

GOD'S PRIESTHOODS

An Abbreviated Study of
HEBREWS



The World of Tomorrow

Revelation 21:4

Close your eyes a moment
To misery and woe,
And all earth's degradations
Which from sin and sorrow grow.

And let your mental vision
Behold a perfect earth
Without the stain of sin to mar
The things of grander worth.

No bitter thought nor unkind word
Will ever find a part,
And only love will meet response
In every kindred heart.

Benevolence shall mark each act,
And sickness be no more.
No evidence of dread decay
Shall lodge at mortal's door.

Where health and radiant beauty march
In unsurpassed array.
And inward purity shines forth,
As all seek to obey.

And such will be perfection,
In a world that's freed from sin,
With all earth's tears and sorrow
As tho they had not been.

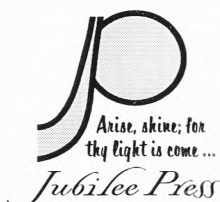
For those we've loved and cherished
And laid within the grave,
Shall rise as one great army,
For Christ died all to save.

So lift your heads, take courage!
There'll come an end to sorrow,
When Christ as King shall then reign o'er
The blest world of tomorrow.

Alice M. Ripper, *Poems of the Way*, 29

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Unless otherwise noted Scripture quotations are from the King James Version (KJV). Brackets alone set off suggested changes in translation [revision]. Brackets and a font change signify interpretative aids [comment]. Numbers following transliterations of Hebrew and Greek words [#0000] refer to the Hebrew and Greek dictionaries found in *Strong's Exhaustive Concordance*.

THE THOUGHTS EXPRESSED HEREIN MAY BE USED FREELY IF RIGHTLY PRESENTED,
A DETERMINATION THAT IS LEFT SOLELY TO THE USER'S RIGHTEOUS DISCERNMENT.

Richard E. Evans

New Heavens and New Earth

For, behold, I [God] create¹ [am creating] new heavens and a new earth: and the former shall not be remembered, nor come into mind.—*Isaiah 65:17*

22 For as the new heavens and the new earth, which I [God] will make¹ [am making], shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass [in God's future kingdom], that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.—*Isaiah 66:22,23*

Nevertheless we² [those called "to glory and virtue" (the Church)], according to his [God's] promise, look for new heavens and a new earth, wherein dwelleth righteousness.—*2 Peter 3:13*

And I [John] saw a new heaven and a new earth: for the first³ [former] heaven and the first³ [former] earth were passed away; and there was no more sea⁴ [humankind no longer fallen].—*Revelation 21:1*



13 ... James answered, saying ...

14 Simeon [apostle Peter] hath declared how God at the first [beginning with the Roman centurion Cornelius and his family]⁵ did visit the Gentiles [the non-Jewish peoples], to take out of them a people for his name [the "new heavens" (heavenly priesthood, the Church)].

15 And to this agree the words of the prophets; as it is written [by a number of them],⁶

16 After this [after taking out this people (vs. 14)] I [God] will return [to Israel], and [as Amos wrote:]⁷

[I] [God] will build again the tabernacle of David [kingdom of David, God's earthly kingdom, the "new earth" (Israel)], which is fallen down; and I will build again the ruins thereof, and I will set it [Israel] up:

17 That the residue of men [fallen humanity] might seek after the Lord [through that kingdom] ...—*Acts 15:13-17*

1. Qal participle. Hebrew participial verbs are timeless and take their tense from context. The present tense of Isa 65:17 strongly suggests present tense is appropriate in Isa 66:22. See YLT.

2. 2 Pet 1:3; Rom 1:6,7.

3. *protos*, #4413.

4. In biblical symbolism "sea" represents the restless masses of fallen humanity (Isa 17:12,13; 57:20; Jer 50:41,42; Ezk 26:3); therefore, "no more sea" indicates humanity will no longer be fallen.

5. Acts 10:1-48.

6. Deut 30:3; Isa 35:4; Jer 31:28; Ezk 43:9.

7. Amos 9:11,12 LXX (Amos 9:11,12).

GOD'S PRIESTHOODS

An Abbreviated Study of Hebrews

The authorship of the epistle known as Hebrews is often questioned. Also, though there is no inspired evidence to support the claim, it is often asserted Jews were the intended recipients. Consequently, there are many challenges to the authority of the epistle, even to the point of following Luther's lead and wrongly setting the epistle aside as of little or no importance. A remark by the apostle Peter, however, strongly suggests not only was it written by the apostle Paul, but that it provides significant information about salvation.

And account *that the long-suffering*¹ [patient endurance] of² [as manifested by] our Lord [Jesus] is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;—2 Peter 3:15

Of the extant letters it is Hebrews that sets forth the requirement for "patient endurance" as exemplified by our Lord Jesus. As "captain" of salvation he patiently endured for 3½ years being "made perfect through suffering"³ as a High Priest,⁴ and by such became the "firstborn" of a New Creation;⁵ following resurrection⁶ he ascended to the right hand of God.⁷ In like manner, those who desire to be with him as New Creatures⁵ and be members of his "Body"⁸ must also "patiently endure" while being "made perfect through suffering."⁹

NEW CREATION

One of the great mysteries unveiled in the First Advent was that the man Jesus was the beginning of something new.¹⁰ God began a work that is to bring forth a New Creation, a family of divine beings. Beings who, as a heavenly priesthood, will serve God and his "old" creation.

Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.—2 Corinthians 5:17

To be "in Christ" alludes to the baptism into Christ.

1. *makrotumia*, #3115.

2. Subjective genitive.

3. Heb 2:10; 5:8,9.

4. Heb 2:17; 3:1; 4:14,15; etc.

5. Rom 8:29; 2 Cor 5:17;
Gal 6:15; Col 1:18.

6. Heb 13:20.

7. Heb 1:3,13; 8:1; 10:12; 12:2.

8. 1 Cor 12:12-20; Heb 10:5-10.

9. Heb 3:6,14; 6:1-15;
10:36; 12:1,2.

10. Rom 16:25; 1 Cor 2:7;
15:51; Eph 3:3-9; 5:32;
Col 1:26,27; Rev 10:7.

3 Know ye not, that so many of us ["the called of Jesus Christ"]¹ as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ [Jesus] was raised up from the dead [from the water of the Jordan] by the glory of the Father [as a New Creature],² even so we also [as a New Creature] should walk in newness of life.—*Romans 6:3,4*

After baptism into a death like that of Jesus the "newness of life" is heavenly, a New Creation. All so baptized are to be partakers of "divine nature."¹

Whereby are given unto us exceeding great and precious promises: that by these ye [those called "to glory and virtue" (vs. 3), the Church]¹ might be partakers of the divine nature ...—*2 Peter 1:4*

This New Creation, following its death and resurrection,³ will be "like" God. Beloved, now are we [the "anointed"⁴ (those baptized)] the sons of God, and it doth not yet appear what we shall be: but we know that, when he [the Father (vs. 1)] shall appear,⁵ we [as New Creatures] shall be like him; ...—*1 John 3:2*

Unlike previous creations the New Creation entails changing the nature of existing beings—a very limited privilege not extended to angels or to a large majority of humans.⁶ Of the humans "drawn,"⁷ "many are called, but few are chosen."⁸

But we [followers of Jesus (vss. 1,18)] preach Christ crucified⁹ [a metaphor for "making perfect" a New Creature],¹⁰ unto the Jews a stumblingblock, and unto the Greeks [non-Jews] foolishness;—*1 Corinthians 1:23*

Many "drawn"⁷ to this "high calling"¹¹ do not sufficiently appreciate the privilege because of unbelief¹² and do not respond favorably; thus, though called, they are not chosen!

