternal realm.

7:27 Unlike the system of daily sacrifices practised by previous high Priests, with a constant reminder of their own failures, He had no need to sacrifice

for Himself, the sacrifice He offered was Himself for all, a sacrifice never to be repeated again.

7:28 Under the law men were appointed as High Priests regardless of their weaknesses, the word of the oath which succeeded the law, appoints the son in perpetual perfection.

Chapter 8

8:1 The conclusion in all that was said points us to an exceptional Person, who towers far above the rest in the highest office of spiritual authority in the right hand of heavenly Greatness.

8:2 The office He now occupies is the real thing, He ministers in the most holy place of God's presence, a tabernacle as place of worship, not pitched or prepared by man but by God.

8:3 The task to bring gifts and sacrifices was the duty of every high priest, so for Him to be a Priest on par with them He would also need something to bring as a regular offering; but having given Himself once and for all there remains no other sacrifice for Him to offer.

8:4 So here on earth (in terms of the Jewish priesthood) He would not qualify to be a Priest, since they still have their priests in place to continue to offer the various gifts people would present in accordance to the prescriptions of their law.

8:5 They are sustaining a shadow service to God, which was only meant to be a prophetic picture of the real thing, on the same basis that Moses followed instructions to accurately erect a tabernacle consistent with the pattern that God showed him on the mountain.

8:6 What everything else was merely pointing towards, Jesus is now the fulfilment of; just like when an arrow hits bulls-eye. What He now administrates is far superior since He is the arbitrator of a more effective covenant which was sanctioned on an announcement of far greater benefit to mankind.

8:7 If there was no flaw in the first, then why bother to replace it with a second?

8:8 (Why would you religiously and stubbornly continue to attach value to something that God no longer values?) He found fault with the first system already when He had said through Jeremiah, "Behold the days will come when I will make an entirely new covenant with the house of Israel and the house of Judah:

8:9 This time we are talking a complete new agreement, not remotely like the previous one where it was all external; I literally had to take your hand and lead you out of slavery out of Egypt, but you refused to spontaneously follow or trust me; I could never endorse your indifference.

8:10 Now instead of documenting my laws on stone, I will chisel them into your mind and engrave them in your inner consciousness; it will no longer be a one sided affair, I will be your God and you will be My people not by force but by mutual desire.

8:11 Knowing Me will no longer be a Sunday-school lesson, or something taught by persuasive words of doctrine, not even will they know me because of family tradition handed down, or door to door evangelism. Everyone will just know Me; from the most unlikely, to the most prominent people in society.

8:12 This knowledge of Me will never again be based on a sin-consciousness; My act of mercy in Christ as the new Covenant, removed every possible definition of sin from My memory!

8:13 He announces the new to confirm that the old shadow system has been rendered redundant.

Chapter 9

9:1 The first system followed a specific pattern of worship which was conducted in a specific and sacred place of worship.

9:2 (The detail of which spoke in shadows of the new...) The first tented area was called the Holy Place; the only light here came from the lamp stand showing the table upon which the showbread was presented, (the lamp stand was a beautifully crafted golden chandelier portraying budding and blossoming almond branches; remember this is also what Jeremiah saw in Jer,1:12, when God said, 'I am awake over My word to perform it,' the same Hebrew word is used; the almond was called the awake tree, because it blossomed first while the other trees were still asleep. The show bread pointed towards the daily sustenance of life in the flesh as the ultimate tabernacle of God, realised in the account of Jesus with the two men from Emmaus; their hearts were burning with resonance and faith while he opened the scriptures to them, and then around the table their eyes were opened to recognise Him as the fulfilment of scripture, their true meal incarnated, Luke 24:27-31 Man shall not live by bread alone, but by the authentic thought of God, the Word proceeding from His mouth, the original intent, His image and likeness incarnated, revealed and redeemed in human life.)

9:3 The second veil led to the inner tent known as the most Holy Place.

9:4 Therein were the golden altar of incense, (a "fire-pan," made for the purpose of carrying fire, in order to burn incense on the day of Atonement once a year in the ultimate place of worship) and the ark of the covenant (*kibotos*, the wooden box, just like the word for Noah's ark, the container of man's redemption. Gen. 6:14) The complete box was covered in gold within and without. Therein were kept the golden jar with a sample of the miracle manna from the wilderness as well as the budding rod of Aaron and also the

two engraved tablets of stone with the ten commandments of Covenant. (The Manna prophetically pictured the true bread from heaven, not the bread that man's labour produces.)

9:5 Hovering above and over the ark of the Covenant were the two cherubim images of glory, facing their attention upon the mercy seat that covered the box, upon which the blood was sprinkled once a year by the High Priest in order to cover the sins of the people. (Hebrew, *kaphar*, to cover by legal and equal exchange in order to restore a disturbed balance. The rule was an eye for an eye, a tooth for a tooth, a life for a life etc. The ark represented a place of mercy where atonement would be attained. Innocence had to be achieved at a required expense equal to the replacement value of the peace sought between the different parties. See also Gen.6:14, the same word was used to cover the ark of Noah with pitch.)

Every detail is significant but cannot be discussed at length now.

9:6 Within the context of this arrangement the priests performed their daily duties, both mornings and evenings, (which included their dress and preparations, the baptisms, the sacrifices, the lighting and trimming of the lamps, removing the old show bread and replacing it with fresh bread and sprinkling the blood of the sin offerings before the veil of the sanctuary.)