For many [of human creation] are called [to be a New Creature], but few are chosen.—*Matthew 22:14*

The development of the few chosen out of the many called involves a maturation that challenges them to be "faithful unto death." Such a challenge can only be met through a strong belief in God and his word.

Knowing this, that our old man¹³ [self] is crucified⁹ with him [Jesus (vs. 3)] ...—*Romans 6:6*

1. Rom 1:6,7; Heb 3:1.

2. Psa 2:7 LXX (Psa 2:7);
Acts 3:22,26; 13:33;
Heb 1:5; 5:5; 7:11,15.

3. Rev 20:5,6.

4. 1 John 2:27.

5. Deut 30:3; Isa 35:4;
Ezk 43:2,4; Amos 9:11,12;
Acts 15:16; Rev 1:7.

6. Heb 1:13,14.

7. John 6:44.

8. Matt 22:14.

9. Matt 10:38; 16:24; 1 Cor 1:18;
Phil 2:8; Col 1:20; Heb 12:2.

10. Heb 2:10; 5:9; 6:1; 12:2; 13:21.

11. Phil 3:14; Heb 3:1.

12. Heb 3:12; 4:11.

13. Rom 6:6 NASB, RSV, NIV.

1 I beseech you [those "in Christ"]¹ ... that ye present your bodies a living sacrifice

2 And be not conformed to this world: but be ye transformed by the renewing of your mind ...—*Romans 12:1,2*

... the Lamb [Jesus]² ... is Lord of lords ... : and they [the Lamb's followers (the Church)]³ that are with him *are* called, and chosen, and faithful.—*Revelation 17:14*

... be thou [the Church (the "called" and "chosen")]⁴ faithful unto death, and I [God] will give thee a crown of life.—*Revelation 2:10*

Belief in God and his word leads to the crucifixion of the "old self" and a "renewing" of mind, a transformation that prepares the New Creation (heavenly priesthood, the Church) for the work of God's future kingdom—the work of blessing that will fulfill the Abrahamic Covenant.⁵ This "renewing" is scripturally termed "to make perfect."⁶

As made evident with the maturation of Jesus, the Firstborn of the New Creation,⁷ "making perfect" has nothing to do with the human body, the physical organism; instead, it concerns the mind, the spirit (ego, character, psyche). Through the virgin birth Jesus was given a perfect human organism—which he later gave to replace that lost by Adam.⁸ The process whereby he was "made perfect" during his 3½ year ministry had nothing to do with that God-given perfection. It is critical to an understanding of the Apostle's lessons in Hebrews that this difference be appreciated. Perfection of body is a gift and is the responsibility of the Creator. Perfection of spirit, on the other hand, is a process of development and is the responsibility of a free creature, one with free-will.⁹

37 And that which thou [as a creature with free-will] sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God [as the Creator] giveth it [the "bare grain," the spirit] a body as it hath pleased him, and to every seed his own body. ...

40 *There are* also celestial bodies [New Creation], and bodies terrestrial [human creation]: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. ...

42 So also *is* the resurrection of the dead¹⁰ [the resurrection of the dead in Christ, the "first" resurrection].¹¹ ...

1. Rom 6:3-5.

2. John 1:29,36.

3. Rev 14:1-5.

4. Rev 2:11.

5. Gen 22:15-18; Ex 6:6-8.

See page 13.

6. Heb 2:10; 5:9; 6:1; 13:21.

7. Rom 8:29; Col 1:18.

8. 1 Cor 15:21,22.

9. See chart, pages 30,31.

10. The articles require the phrase be specific, not a general observation about resurrection.

11. Phil 3:10,11; Rev 20:5,6.

44 ... There is a natural body, and there is a spiritual body.
 45 And so it is written, The first man Adam was made a living soul [with a "natural body"]; the last Adam [Jesus] was made a quickening spirit [a New Creature with a "spiritual body"].—1 Corinthians 15:37-45

OVERVIEW

God has established three priesthoods to minister to his human creation: one for the Present Evil Age,¹ the Levitical with the Law (Mosaic) Covenant; and, two for the Millennial Age,² a heavenly (the New Creation) and an earthly (Israel) with the New Covenant.³

5 Now therefore, if⁴ [when] ye [people of Israel] will obey my [God's] voice indeed, and keep my covenant [to be fulfilled during the Second Advent],⁵ then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye [Israel] shall be unto me a kingdom of [earthly] priests, and an holy nation. ...—Exodus 19:5,6

The statement in verse 5, "for all the earth is mine," makes clear the promise to Israel is earthly, a promise that will be fulfilled as the prophets of Israel foretold.⁵

On the other hand, the apostle Peter left no doubt the Church's promise as a New Creation is spiritual, not earthly.

Ye ["chosen of God" (vss. 4,9)] also, as lively stones, are built up a spiritual [heavenly] house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Peter 2:5

Where Peter used "spiritual" to describe the Church's priesthood, Paul in Hebrews used "heavenly."⁶

The Mosaic arrangement could only provide *forgiveness* of sin and thus there was a continual need for the offerings of the Levitical ministry. In Hebrews this weakness is detailed along with the "better hope" of a "more excellent ministry"⁷—a ministry that will provide not just forgiveness, but a permanent *release* from sin,⁸ once and for all time.

The major theme of the epistle is the "heavenly calling" of the Church,⁶ the New Creation; however, there is also a minor theme that runs through the epistle as well, the earthly calling of Israel. To "rightly divide"⁹ the message of Hebrews it is imperative these two themes be recognized and kept separate.

1. Gal 1:4 NASB, RSV.

4. *im*, #518.

7. Heb 6:18,19; 7:19; 8:6.

2. Rev 20:4,6 (1000 yrs.).

5. Jer 24:6,7; Ezk 36:24-28.

8. Heb 10:18.

3. Acts 15:13-17 (page 2).

6. Heb 3:1; 6:4; 8:5; 9:23.

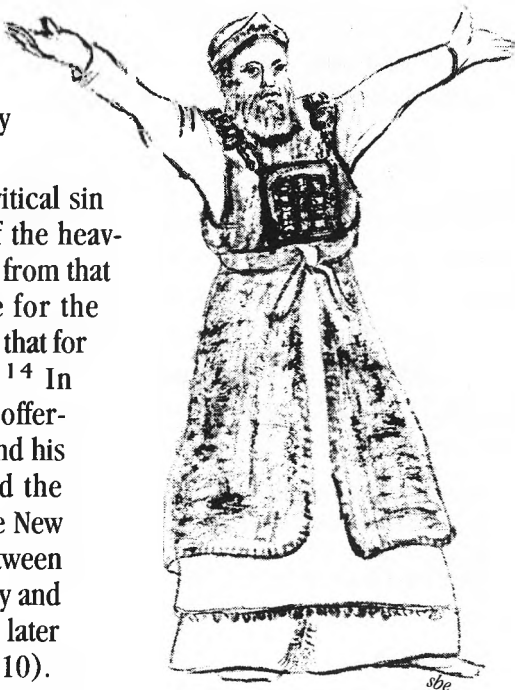
9. 2 Tim 2:15.

HEBREWS 1

1:1 God, who at sundry times and in divers manners spake in time past unto the fathers [the Israelites of old]¹ by the prophets,
 2 Hath in these last days [First Advent] spoken unto us ["partakers of the heavenly calling"]² by³ [in] his Son [by the Apostles],⁴ whom he [God] hath appointed heir of all things, by⁵ [through] whom [the Son in his prehuman existence as the Angel of the LORD]⁶ also he [God] made⁷ [made possible] the worlds⁸ [ages];
 3 Who [the Son (at his ascension)] being the brightness of his [God's] glory, and the express image of his person, and upholding all things by the word of his power, when he [as the man Jesus] had by himself purged [made possible]⁷ [purification]⁹ [of]¹⁰ our [the Church's] sins, sat down [as a divine being (the Firstborn of a New Creation)]¹¹ on the right hand of the Majesty [God] on high;¹² ...

Throughout the epistle the first person plural is used with reference to those who are "called" to be the heavenly priesthood, the Church.

Taking a lesson from the Levitical sin offerings, the purification of the heavenly is carefully distinguished from that of the earthly. The sacrifice for the priest involved a bull,¹³ while that for the people involved goats.¹⁴ In verse 3 the allusion is to the offering of the bull for the priest and his house,¹⁵ which represented the Christ, Head and Body¹⁶ (the New Creation). This difference between the purification of the heavenly and that of the earthly is explained later in a very salient way (chapter 10).



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| 1. Like those listed in Heb 11. | 7. <i>poieo</i> , #4160 (aorist). | 12. Psa 110:1; Heb 1:3,13; 8:1; 10:12; 12:2. |
| 2. Heb 3:1. | 8. <i>aion</i> , #165 (plural). | 13. Lev 4:3-12; 16:6,11. |
| 3. <i>en</i> , #1722. | 9. <i>katbarismos</i> , #2512. | 14. Lev 4:27-35; 16:5,15,21. |
| 4. Heb 2:3. | 10. Genitive case. | 15. Lev 16:6,11. |
| 5. <i>dia</i> , #1223 (genitive). | 11. Rom 8:29; Col 1:18; Heb 1:5. | 16. 1 Cor 12:12-20. |
| 6. See box, page 9. | | |

The Son (Jesus) is superior to angels and prophets and is intimately involved in developing the two priesthoods for God's future kingdom.

5 For unto which of the angels said he [God] at any time [as he did to the man Jesus at the river Jordan],

Thou art my Son, this day have I begotten¹ thee [as a New Creature]?²

And again [he said],

I will be to him a Father, and he shall be to me a Son?³ ...

10 And [God said (vs. 5)],

Thou, Lord [the Son, after his ascension (vss. 3,8,9)], in the beginning[s]⁴ hast laid⁵ [at Sinai as the Angel of the LORD]⁶ the foundation of the [new] earth [earthly priesthood (Israel)]; and the [new] heavens [heavenly priesthood (Church)] are⁷ [starting at Jordan] the works of thine hands:⁸

11 They⁹ shall perish [Israel as a nation perished in 70 C.E.¹⁰ and all of the New Creation must be "faithful unto death"¹¹]; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou [the Son (Jesus)] fold them up, and they [new "earth" and new "heavens" (Israel and Church)] shall be changed¹² [after death and resurrection they will be God's earthly and heavenly priesthoods]:¹³ ...

It is readily evident the "earth" and "heavens" that "perish" and then are changed cannot be the literal, physical (space+time) entities.¹⁴ Also, as the handiwork of Jesus they cannot be the earth and heavens "kept in store, reserved unto fire" of which Peter spoke¹⁵ for those are the work of Satan.¹⁶ The only way to rationalize the text is in a figurative sense:¹⁷

new earth = earthly (*sand*) seed of Abraham (Israel),

new heavens = heavenly (*stars*) seed of Abraham (Church).

The dual seed of Abraham, *sand* and *stars*,¹⁷ are the "new earth" and "new heavens" of which both prophet and apostle foretold.¹⁸

1. *gennao*, #1080. Begotten to divine nature as a New Creature (2 Cor 5:17; 2 Pet 1:9; 1 John 5:1,4).

2. Psa 2:7 LXX (Psa 2:7).

3. 2 Kings 7:14 LXX (2 Sam 7:14).

4. The Greek is plural: one beginning at Mt. Sinai for "new earth" (Israel), a second at the Jordan for "new heavens" (Church).

5. Aorist indicative.

6. Judg 2:1; Heb 3:3. See box, page 9.

7. Present indicative.

8. John 17:11-26; Acts 2:32,33; Rom 8:34; Heb 9:24; 1 John 2:1.

9. The use of the third person plural to include both the earthly and heavenly priesthoods (Israel and Church) is also found in Heb 2:11; 10:14; 13:12.

10. Ezk 37:11.

11. John 12:24; Rev 2:10; 1 Cor 11:26 (page 26).

12. Ezk 37:11-14; 1 Cor 15:52.

13. Psa 101:26-28 LXX (Psa 102:25-27).

14. Neh 9:6; Psa 37:29; 115:16; 119:90; Eccl 1:4; Isa 45:18.

15. 2 Pet 3:7.

16. 2 Cor 4:4.

17. Gen 22:15-18; Psa 50:4; 105:6-10; Gal 3:29.

18. Isa 65:17; 66:22; 2 Pet 3:13; Rev 21:1. See page 2.

Angel of the LORD

The title *Angel of the LORD* (*Yahweh, Jehovah*) is significant in the way it is applied in the Hebrew writings. The singular is used with consistency. This implies design, and suggests the title belongs to one being. This is not to be confused with the title *angel of God* (*Elohim*), whose plural, *angels of God*, is a common biblical expression.