9:7 The routine was only interrupted once a year, when the High Priest alone would enter into the second tent, the Most Sacred place of worship, with the blood sacrifice for his own as well as the people's accumulated errors.

9:8 Already in this arrangement the Holy Spirit indicated that there was an even more sacred way yet to be opened beyond the first tent experience. While the first was held in place the conclusion could not commence.

9:9 The tabernacle pattern of that time was a mere parable of an imperfect system whereby gifts and sacrifices could be presented that failed to completely cleanse the conscience of the worshipper.

9:10 All these external rituals pertaining to food and drink and the various ceremonial baptisms and rules for bodily conduct were imposed upon them until the anticipated time of restoration; the moment prophesied when all that was crooked would be made thoroughly straight again, restored to its natural and original condition.

9:11 But now Christ has made His public appearance as High Priest of a far superior and most perfect tabernacle. The good things that were predicted have come, (the complete restoration of God's original dwelling place in human life is again revealed!)

This new tabernacle is not a mere extension of the shadow type, the previous man-made one, it is the real thing.

9:12 As High Priest His permission to enter the Holy Place was not secured by the blood of beasts, but by His own blood He obtained access on behalf of the human race; it took only one act for Him to enter into the most sacred place of grace and institute there a ransom of perpetual consequence. (Because of the perfection of the redemption He secured,

there remains no further sacrifice to ever be repeated again, no outstanding debts, nothing we need to do to add weight to what He has done once and for all.)

9:13 The blood of beasts and the ashes of the burnt sacrifice of an heifer could only perform an outward surface cleansing ceremony being sprinkled on the guilty to symbolize the removal of their sinful acts.

9:14 How much more effective was the blood of Christ when He presented His own flawless life through the eternal Spirit to God in order to purge your conscience from its reliance on religious dead works, (the cul-de-sac rituals of the law) in your efforts to minister to the living God. (A dead routine system cannot impress a living God and can never compete with the resurrected living Christ in you.)

9:15 As mediator between God and man Jesus' death brought finality to the old and introduced the New Testament, He thus redeemed man from the transgressions recorded under the first Covenant and identified us as heirs in order to qualify us to participate in the full inheritance of all that He obtained for us.

9:16 Whatever the detail of the Will, it only takes effect after death.

9:17 Before death the whole content of the Will remains dormant and reduced to a future promise.

9:18 Even the first Covenant required a death to trigger it into motion; the blood of the animal sacrifice represented that death.

9:19 When Moses had spoken the detail requirements of the law in the hearing of all the people, he would take the blood of calves and of goats mixed with water and use a bunch of hyssop having bound it together with thread made of scarlet wool, and dip this into the basins containing the blood and then he would sprinkle the blood upon the book and upon the people.

9:20 Whilst performing this cleansing ritual, Moses would declare, "This is the blood of the covenant which God has decreed to your advantage."

9:21 The same blood was then also sprinkled upon the tabernacle and all the furniture and equipment of the ministry.

9:22 Thus according to the law, most everything was purged by blood; forgiveness was always only associated with the shedding of blood.

9:23 If the methods of the law were a mere shadow pattern pointing towards a reality yet to be revealed in the heavenly dimension, then surely the fulfillment of these examples require a stronger and more powerful sacrifice.

9:24 In Christ we have so much more than a mere type or shadow reflected in the tabernacle of holy places that was set up by human hands; He entered into the very heavenly sphere itself where He is presently manifested before God as representing mankind.

9:25 Neither was it necessary for Him to ever repeat His sacrifice again. The High Priests under the old shadow system stood proxy with substitute animal sacrifices that had to be slaughtered once a year.

9:26 But Jesus did not have to suffer again and again since the fall of the world; His single sacrifice of Himself in the fulfillment of history now reveals how He has brought sin to naught. (God's Lamb took away the sins of the world!)

9:27 The same goes for everyone, man only dies once then faces judgment

9:28 Christ also died once, and in His sacrifice, He faced the judgment of the mass of humanity!

Sin is not even on the agenda in His second appearance (introduced by His resurrection) He now reveals salvation unto all who eagerly embrace Him. (Rom.4:25; Acts 17:30,31. His resurrection life in us as His body is now the extension of His second appearance. Acts 3:26.)

Chapter 10

10:1 For the law presented us with a faint shadow outlining the promise of future favour, including all the good things that were anticipated in the promise. The substance of these realities could never be substituted by the annual sacrificial system; since it continued to leave the worshipper feeling inadequate and unclean in his inner conscience.

10:2 If an offering could be presented that would finally be evidenced in the removal of a sin consciousness from the worshipper, then surely the sacrificial system would cease to be of any further relevance. (The measure of success had to be such that what God knew to be true about our innocence would also reflect in our inner consciousness)

10:3 But in the very repetition of these sacrifices the awareness of guilt is highlighted rather than removed.

10:4 The conclusion is clear, animal sacrifices failed to remove sins.

10:5 So when the Messiah, Jesus arrives as the conclusion of all the types and shadows, He quotes Psalm 40:6,7,8 and says, "Sacrifices and offerings could never satisfy your justice, but you have pierced my ear, and prepared my body for the altar." (See 5:8)

10:6 All the prescribed offerings and sacrifices failed to satisfy justice.

10:7 Then I said, I read in your book what you wrote about me; so here I am, I have come to fulfill your will.

10:8 Having said that, (the fact that all the prescribed offerings and sacrifices failed to please God, since it only served to sustain a sin-

consciousness) He condemned the complete sacrificial system upheld by the law.