A vision of Zechariah coupled with insight by Jude identifies the *Angel of the LORD* as *Michael the archangel*.¹ A marginal reading in Judges in conjunction with a comment by Isaiah confirms this identification by linking the title *Wonderful*.² To these titles John connected the title *Logos*.³

In Genesis the *Angel of the LORD* stopped Abraham from slaying Isaac and spoke as God.⁴ In Exodus the *Angel of the LORD* spoke to Moses out of the burning bush and is identified as God.⁵ In Numbers the *Angel of the LORD* dealt with Balaam and his ass and is said to be God.⁶ There are a number of other such instances, but these are sufficient to establish the premise. The *Angel of the LORD* was not God, but as the *Logos*, the *Word*, spoke for God as God.

Angel of the LORD = Logos = Michael = Wonderful = Jesus

The prophet Daniel declared *Michael* (*Angel of the LORD*) to be the "prince," or "guardian," of Israel.⁷

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|-----------------------------------|-------------------------|------------------------|
| 1. Zech 3:1-10; Jude 9. | 3. John 1:1; Rev 19:13. | 5. Ex 3:2-6. |
| 2. Judg 13:17,18 margin; Isa 9:6. | 4. Gen 22:15-18. | 6. Num 22:27,28. |
| | | 7. Dan 10:13,21; 12:1. |

13 But to which of the angels said he [God] at any time [as he did to the glorified Jesus],

Sit on my right hand,¹ until I [God]² make thine enemies³ [an elect few of fallen humanity] thy footstool [as a heavenly priesthood]?⁴

In concert with the parabolic use of the Mosaic Tabernacle, its priesthood and offerings,⁵ a lesson for the New Creation is derived from the Ark of the Covenant. The Mercyseat represented Jesus as Head.⁶

Whom [Christ Jesus (vs. 24)] God hath set forth to be a propitiation⁶ [Mercyseat] through faith in his blood ... —Romans 3:25

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| 1. Psa 110:1; Heb 1:3,13; 8:1; 10:12; 12:2. | 3. Matt 10:36; Rom 5:10; 6:17-20; Eph 4:18; Col 1:13,21; Titus 3:3-5. | 5. Heb 3:5; 9:9. |
| 2. God develops through Jesus (Heb 1:10; 2:11; 3:4,6; 4:14-16; 13:13-15). | 4. Psa 109:1 LXX (Psa 110:1); Heb 10:13. | 6. <i>bilasterion</i> , #2435. Used only here and in Heb 9:5 where correctly rendered. |

The Ark, the "footstool" of the Mercyseat, symbolized Jesus' Body members, the Church.¹

Before partaking of the "heavenly calling,"² all so privileged were of a fallen race, a creation alienated from God, and, as such, were "enemies."³

14 Are they [holy angels (vs. 13)] not all ministering spirits, sent forth to minister for them [the former "enemies" (vs. 13)] who [as Jesus' "footstool," heavenly priests] shall be heirs of salvation [the "salvation of souls"]⁴?

Those "enemies," fallen humans, who are chosen as Abraham's seed will be "heirs" of the heavenly ministry of God's future kingdom. As his spiritual priesthood they will minister the New Covenant⁵ whereby the "goal of the faith," the "salvation of souls"⁴ (all humankind), will be realized. As Peter wrote:

5 Who [elect Church (vs. 2)] are kept by the power of God through faith unto [a] salvation [of human creation] ready to be revealed in the last time [Second Advent].

9 Receiving the end⁶ [goal] of your⁷ [the] faith, even⁸ the salvation of your⁸ souls⁴ [all of humankind].—1 Peter 1:5,9

HEBREWS 2

The maturation of the New Creation is realized through spiritual sacrifice.⁹ For the Son, the Firstborn,¹⁰ to be "made perfect" as a High Priest it was necessary he experience not so much death itself, but the dying process. Again, the first person plural is used for the "called."¹¹

2:3 How shall we [those called to be the heavenly priesthood]² escape, if we neglect so great salvation [not the saving of self but the saving of fallen humanity]; which at the first began to be spoken by the Lord [Jesus], and was confirmed unto us by them that heard him [the Apostles]; ...

9 But we see Jesus, who [as human] was made a little lower than the angels for¹² the suffering of [associated with] death, crowned with glory and honour¹³ [as a New Creature]; that he by the grace of God should taste [of]¹⁴ death [experience the dying process] for every man¹⁵ [son].

1. Psa 110:1; Heb 1:13; 10:13.

2. Heb 3:1.

3. See page 9, note 3.

4. "Soul" is used in the sense of "living soul," a human being, as in Gen 2:7.

5. 2 Cor 3:6; Heb 8:6-13.

6. *telos*, #5056.

7. Many manuscripts have "the," not "your."

8. Not in the Greek.

9. 1 Pet 2:5 (page 6).

10. Rom 8:29; Col 1:18.

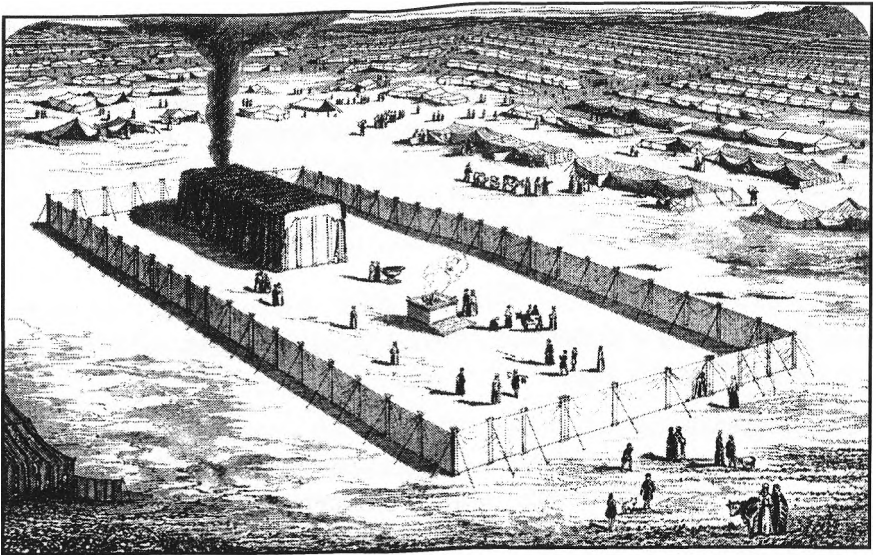
11. See page 7.

12. *dia*, #1223 (accusative). Here the KJV is better.

13. Heb 1:5.

14. Genitive case.

15. "Man" was supplied. Context makes "son" the antecedent (Heb 1:3; 2:10).



10 For it became him [God], for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory [the Church as Body members of the Christ (the New Creation)], to make the captain [Jesus, as Head] of their salvation [not their personal salvation, but the “great salvation” of mankind (vs. 3), the “goal of the faith”]¹ perfect² [as a New Creature and High Priest] through sufferings.

11 For both he [Jesus] that sanctifieth [having been sanctified himself],³ and they [two priesthoods, new heavens and new earth]⁴ who are [being] sanctified,⁵ are all of one [God]: . . .

14 Forasmuch then as the children [“many sons,” the Church (vss. 10-13)] are partakers of flesh and blood⁶ [blood and flesh] [the Cup and Bread of Memorial Supper],⁷ he [Jesus] also himself likewise took part . . .

The Greek verb *teleioo*,² rendered “make perfect” in the KJV, has the idea of completeness in growth; however, its exceptional use in Hebrews combines maturation with the installation of a priest in office.⁸ It’s associated noun *teleiosis*⁹ denotes the end result of a process—the completion or perfection.¹⁰ In Exodus 29 and Leviticus 8, as rendered in the Septuagint (LXX), the priest

1. 1 Pet 1:9 (page 10).

2. *teleioo*, #5048.

3. John 17:19; Heb 13:12.

4. The third person plural continues thought of Heb 1:10-12. Also Heb 10:14; 13:12.

5. Present participle. Heb 10:10,14.

6. Translators reversed the order of Greek. Refers to Memorial Supper emblems. 1 Cor 11:23-26 (page 26).

7. Heb 9:20; 10:29.

8. Heb 2:10; 5:9; 7:19,28; 9:9; 10:1,14; 11:40; 12:23.

9. *teleiosis*, #5050.

10. Heb 7:11.

had his "hands filled" (*teleioo o cheir*)¹ with portions of the slaughtered "ram of consecration (*teleiosis*)." The phrase *teleioo o cheir* was used for the Hebrew *mala yad*,² which literally rendered is "to complete (fill) the hand." All who are to be the "sons" brought "unto glory" must follow the Firstborn's example. They must "patiently endure"³ and grow, develop, as priests, as New Creatures. To serve in God's presence, as pictured by the purifying of the Ark.⁴ They must be "made perfect"!

HEBREWS 3&4

God has two houses: that of Moses (Israel, an earthly priesthood);⁵ and, that of the Son Jesus (the Church, a heavenly priesthood).⁶

Because of unbelief Israel as a nation did not enter God's earthly "rest." There is a spiritual "rest" that must be entered "today"⁷ by all who are "partakers of the heavenly calling." Only by maintaining their faith and entering the "rest" do they "become partakers of the Christ."⁸

3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
2 Who was faithful to him [God] that appointed him, as also Moses was faithful in all his house.

3 For this *man*⁹ [one] [Jesus (vs.1)] was counted worthy of more glory than Moses, inasmuch as he who [as the Angel of the LORD]¹⁰ hath builded [at Sinai] the [earthly] house [Israel] hath more honour than the house. ...

5 And Moses verily was faithful in all his house [Israel], as a servant, for a [earthly] testimony of those [heavenly] things which were to be spoken after;

6 But Christ as a son over his own [heavenly] house [the Church]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end [the hope for the "great salvation," the "salvation of souls"].¹¹ ...

12 Take heed, brethren ["partakers of the heavenly calling" (vs. 1)], lest there be in any of you an evil heart of unbelief

1. *teleioo o cheir*, #'s 5048, 5495.

2. *mala yad*, #'s 4390, 3027.
It is variously rendered:
"to consecrate" (KJV, ASV),
"to ordain" (RSV, NASB),
"to install" (NEB),
"to invest" (JB).

3. 2 Pet 3:15 (page 3).

4. Heb 9:13,14.

5. Ex 19:5,6.

6. 1 Pet 2:5,9.

7. Heb 3:7,13,15; 4:7.

8. Heb 3:1,14.

9. "Man" was supplied by the translators.

10. Heb 1:10 (page 8).

11. Heb 2:3; 1 Pet 1:9.
See page 10, note 4.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of [the]¹ sin [of unbelief (vs. 12)].²

14 For we [of the "heavenly calling" (vs.1)] are made³ [become] partakers of [the]¹ Christ [as Body members⁴ (New Creatures)⁵], if we hold the beginning of our confidence stedfast unto the end ["we" must hold fast to belief in the hope, the "goal of the faith,"⁶ and patiently endure⁷ "unto death"⁸—the "new heavens" must perish⁹];

4:11 Let us ["partakers of the heavenly calling"]¹⁰ labour therefore to enter into that [heavenly] rest, lest any man fall after the same example of unbelief ["the sin" of unbelief that kept Israel from entering God's earthly rest].² ...

15 For we [those called to be of his Body] have not¹¹ an high priest [Jesus, the Head] which cannot [can]¹¹ be touched with the feeling of our infirmities; but¹² [and] was in all points tempted¹³ [proved] like as we are, yet without sin.

16 Let us therefore [having been called to be of his Body] come boldly unto the throne of grace [which resides within the veil],¹⁴ that we may obtain mercy, and find grace to help in time of need.

Just as Jesus, the Head and Firstborn, was "proved," made perfect as a New Creature through suffering, so must all who are to be his Body members. As a sympathetic High Priest he is ever ready "to help in time of need."

HEBREWS 5&6

As a New Creation the "partakers of the Christ"¹⁰ must "patiently endure."⁷ God has made two defining oaths:

- first, by an oath he "mediated"¹⁵ a covenant with the man Abraham through which all families of the earth are to be blessed,¹⁶ the "salvation of souls."⁶
- second, by an oath he swore to David there is to be a priesthood after the order of Melchisedec.¹⁷

The hope of the Church is based on these two oaths.¹⁸

- | | | |
|---|---|-------------------------------------|
| 1. The Greek has the article. | 7. 2 Pet 3:15 (page 3). | 13. <i>peirazo</i> , #3985. |
| 2. Heb 3:12,13; 4:11; 12:1,4; Rom 5:12; 6:1-23. | 8. John 12:24; Rev 2:10; 1 Cor 11:26 (page 26). | 14. Heb 6:19; 10:20. |
| 3. <i>ginomai</i> , #1096 (perfect indicative). Emphasizes the continuing result. | 9. Heb 1:11. | 15. Heb 6:17 (page 14). |
| 4. 1 Cor 12:12-20. | 10. Heb 3:1,14. | 16. Gen 22:15-18; Ex 6:6-8. |
| 5. 2 Cor 5:17; Heb 1:5. | 11. Though allowed in Greek, the double negative causes confusion in English. | 17. Heb 5:6; 7:20,21,28; Psa 110:4. |
| 6. Heb 2:3; 1 Pet 1:9. See page 10, note 4. | 12. <i>de</i> , #1161. | 18. Heb 6:18 (page 14). |

5:1 For every [Levitical] high priest taken from among [fallen] men is ordained for men [humans] in things *pertaining* to God, that he may offer both gifts and sacrifices for [forgiveness of] sins:¹
 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
 3 And by reason hereof he [the High Priest] ought, as for the people [of Israel], so also for himself [and his house], to offer for sins.