10:9 By saying, "I am commissioned to fulfill your will," He announces the final closure of the first in order to introduce the second. (Grace replaces the law; innocence would supersede sin-consciousness.)

10:10 In His resolve He sees us immediately sanctified because of one sacrifice, the slain body of Jesus Christ.

10:11 Every priest continues the same repetition day in and day out of rituals and sacrifices, knowing all along that it has only always proved to be inadequate to remove sins.

10:12 But now we have an exception, in total contrast to the previous priesthood this priest offered a single sacrifice for sins of perpetual consequence; to celebrate the perfection of what was attained through this one sacrifice He sat down in the authority of God's right hand.

10:13 His seat of authority is established upon the expectation that all his enemies would be subdued under Him. He would stand in triumph with His feet on the neck of His enemy.

10:14 In that one perfect sacrifice He has perfectly sanctified sinful man forever.

10:15 This is exactly what the Holy Spirit echoes in scripture: (Jer.31:33,34.)

10:16 My agreement with you says the Lord, will greatly advantage you because I will settle my laws in your hearts and engrave them in your innermost thoughts.

10:17 God has perfectly deleted the record of our sins and misdeeds. He no longer recalls them.

10:18 Sins were dealt with in such a thorough manner that no further offerings would ever be required again. Nothing that we could personally sacrifice can add any further virtue to our innocence.

10:19 Brethren, this means that in what the blood of Jesus communicates and represents, we are now welcome to access this ultimate place of sacred encounter with unashamed confidence.

10:20 A brand new way of life is introduced. Because of His torn flesh on the cross, the flesh can no longer veil our experience of His favor and presence from us.

10:21 We have a High Priest in the house!

10:22 We are free to approach Him with absolute confidence, fully persuaded in our hearts that nothing can separate us from Him anymore; we are invited to draw near now! We are thoroughly cleansed, inside out, with no trace of sin's stains in our conscience or conduct. Our inner thought

patterns are purged by the sprinkled blood; also our bodies are bathed in clean water. (Our behaviour bears witness to this.)

10:23 Our conversation echoes His persuasion; His faithfulness backs His promises.

10:24 Let us also think of creative ways in which we can influence one another to find inspired expression in doing things that benefit others. Good actions give voice and volume to the love of God.

10:25 In the light of our free access before the Father let's extend that access to one another, our gatherings are essential and should not be neglected by anyone; in our fellowship we continue to remind one another of our true identity; let us do so with greater urgency now that the day has dawned in our understanding. (The prophetic shadow has been replaced by the light of day)

10:26 To now know the truth and yet continue to sin deliberately, is to openly discard God's provision in Christ; unlike the old sacrificial system, no further sacrifice can be offered.

10:27 (To know that Jesus bore your judgement but to prefer to carry it yourself by remaining under the law is absurd! What do you expect if you insult and oppose God's gift?) To despise and reject His gift inevitably brings judgement that devours all opposition like stubble in fire.

10:28 There was no mercy under Moses' law; two or three witnesses could get a suspect convicted for the death penalty. (2:1 I have said all this to help you realize the tremendous importance of the message you've heard. Become totally engaged in this Word to ensure that you will never drift away from its influence and appeal. 2:2 Even the elementary messages the angels brought could not be taken lightly; any violation or disregard met with its consequence. See also 6:6-17.)

10:29 Under how much greater scrutiny do you suppose will someone be viewed who trampled the Son of God under foot and scorned the blood of the Covenant by publicly insulting the Spirit of grace. (Preferring the law above the revelation of grace brings you back under judgement of the law without the possibility of a further sacrifice, there is no alternative mercy outside of God's gift in Christ.)

10:30 As Jewish people we are familiar with scripture, it says that God is the revealer of righteousness and that He is jealous to restore the order of peace; He is the umpire of His people. (Deut 32:35,36)

10:31 It is indeed a scary thought to deliberately shun the hands that bled for your salvation. Would you prefer those same hands to be fists?

10:32 Remember how strong you stood against painful contradictions in those early days when you first saw the light.

10:33 As if on a theatrical stage, you were publicly ridiculed and afflicted for your faith, both personally and also in your association with others that were similarly abused.

10:34 I remind you of the sincere sympathy you then felt for me during my imprisonment; also how you cheerfully accepted the plundering of your personal property. You were convinced that what treasure you have within you is of far greater and more permanent value, secured in the heavenly dimension beyond anyone's reach.

10:35 I urge you not to relinquish your confident conversation; there is an enormous confirmation of grace in the Word. Our reward is revealed in our persuasion (in His finished work and not in our own efforts.)

10:36 Employ patience as you continue to echo the completion of God's desire for you to possess His promise.

10:37 Time becomes insignificant when what He has promised is realised. Remember how the promise of His soon appearance was recorded in scripture. Hab.2:2,3,4. (The arrival of Jesus is the fulfilment of the promise and the realising of righteousness by faith as Habakkuk prophesied.) (He is the fullness of time. Gal.4:4)

10:38 Righteousness by faith gives definition to life; to now revert back into the law of works is an insult to faith.

10:39 But we are not the quitting kind; we possess a persuasion of soul that believes against the odds.

Chapter 11

11:1 The persuasion of faith is the fundamental ingredient of expectation and proofs that the unseen world is more real than the seen. Faith supersedes both the substance as well as the evidence of the visible realm. Faith already celebrates as sure what hope still visualises as future. (The shadow can no longer substitute for what faith knows as substance.)

11:2 The people from previous generations received the testimony of their hope in faith. It was faith that made their hope tangible. (Only the Messiah can give substance to the Messianic hope!)