In Leviticus Moses used the pronoun "himself" in a collective sense for the High Priest and his house.² Following that example, the Apostle on occasion used "himself" collectively for the Christ, Head and Body.³

4 And no man taketh this honour [of being a priest of God] unto himself, but he that is called of God, as *was* Aaron.
 5 So also Christ glorified not himself to be made an high priest; but he [God] that said unto him [through a Psalm],
 Thou [Jesus] art my Son, to day [at the Jordan] have I begotten⁴ thee [as a New Creature].⁵
 6 As he [God] saith also in another *place* [in another Psalm],
 Thou *art* a priest for ever⁶ [the age] [the Millennial Age]⁷ after the order of Melchisedec.⁸ ...
 8 Though he [Jesus] were a Son, yet learned he obedience by the things which he suffered ["chastening" as a Son,⁹ crucifixion of the "old self"¹⁰];
 9 And being made perfect¹¹ [as High Priest], he became the author of eternal¹² salvation [of an age]¹² [the "great salvation"¹³ of Millennial Age⁷] unto all them that obey him;
 10 Called of God an high priest after the order of Melchisedec.
 6:1 Therefore leaving the principles of the doctrine of Christ, let us [those called to be Body members of a heavenly priesthood (New Creation)]¹⁴ go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God
 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed¹⁵ [mediated] it [the Abrahamic covenant] by an oath¹⁶:

1. Lev 4, 5, & 6.

2. Lev 9:8; 16:6,11.

3. Heb 5:3; 7:27; 9:7,14,25,26;
 10:5-10.

4. *gennao*, #1080.

See page 8, note 1.

5. Psa 2:7 LXX (Psa 2:7).

6. *eis o aion*, #'s 1519, 165.

eis → for the purpose of.

7. Rev 20:4,6.

8. Psa 109:4 LXX (Psa 110:4).

9. Heb 12:5-11.

10. Rom 6:6 NASB, RSV, NIV;
 Eph 4:22; Col 3:9 (page 5).

11. *teleioo*, #5048. See page 11.

12. *aionios*, #166—of an age.

aion- → age;

-ios → possession of,
 belonging to.

13. Heb 2:3; 3:6.

14. Heb 3:1,14.

15. *mesiteuo*, #3315—mediate.

16. Gen 22:15-18; Ex 6:6-8.

18 That by two immutable things [two oaths],¹ in which it was impossible for God to lie, we [the "called" (vs. 1)] might have a strong consolation, who have fled for refuge to lay hold upon the hope [of the "great salvation"]² set before us:

The Greek verb *mesiteuo* (to mediate) appears only here in the Bible. It and its associated noun *mesites* (mediator)³ are used biblically only with the sense of mediating a covenant. No other meaning is valid.

HEBREWS 7

To set in place a new and better priesthood, one after the order of Melchisedec, requires the introduction of a new and better covenant.

7:7 And without all contradiction the less⁴ [the Levitical priesthood (vs. 11)] is blessed of the better⁴ [the Melchisedec priesthood (vs. 11)]. ...

11 If therefore perfection⁵ were by the Levitical priesthood, (for under it the people [the Israelites] received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

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

20 And inasmuch as ~~not without~~⁶ [with] an oath *he* [Jesus] *was made priest*:

21 (For those [Levitical] priests were made without an oath; but this [priest like unto Melchisedec (vs. 15)] with an oath by him [God] that said unto him [Jesus],

The Lord [God] sware and will not repent, Thou *art* a priest for ever⁷ [the age] [Millennial Age]⁸ after the order of Melchisedec:⁹ ...

26 For such an high priest became us [was necessary for us], *who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens* [higher than the Levitical as well as the angelic "heavens"];¹⁰

27 Who [Jesus] needeth not daily, as those [Aaronic] high priests, to offer up sacrifice ... for this he did [in his First Advent] once¹¹ [for all time], when he offered up himself [corporate self, Head and Body].¹²

Again, the Atonement Day offering of a bull was for the High Priest and his

1. Heb 6:17 (covenant);
Heb 5:6; 7:21 (priesthood).

2. Heb 2:3; 3:6; 2 Pet 1:9.

3. *mesites*, #3316—mediator:
Gal 3:19,20; 1 Tim 2:5;
Heb 8:6; 9:15,18-20; 12:24.

4. Singular, neuter.
Heb 8:13; 10:5,9.

5. *teleiosis*, #5050. See page 11.

6. See page 13, note 11.

7. See page 14, note 6.

8. Rev 20:4,6.

9. Psa 109:4 LXX (Psa 110:4).

10. 1 Pet 3:22.

11. *ephapax*, #2178. Meaning
temporal, not quantitative.

12. Lev 16:6,11,17;
Heb 5:3; 9:25,26.

house. This was a parable¹ to show Jesus' offering was to be corporate, for himself and his house, for Head and Body of the New Creation.

28 For the law maketh men high priests which have infirmity; but the word of the oath [of God],² which was since the law [first given to David and confirmed at Jordan], *maketh* the Son [a High Priest], who is consecrated³ [perfected] for evermore⁴ [the age] [for the work of the Millennial Age,⁵ the "salvation of souls."].⁶

HEBREWS 8

The better priesthood, and consequently a new and better covenant, will result in the Aaronic priesthood vanishing away.

8:1 Now of the things which we have spoken *this is* the sum: We have such an high priest [Jesus (after the order of Melchisedec)], who [as the Firstborn of a New Creation]⁷ is set on the right hand of the throne of the Majesty [God] in the heavens;⁸
 2 A minister of the sanctuary⁹ [Holies],¹⁰ and¹¹ [even] of the true tabernacle¹² [tent], which the Lord¹³ [God] pitched, and not man [not as the Mosaic Tabernacle (vs. 5) which was "pitched" by men].
 3 For every high priest [whether of Aaron or of Melchisedec] is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man¹⁴ [one] [the new High Priest] have somewhat also to offer.
 4 For if he [Jesus (vs. 1), of the tribe of Judah]¹⁵ were on earth, he should not be a [Levitical] priest, seeing that there are priests [as descendants of Aaron] that offer¹⁶ [making offerings of] [earthly] gifts according to the law [Law Covenant] [such offerings were still being made at the time]:
 5 *Who*¹⁷ [Which] [offerings]¹⁸ serve unto the example and shadow of heavenly¹⁹ things, as Moses was admonished of God when he was about to make the [physical] tabernacle¹² [tent]: for, See, saith he [God], *that* thou [Moses] make all¹⁹ things according to the pattern²⁰ [type] [the spiritual reality] shewed to thee in the mount [Sinai].