11:3 Faith alone explains what is not apparent to the natural eye; how the ages were perfectly framed by the Word of God; now we understand that everything visible has its origin in the invisible.

11:4 It was faith that made the difference between the sacrifice of Abel and that of Cain and confirmed his righteousness. God bore witness to righteousness as a gift and not a reward! It was not in what they brought but in Abel's belief that righteousness was revealed. Even though he was murdered, his faith still has a voice today.

11:5 Enoch knew the favour of God by faith, in spite of Adam's fall; he proved that faith defeats death. (His absent body prophesied the resurrection of Christ.)

11:6 There is no substitute for faith. (Righteousness is revealed by faith alone and not by works of the law; faith pleases God, not good or bad behaviour.) Faith's reward exceeds any other sense of achievement; faith knows that God is; those who desire Him realise by faith that He is their fullest sense of reward. (Those who seek Him would be disappointed with any lesser reward than Himself.)

11:7 Noah received Divine instruction to save his household from judgement; faith prompted him to immediately construct the Ark long before the rains were evident; His faith made the difference between judgement and justification.

11:8 By faith Abraham acknowledged the call of God to give him identity and destiny as his inheritance as he journeyed into the unknown.

11:9 Nothing but his faith seemed permanent while Abraham camped in tents like a stranger in the land of promise; his sons Isaac and Jacob joined him as sojourners, equally persuaded that they were heirs of the same promise.

11:10 His faith saw a city with permanent foundations, designed and constructed by God.

11:11 Sarah's testimony of faith is equally amazing, she conceived and bore a child when it was humanly impossible; she gave God's faithfulness to His promise the official rank of authority in her life. (Greek, *hegeomai*, strengthened form of *ago*, to officially appoint in a position of authority)

11:12 Faith realised an offspring beyond calculation; from one as good as dead would children be born (1 Pet.1:3) more numerous than the stars above and as impossible to count as the grains of sand on every distant sea shore. (The uttermost parts of the earth, bordered by the sea shore will know the blessing of righteousness by faith which is the blessing of Abraham.)

11:13 These heroes of faith all died believing; even though they did not witness the fulfilment of the promise in their lifetime, they saw it in the future and embraced the promise in persuasion; quite convinced of its reality; their lives declared that they were mere sojourners and pilgrims in a land where its natural geography could neither confine nor define their true inheritance.

11:14 They clearly declared a hinterland on the horizon of their faith; (a place of promise where God and man would be one again.)

11:15 They did not regret the country they had left behind. Their faith took them beyond the point of no return. Don't allow your past or present contradiction to become your reference once again.
(James says that the person who goes back into an old mindset immediately forgets what manner of man he is, as revealed in the mirror)

word, the law of perfect liberty, Jam.1:24,25. The revelation of who man is in Christ declares that the old things have passed away, (in His death) behold, everything has become new! (In His resurrection we were born anew. 2 Cor.5:14-17, 1 Pet.1:3)

11:16 Their faith saw a greater reality in the spiritual realm than what they experienced in their present situation; they reached for their true native city designed by God where He Himself is proud to be their permanent address. (The fulfilment of the promise is Christ, He is both our native land and our eternal city!)

11:17 Faith became the more realistic evidence to the promise than what even Isaac could ever be to Abraham. Isaac did not fulfil nor replace the promise. Inspired by what faith saw, Abraham was ready to do the ridiculous; to sacrifice his only son, convinced that not even Isaac's death could nullify the promise that God spoke to him. (If Isaac was not the substance of Abraham's faith then who was? Abraham saw beyond Isaac; Jesus said, "Abraham saw my day!" John 8:56-58, "Before Abraham was, I am.")

11:18 Yet Abraham knew that God said that his lineage of faith would be traced through Isaac!

11:19 He made a prophetic calculation by faith, to which there could only be one logical conclusion, (*logitzomai*) God would raise the promise from the dead; in context this was a parable of the death and resurrection of Christ.

11:20 By the same faith Isaac extended the future of the promise in the blessing he pronounced over his sons, Esau and Jacob.

11:21 In his dying moments Jacob, in worship to the God of Abraham, as the father of the nations, included the sons of Joseph who were born in Egypt.

(In exalting the two grandsons into the rank and right of Joseph's brothers, he bestows upon them rather than Rueben, the double portion of the first-born. Again, faith exceeds the natural. Even though they had an Egyptian mother, they would have an equal interest in all the spiritual and temporal blessings of the covenant of promise.)

11:22 At the end of his life, Joseph prophetically reminded his sons of the exodus. He had such a firm belief that they would possess the land of promise, that he exacted an oath of them that they would remove his remains with them.

11:23 By faith the parents of Moses did not fear the king's decree, but hid him from Pharaoh for three months, because they saw a future in the child.

11:24 It was faith that made Moses realize that he was not the son of Pharaoh's daughter.

11:25 By faith he preferred to be associated with the affliction of God's people rather than with the fleeting privileges of Pharaoh's house outside of

his true portion. (*hamartia*, *ha*, negative, and *meros*, portion, without your portion, often translated, sin.)

11:26 He was not embarrassed to be associated with the messianic promise at the expense of the treasures of Egypt; he deliberately looked away from that unto the greater riches in Christ as his reward. (No reward of the flesh can compare with the wealth of faith.)

11:27 The rage of the King did not scare him when he abandoned Egypt; faith made him brave and the invisible apparent.

11:28 His faith saw the Paschal Lamb and the sprinkled blood on the doorposts as their salvation

11:29 By faith they crossed the Red Sea on dry ground, yet when the Egyptians followed them, they drowned.

11:30 By faith the walls of the city of Jericho collapsed after being encircled for seven days. (They did not conquer through the strength of their army.)

11:31 Rahab the prostitute received the message of the spies and protected them in faith and was saved when the walls fell (even though her house was in the wall, she was favored because of her faith and not because of her lifestyle. Her family was given an equal opportunity to be saved in her faith, imagine their surprise, knowing her life and shameful reputation!)

11:32 And so the list of faith heroes continues, there is not enough time to tell the stories of Gideon, and Barak and Sampson and Jephtah, of David, Samuel and the prophets.

11:33 These are they who conquered kingdoms by faith. (Gideon was in no position though to claim any credit for his achievement; faith nullifies boasting, see Rom.3:27, Judges 6:11-16.)

They accomplished righteousness by the same faith and thus secured the promise, (of righteousness by faith.) (Barak, the son of Abinoam, which means my Father's delight, or grace. Deborah told him that even though he would deliver Israel, he would not get the honor, since a woman would do it for him, see Judges 4, in the principle of righteousness by faith, the flesh will take no glory.)

By faith they shut the mouths of lions. (Samson, whose mighty achievements were immediately accredited to the Spirit of the Lord who moved upon him, again, no occasion to glory in the flesh.)

11:34 Their faith extinguished powerful fires; they escaped from fierce battles; were empowered in spite of their frailty; they became heroes in battle and caused hostile armies to flee before them. (Jephtah, whose own brothers disinherited him because his mother was a prostitute, became the captain of the army of Israel.)

11:35 By faith women received their children back from the dead. 1 Kings 17:18-24, 2 kings 4:32-34.

Others were severely tortured for their faith and refused to accept release when it was offered them; that is, on condition that they would renounce

their opinions. To have accepted deliverance then, would have been a kind of restoration to life, but their faith saw a more honourable and glorious resurrection.

11:36 Still others were mocked and ridiculed for their faith, they were beaten up, shackled and imprisoned.

11:37 While some were stoned to death, others, (like Isaiah the prophet,) were sawn asunder with a wood saw. There were those who were tempted with possible release from torture, and then were brutally slaughtered with the sword.

They became wandering refugees with nothing but sheep and goatskins for clothing. They lost everything and were harassed and tormented.

11:38 The world did not realize their worth. These faith heroes were often driven from their homes and forced to live in the deserts and mountains, like animals sleeping in caves and holes in the ground.

11:39 Their lives were trophies to their faith, as the substance of what their hope visualized and the evidence of things they never saw.

11:40 God saw the perfect picture in us; now we complete the history of their lives. (Everything that the shadows projected has now found its substance in Jesus in us.)

Chapter 12

12:1 So now the stage is set for us: all these faith heroes cheer us on as if we were like a great multitude of spectators in the amphitheatre.

This is our moment. Like an athlete who is determined to win, it would be silly to carry any baggage of the old law-system that would weigh you down, make sure you do not get your feet clogged up with sin consciousness. Become absolutely streamlined in faith. Run the race of your spiritual life with total persuasion. (Persuaded in the success of the cross.)

12:2 Now turn your eyes away from the audience and fix them upon Jesus. He is both the origin and conclusion of faith. He is what faith is all about. He saw the joy (of mankind's salvation) when He braved the cross, despised the shame and now occupies the seat of highest authority.

12:3 Ponder how He conquered the odds against Himself; this will boost your soul energy when you feel exhausted.

12:4 Would you be willing to die for your faith? (Are you equally persuaded about your faith in the substance of Christ as your Predecessors were in their believing a mere shadow?)

12:5 The word that confirms your original identity in scripture addresses you as sons, (*parakletos*, from *para*, a preposition indicating close proximity, a thing proceeding from a sphere of influence, with a suggestion of union of place of residence, to sprung from its author and giver,

originating from, denoting the point from which an action originates, intimate connection, and *kaleo*, to identify by name, to surname.)

My son do not undervalue the loving instruction of the Lord; neither become despondent when you are corrected.

12:6 For every instruction is inspired by His love even as a father would discipline his sons with affection, even though it might seem harsh for the moment.

12:7 Check your attitude when you are corrected, His instruction confirms your true sonship, just as a father would take natural responsibility for the education of his children.

12:8 See yourselves as sons and not illegitimate children, (children of faith and not of the slave woman) welcoming your spiritual education together with the rest of the faith family.

12:9 Just as we have shown respect to our natural fathers in the process of our education, how much more should we value our lives under the instruction of the Father of our spiritual design.

12:10 In their opinion they gave us the best possible education for the brief time that we were under their roof; God has our ultimate well being in mind.

12:11 The discipline of the education process is not always immediately appreciated; sometimes it seems to be more pain than pleasure, but it certainly yields the harvest that righteousness holds for the faith athlete.

12:12 Shake off the weariness, loosen your limbs, catch your breath! (Get back into faith-mode, quit the flesh-mode)

12:13 Get rid of all obstacles in your path that could possibly cause you to stumble and sprain an ankle! Don't let a re-occurring injury get you out of the race. Get better and carry on running. Don't allow old legalistic mindsets to trip you up again.

12:14 Pursue peace with all men; true friendship can only be enjoyed in an environment of total forgiveness and innocence. This makes God visible in your life.

12:15 You must understand that this is a grace-race and not a law-race. (We are all equally included in the same victory in Christ!)