1. Heb 3:5; 9:9.

2. Heb 7:21; Psa 110:4.

3. *teleioo*, #5048. See page 11.

4. See page 14, note 6.

5. Rev 20:4,6.

6. Heb 2:3; 3:6; 1 Pet 1:9.

See page 10, note 4.

7. Rom 8:29; Col 1:18; Heb 1:5.

8. Heb 1:3,13; 10:12; 12:2.

9. *bagion*, #39 (plural, neuter, with article).

10. Heb 9:3,8,25; 10:19; 13:11.

11. *kai*, #2532.

12. *skene*, #4633.

13. Heb 7:21; 8:8.

14. "Man" supplied by translators. See NASB.

15. Heb 7:14; Matt 1:2; Luke 3:33.

16. Present participle, plural, masculine.

17. The Greek pronoun is masculine to agree with the antecedent "offerings." In English, however, it is better rendered as neuter.

18. Heb 8:4; 9:23.

19. Plural, neuter.

20. *tupos*, #5179.

Asserting amiss that the Levitical ministry was a work of mediation, the pagan concept for the need of a “go-between” was adopted early in Christendom. It was used to justify the specious practice of a hierarchical clergy. The concept has no scriptural basis. Mediation is used biblically only in the sense of covenant inauguration. Moses was the mediator of the Law Covenant, not Aaron. Once the covenant was established the work of mediator was complete, finished.¹

6 But now hath he [Jesus] obtained a more excellent ministry [than Aaron's],² by how much also he is the mediator³ of a better covenant [than that mediated by Moses],⁴ which [ministry] [with its new covenant] was established upon better promises [the oath-bound promises made by God].⁵

The pronoun “them” in verse 8, and its antecedent “Levitical priests” (vss. 4,5), require “ministry” be the antecedent for “first” and “second” in verse 7. The use by translators of “covenant” in these verses has resulted in great confusion and plays a part in the considered attempt to validate Christendom’s usurpation of the New Covenant.

7 For if that first⁶ ~~covenant~~ [ministry] [Levitical] had been faultless, then should no place have been sought for the second [ministry] [the “more excellent” of Melchisedec].

8 For finding fault with them⁷ [the Levitical priests], he [God] saith, Behold, the days come [Second Advent], saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the [Law] covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not,⁸ saith the Lord [God's favor departed⁹ and they experienced the curses of the Law Covenant (Jacob's trouble)¹⁰].

10 For this *is* the [new] covenant that I will make with the house of Israel after those days [of the cursing (vs. 9)], saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people [as an earthly priesthood]:¹¹

1. Heb 9:18-20; Ex 24:3-8.

2. Heb 7:11.

3. *mesites*, #3316.

See page 15, note 3.

4. Gal 3:19.

5. Heb 5:6; 6:17,18; 7:21.

6. The pronoun “them” in verse 8 requires the antecedent be “ministry,” not “covenant” as supplied by the translators.

7. Plural, masculine.
Heb 7:11,21,28.

8. Though not in the Hebrew, this clause is in the LXX, Jer 38:32 LXX (Jer 31:32).

9. Ezk 9:3; 11:23.

10. Jer 30:5-7.

11. Ex 19:5,6; Isa 61:6.

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

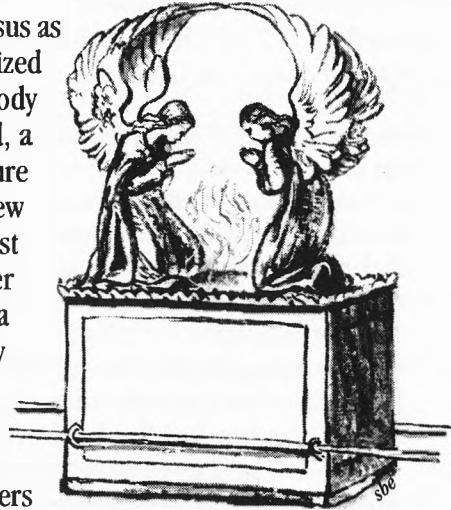
12 For I will be merciful to their [the Israelites'] unrighteousness, and their sins and their iniquities will I remember no more.¹

13 In that he [God] saith, a new² covenant [vs. 8], he hath made the first² [ministry] [vs. 6,7] old. Now that³ [lesser body of priests (the Levitical)]⁴ which decayeth and waxeth old is ready to vanish away [which it did with the destruction of the Temple in 70 C.E.].

HEBREWS 9

To be complete the Atonement Day sin offerings required the blood of a bull and goat be sprinkled upon and before the Mercyseat,⁵ which sprinkling was a physical parable.⁶

Again, the Mercyseat represented Jesus as Head of the Christ.⁷ The Ark symbolized the Church, his "footstool,"⁸ his Body members.⁹ The sprinkling of blood, a physical act of purification, was a figure for the spiritual maturation of the New Creation¹⁰ through suffering.¹¹ Just as did their Head, each Body member must believe God; then, while living a life that exemplifies that faith, they "learn obedience" and are "made perfect" through suffering.¹² All who crucify the "old self"¹³ and who "patiently endure"¹⁴ will be "partakers of the Christ."¹⁵ They will be glorified and will reign with Jesus.¹⁶



Ratification of the Law Covenant,¹⁷ like Atonement Day sin offerings, required the literal sprinkling of blood to be complete. Thus, the spiritual reality, that for which the physical sign was a figure, is necessary for ratification of the New

1. Jer 38:31-34 LXX
(Jer 31:31-34).

2. Singular, feminine.

3. Singular, neuter.

4. Heb 7:7; 10:5,9.

5. Lev 16:14,15; 17:11.

6. Heb 3:5; 9:9.

7. Rom 3:25 Diaglott, YLT.
See page 9.

8. Psa 110:1; Heb 1:13; 10:13.

9. Heb 1:13.

10. 2 Cor 5:17.

11. Heb 9:13,22,25,26.

12. Heb 2:10; 5:8,9; 6:1; 10:29.

13. Rom 6:6 NASB, RSV, NIV.

14. 2 Pet 3:15 (page 3).

15. Heb 3:14.

16. Rom 8:17; 2 Tim 2:12;
Rev 20:4,6.

17. Ex 24:3-8.

Covenant.¹ Those presenting themselves as “living sacrifices”² for that purpose are made perfect through suffering and will be that covenant’s “able ministers.”³

9:1 Then verily the first⁴ *covenant* [ministry] had also ordinances of divine service, and a [the] worldly⁵ *sanctuary*⁶ [Holy] [the physical space+time creation]. ...