While we're in compete and compare-mode we create opportunity for resentment to flourish and poison many in the process.

12:16 A performance driven mindset becomes the threshold of the flesh and distorts the picture; suddenly the fleeting moment of pleasure seems more attractive than your true portion, (which is what sin is all about, Greek, *hamartia*, often translated, sin, is made up of two words, *ha*, without, and *meros*, your portion.) That is exactly what happened to Esau, when he traded his birthright for a morsel of meat.

12:17 Esau's regret could not change Isaac's mind. God's mind is made up about our salvation. (we are saved by faith in His finished work and not by

our own works; His system of faith cannot be challenged or replaced by a law system again. Sincerity does not influence God, faith does.)

12:18 (Witness the vivid contrast between the giving of the law and the unfolding of grace; the exclusiveness of the one and the all inclusive embrace of the other. The dramatic encounter of Moses on the mountain is by far superseded by the mountaintop experience we are now elevated to through Christ!) We are not talking of a visible and tangible mountain here, one spectacularly ablaze in a setting of dark blackness and tempest winds.

12:19 Shrill trumpet sounds and a thunderous voice uttering human language.

It filled the people with such terror that they begged for silence!

12:20 Beast and human alike felt threatened and excluded from that terrible mountain!

12:21 Even Moses the representative of the people was extremely terrified. He was shivering and shaking. Who could approach God and live? How impossible it seemed to find favor with such a terrifying God!

12:22 By contrast, we have been welcomed to an invisible mount Sion, the city of peace (Jerusalem) the residence of the living God, the festal assembly of an innumerable angelic host!

12:23 We are participating in a mass joint-celebration of heavenly and earthly beings; the ekklesia of the firstborn mirror-inscribed in the heavenlies.

(our original identity, *ekklesia*, is endorsed by Jesus, patterned in Him, the first born from the dead.)

12:24 Jesus is the spokesman and arbitrator of the New Testament system, His blood signature sanctions mankind's innocence. This is a complete new language compared to the shadow type message in the blood sacrifice that Abel brought.

Abel's faith was a prophetic introduction to the sacrificial shadow system of the Old Covenant.)

12:25 If Jesus is the crescendo of God's final utterance, you cannot afford to politely excuse yourself from this conversation.

Consider the prominent place that Moses plays in the history of Israel: if you think that Moses or any of the Prophets who spoke with authority on earth deserves honor and prominence, how much more should this word that God declared from heaven concerning our sonship and restored innocence revealed in the Messiah Himself, deserve our undivided attention!

12:26 When He introduced the prophetic shadow of what was to come (the Law system) His voice visibly shook the earth. (Ex.19:18.)

But now the Messiah has come, (He is the desire of the nations, He is what heaven and earth was waiting for. (Hag.2:6,7.)

The voice of God (articulated in His birth, life, ministry, death and resurrection) has rocked not only the systems on the earth but also every unseen principality in the heavens to their very foundation!

12:27 In the words of the prophet, "Yet once more will I shake every unstable system of man's effort to rule himself" God clearly indicates His plan to remove the old and replace it with the new. Any significance in the first shaking is superseded by the second shaking. Then it was a physical quaking of the earth; now the very foundations of every man made system was shaken to the core while the heavens were impacted with the announcing of His permanent rule on earth as it is mirrored in heaven.

12:28 We are fully associated in this immovable Kingdom; an authority that cannot be challenged or contradicted. Our participation echoes grace (and not law inspired obedience) as we accommodate ourselves to God's delight; yielding in awe to His firm embrace.

12:29 His jealousy over us burns like fire.

Hebrews 13

Some hints on practical kingdom living, including family, friends, fellowship, marriage, money and ministry:]

13:1 Treasure family bonds and friendship. (Relationship is long term in every sense of the word.)

13:2 Treat strangers with equal fondness; they could be angels in disguise!

13:3 Identify with those in prison or suffering abuse for their faith as if you were the one afflicted.

13:4 Honor the sacredness of marriage as the exclusive place of intimacy. God does not approve of casual or illicit sex.

13:5 Don't give money any prominent place in your thoughts; realize that what you already have is priceless! He said I will never quit on you or ever abandon you! (Joshua 1:5) That is enough reason for total and continual contentment!

13:6 What He said concerning us gives our confession the edge; we boldly echo scripture, "The Lord is for me, I cannot be afraid of anything man could possibly do to harm me." (Ps.118:6)

13:7 Be mindful of those who guide you in the revelation of God's word; follow their faith, observe attentively the conclusion of their conversation. (Don't follow a phoney! One who fakes faith while actually living the law.)

13:8 Take your lead from Jesus, what He was He is and always will be, He is your reference to the most complete life. Yesterday is confirmed today and today mirrors tomorrow. What God spoke to us in Christ is equally relevant now as it was in the prophetic past and will always be in the eternal future!

13:9 Don't be swayed by distracting speculations. Any influence foreign to what grace communicates, even if it seems very entertaining and carries the Christian label is to be shunned.

Feast on grace; do not dilute your diet with legalism. (Any form of sacrifice or self effort) There is no nourishment left in the law. What's the use of being busy but not blessed?

13:10 For us there is only one altar and one sacrifice; we can never again confuse Him with the rituals of the old redundant system.

It seems that some would like to eat the meat of their own sacrifices and at the same time indulge in the benefits of grace. This is not possible. (It is like trying to go in opposite directions at the same time.)

13:11 When it comes to the sin offering the carcasses of the slain animals were burnt outside the camp; (no one was permitted to eat from that anyway.)

13:12 According to the prophetic pattern Jesus as the final sin sacrifice was slain outside the city walls.

13:13 There are two opposing systems; you cannot associate with Christ for your convenience while still hanging on to your Jewish sentiment. If you're going to take your stand for Jesus then go all the way; break your ties with the old shadow system; go outside the city-system; share His shame even when your fellow Jews mock your commitment to Jesus.

13:14 We are not finding our identity or security in the walled city of legalistic religious opinion, our interest is captured by a different kind of city, much closer than the visible one.

13:15 Praise replaces sacrifice; the harvest we bring is the tribute of our lips acknowledging His Name. (His Name represents the authority of our identity and restored innocence.)

13:16 God delights in good deeds (inspired by your innocence; rather than guilt driven sacrifices) these deeds are like beautiful poetry giving a voice to your fellowship.

13:17 Trust your guides (in this grace revelation) and yield to their instruction. (Even though it seems different to the law system that you were acquainted with) They are genuinely alert over your wellbeing. (Just like shepherds guarding their sheep, you are their total concern) They have taken official accountability for you. (They represent to you all that grace reveals rather than what the law requires.) It is to your advantage to embrace their care with joy; this makes their work a pleasure and not a burden.

13:18 Worship prayerfully with us, we believe that our joint seeing inspires a beautiful life.

13:19 Pray also that I would be able to rejoin you speedily; I can hardly wait!

13:20 This is my prayer for you, that the God who made peace with the human race through the blood of the eternal Testament, He who raised Jesus from the dead as the supreme Shepherd of the sheep,

13:21 that He would thoroughly equip you in the most distinguished way possible to give expression to His design in you, according to His delight realised in Jesus Christ, who is the blueprint of the ages and accurate expression of His glory. We echo the Amen!

13:22 My brothers, I have written to you briefly reminding you of your original identity in order to increase the volume of its echo in your hearts. (*anechomai*, to hold oneself up against, from *ana*, often means, by repetition in order to increase intensity, and *echo*, to hold, embrace or echo, resonance. *parakaleo*, *para*, originating from a sphere of influence, and *kaleo*, to call by name, to surname, see notes on *ekklesia*.)

13:23 Brother Timothy is already released from prison; as soon as he arrives we will visit you together.

13:24 Greet all your leaders and the saints; the Italian believers salute you!

13:25 Grace is our embrace! YES!

Notes

2:10 *prepo to tower* see also 7:26

3:13 Gr. *parakaleo*, from *para*, a preposition indicating close proximity, a thing proceeding from a sphere of influence, with a suggestion of union of place of residence, to sprung from its author and giver, originating from, denoting the point from which an action originates, intimate connection, and *kaleo*, to identify by name, to surname. Jesus introduces the Holy Spirit in the same capacity, *parakletos*, (John 14:16)

4:3 "My wrath" *orge*, passionate desire, any strong outburst of emotion, "Oh! If only they would enter into my rest." First Adam failed to enter into God's finished work, and then Israel failed to enter into the consequence of their complete redemption out of Egypt and as a result of their unbelief perished in the wilderness. Now let us not fail in the same manner to see the completed work of the cross. How God desires for us to see the same perfection; what He saw when He first created man in His image and then again what He saw in the perfect obedience of His Son when He was wounded for our transgressions and how because of the cross, He succeeded to perfectly redeem and restore man in His likeness.

God is not in His rest because He is exhausted, but because He is satisfied with what He sees and knows concerning us! He now invites us with urgent persuasion to enter into what He sees.

"From the foundation of the world." Gr, *apo*, away from, before, *katabalo*, cast down, sometimes translated foundation, see notes on Eph. 1:4 "This association goes back to before the fall of the world, His love knew that He would present us again face to face before Him, identified in Christ in blameless innocence."

The implications of the fall are completely cancelled out. *katabalo* - "to fall away, to put in a lower place," instead of *themelios* - "foundation" see Eph.2:20 - Thus translated "the fall of the world" instead of "the foundation of the world.")

5:7 not because he feared, because he grasped well, *eu + lambano*

5:8 he was in the habit of hearing
what he heard distanced him from the effect of what he suffered

7:2 (Hebrew, *tzadek*, the wooden beam in a scale of balances, righteousness. The gospel is the revelation of the righteousness of God; it declares how God got it right to put mankind right with Him. The word righteousness comes from the Anglo Saxon word, rightwiseness, wise in that which is right. In Greek the root word for righteousness, is the word *dike*, which means two parties finding likeness in each other. The Hebrew word for righteousness is the word *tzadok*, which refers to the beam in a scale of balances. If God is the standard measure, then that which reflects His likeness and image alone will balance the scale.

9:10 Greek, *diothosis*, the only place in the NT where this word is used, what was crooked will be made thoroughly straight, restoring to its natural and normal condition something which in some way protrudes or has got out of line, as broken or misshapen limbs

9:12 The only possible priesthood activity we can now engage in is to continually bring a sacrifice of the fruit of our lips, giving thanks to His Name; no blood, just fruit, even our acts of self-sacrifice, giving of time and money etc are all just the fruit of our constant gratitude!)

10:5 Adam Clarke's comment...

When he (the Messiah) cometh into the world - Was about to be incarnated, He saith to God the Father, Sacrifice and offering thou wouldest not - it was never thy will and design that the sacrifices under thy own law should be considered as making atonement for sin, they were only designed to point out my incarnation and consequent sacrificial death, and therefore a body hast thou prepared me, by a miraculous conception in the womb of a virgin, according to thy word, The seed of the woman shall bruise the head of the serpent.

A body hast thou prepared me - The quotation in this and the two following verses is taken from Psalm 40, 6th, 7th, and 8th verses, as they stand now in the Septuagint, with scarcely any variety of reading; but, although the general meaning is the same, they are widely different in verbal expression in the Hebrew. David's words are, **כרית ליאזני**, *oznayim caritha li*, which we translate, My ears hast thou opened; but they might be more properly rendered, My ears hast thou bored, that is, thou hast made me thy servant for ever, to dwell in thine own house; for the allusion is evidently to the custom mentioned, [Exo 21:2](#), etc.: "If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free; but if the servant shall positively say, I love my master, etc., I will not go out free, then his master shall bring him to the door post, and shall bore his ear through with an awl, and he shall serve him for ever." But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott has a very ingenious conjecture here: he supposes that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted in

the word **אזנימ** oznayim, ears, which has been written through carelessness for **אז גוה** az gevah, Then a Body. The first syllable **אז**, Then, is the same in both; and the latter **נימ**, which joined to **אז**, makes **אזנימ** oznayim, might have been easily mistaken for **גוה** gevah, Body; **נ** nun, being very like **ג** gimel; **י** yod, like **ו** vau; and **ה** he, like final **ם** mem; especially if the line on which the letters were written in the MS. happened to be blacker than ordinary, which has often been a cause of mistake, it might have been easily taken for the under stroke of the mem, and thus give rise to a corrupt reading: add to this the root **כרה** carah, signifies as well to prepare as to open, bore, etc. On this supposition the ancient copy, translated by the Septuagint, and followed by the apostle, must have read the text thus: **אז גוה כרית לי** az gevah caritha li, **σωμα δε κατηρτισω μου**, then a body thou hast prepared me: thus the Hebrew text, the version of the Septuagint, and the apostle, will agree in what is known to be an indisputable fact in Christianity, namely, that Christ was incarnated for the sin of the world.

The Ethiopic has nearly the same reading; the Arabic has both, A body hast thou prepared me, and mine ears thou hast opened. But the Syriac, the Chaldee, and the Vulgate, agree with the present Hebrew text; and none of the MSS. collated by Kennicott and De Rossi have any various reading on the disputed words.

It is remarkable that all the offerings and sacrifices which were considered to be of an atoning or cleansing nature, offered under the law, are here enumerated by the psalmist and the apostle, to show that none of them nor all of them could take away sin, and that the grand sacrifice of Christ was that alone which could do it. Four kinds are here specified, both by the psalmist and the apostle, viz.:

Sacrifice, **זבח** zebach, **θυσια**

Offering, **מנחה** minchah, **προσφορα**

Burnt-Offering, **עולה** olah, **ὄλοκαυτωμα**

Sin-Offering, **חטא** chataah, **περι ἁμαρτιας**.

Of all these we may say, with the apostle, it was impossible that the blood of bulls and goats, etc., should take away sin.

10:14 In that one perfect sacrifice He has perfectly sanctified sinful man forever. (See 2:11 For he who sanctifies and those who are sanctified have all one origin.)

Greek, *hagiazomenous*, the present participle describes an action thought of as simultaneous with the action of the main verb, *teteleioken*, the Perfect Tense denotes an action which is completed in the past, but the effects of which are regarded as continuing into the present.

Notes on Hebrews by Theodore Van Zijl

I believe that it is essential to understand a bit of the background (not a difficult task - just look in any study bible). This letter was extensively written to a group of Jews who from the context were very well versed in the Mosaic law. The writer uses terminology and concepts throughout the letter, indicating that the recipients were not novices in the law. In the context we constantly see a contrast between the works of the law and man's effort to attempt to gain favor with God, and faith that leads to salvation and God's favor based on grace alone. The writer himself is very well schooled in the law and continuously uses portions of old testament

scripture to illustrate and clarify his message. He is obviously well aware of what these Jews believe and communicate in return to every willing ear. From the start of this letter the writer says to his audience that God spoke to 'our forefathers' at various times and in various ways, continuously indicating what was to come; but there is a final word spoken in His Son. Our responsibility is to pay closer attention to what is spoken in His message than what the forefathers did to the message of the prophets. Then here in the middle of his letter (chapter 5:11-6:6) he says to these learned friends that they are not getting the message. Because of the time they should be teachers but again need to be taught the basics, like little babies they are not able to progress past the elemental things concerning the teachings and doctrines of Christ because their ability to hear has been affected by their inability to identify their right standing with God (Unskilled in the doctrine of righteousness) and this because of their inability to discern the completed work of Christ. He says that the contrast to this is like a full-grown man who can eat solid food, someone who has his mental faculties developed by habitual practice to differentiate between what is of value and what has no value (regarding the teachings concerning Christ). Therefore get past the basics - grow up! Don't be caught up in the act of continuously laying foundations build something. Doing so we can continue to more advanced teaching IF GOD PERMITS (if you have become mentally able to grasp these concepts [see 5:11]). Because it is impossible to turn someone's thinking (metanoia - to reverse a mindset) again if in an immature state he has been exposed to such great enlightenment, being absorbed in this heavenly gift and being overwhelmed by the Holy Spirit, experiencing how good the word of God is and the power that comes with the revelation. An immature person will not understand this and will only make a mockery of Christ as if crucifying Him again publicly. For that reason God protects him in his growing up process. Even so you are past that stage; I am convinced that God has something better in mind for you.