8 The Holy Ghost [Spirit] this signifying, that the way into⁷ [of] the [spiritual] *holiest of all*⁸ [Holies] [the “new and living way”⁹ of the “true tent”¹⁰] was not yet made manifest, while as the first *tabernacle*¹¹ [tent] [the physical tent (Temple) “pitched” by man]¹⁰ was¹² [is having] yet [a] standing [with God]:

The Levitical priests lost their standing when God accepted Jesus at Jordan as the antitypical Melchisedec.¹³ That loss of standing, however, did not negate the covenant. Israel was, and still is, in covenant relationship with God. Ishmael did not die at the birth of Isaac. Esau did not die when Jacob received the blessing. Both lost their standing as firstborn, but they continued to live and were blessed by God.¹⁴ Just as the covenant continued following the ravaging of Solomon’s temple, it has endured since the destruction of Herod’s. God has not “repented” of Israel’s election as his future earthly priesthood.¹⁵

9 Which was [is] a figure¹⁶ [parable] for the time then¹⁷ present, in which were¹⁸ [are] offered both [earthly] gifts and sacrifices, that could not make him that¹² [are not making him] did¹² [doing] the service perfect

The present tense in verses 8 and 9 indicates the epistle was written before Rome’s destruction of the Temple.

13 For if the [physical] blood of bulls and of goats [as used for covenant ratification, priesthood consecration, and on Atonement Day], and the ashes of a heifer sprinkling the unclean [as used on other days], sanctifieth to the purifying of the flesh [the forgiveness of sin]:

1. Heb 9:18.

2. Rom 12:1 (page 5).

3. 2 Cor 3:6.

4. Antecedent is “ministry.”
See Heb 8:6-8,13; 9:18.

5. *kosmikos*, #2886.

6. *hagion*, #39 (singular, neuter, with article).

7. Genitive case.

8. *hagion*, #39 (plural, neuter, with article).

9. Heb 10:20; Rom 3:17;
1 Cor 12:31; 2 Pet 2:21;
Acts 9:2; 16:17; 18:26;
19:9,23; 22:4; 24:14,22.

10. Heb 8:2.

11. *skene*, #4633.

12. Present participle. See YLT.

13. Heb 5:6; 7:21.

14. Gen 17:20; 21:13,20; 27:39.

15. Rom 11:26-29.

16. *parbole*, #3850.

17. Not in the Greek.

18. Present indicative. See YLT.

14 How much more shall the blood [spiritual offering] of Christ [as prefigured by the blood of a bull for Aaron and his house],¹ who through the eternal² [s]pirit [of an age]² [the altruistic spirit of the Millennial Age]³ offered himself without spot to God, purge⁴ [purify] your [those who had been "enemies"]⁵ conscience from dead works [transform the sinful disposition of the Body members (as prefigured by Aaron's house)]⁶ to serve the living God [as a heavenly priesthood, the "new heavens"]?

The physical offerings of the Levitical priests were a parable (vs. 9) of the spiritual offerings to be made by the heavenly priesthood.

A serious perversion of Scripture has been introduced by translators with the use of "testament" in place of "covenant."⁷ In unusual candor one scholar stated this practice has involved the following passage in "hopeless obscurity." Fortunately, apt renderings, though few, may be found.⁸

15 And for this cause he [Jesus] is the mediator⁹ of the new ~~testament~~¹⁰ [covenant], that [the people of Israel] by means of death, for the redemption of the transgressions *that were* under the first ~~testament~~¹⁰ [covenant] [death frees the Jew from the Law],¹¹ they which are called [as an earthly priesthood, the "new earth"]¹² might receive the promise of [the] eternal² inheritance [of an age]² [the earthly promise given Abraham to be fulfilled in the Millennial Age].¹³

16 For where a ~~testament~~¹⁰ [covenant] is, there must also of necessity be the death of the¹⁴ [one] ~~testator~~¹⁵ [ratifying the covenant] [for there to be a covenant the sacrifice ratifying it must be dead].

17 For a ~~testament~~¹⁰ [covenant] is of force after¹⁶ [over] men are dead¹⁷ [dead ones]: otherwise it is of no strength at all while the¹⁴ [one] ~~testator~~¹⁵ [ratifying the covenant] liveth [if the sacrifice is not dead the covenant is not operative].

18 Whereupon neither the first¹⁸ ~~testament~~ [covenant] was dedicated¹⁹ [inaugurated] without [physical] blood [the sprinkling of blood substantiated the death of the sacrifice].

1. Lev 8:14,30; 16:3,6,11,14.

2. *aiónios*, #166—of an age. See page 14, note 12.

3. John 15:13; Rev 20:4,6.

4. *kattharizo*, #2511.

5. Heb 1:13; 10:13.

6. Lev 8, 9, and 16.

7. See *Word Studies in the New Testament*, M. R. Vincent, Vol. IV, page 486; *An Expository Dictionary*

of *New Testament Words*, W. E. Vine, under "TESTATOR," page 623.

8. See Wilson's *Emphatic Diaglott* and YLT.

9. *mesites*, #3316. See page 15, note 3.

10. *diatheke*, #1242.

11. Rom 7:1-6.

12. Ex 19:5,6. See pages 6 and 8.

13. Gen 15:18; 24:7; 26:3,4; Num 34:2; Psa 105:9-11; Luke 1:68-74.

14. Article used as pronoun.

15. *diatibemai*, #1303. A verb!

16. *epi*, #1009.

17. *nekros*, #3498.

18. Antecedent is "covenant" from Heb 9:15.

19. *egkainizo*, #1457. Heb 10:20 (page 25).

19 For when [at Mt. Sinai]¹ Moses [as Mediator]² had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,
 20 Saying, This is the blood of the testament³ [covenant] which God hath enjoined unto you.

As Mediator of the New Covenant⁴ Jesus revealed the parabolic meaning of this use of blood when he declared, "This cup is the new testament³ covenant in my blood."⁵ All who share in the Cup share in the spiritual reality that ratifies the New Covenant.⁶ To be "partakers of the Christ,"⁷ they "patiently endure" the suffering that "makes perfect" God's heavenly priesthood,⁸ maturing fully as his New Creation.⁹

21 Moreover he [the Aaronic High Priest] sprinkled with blood both the tabernacle¹⁰ [tent], and all the vessels of the ministry.
 22 And almost all things [physical] are by the law purged¹¹ [purified] with blood; and [for the spiritual reality (vs. 23)] without [the symbolic] shedding of blood is¹² [comes] no remission¹³ [release] [of sins].
 23 It was therefore necessary that the patterns of things in the heavens [the Mosaic arrangements]¹⁴ should be purified¹¹ with these [the physical sprinkling of sacrificial blood]; but the heavenly things themselves [the spiritual reality (the Christ, Head and Body)] with better sacrifices than these ["living" sacrifices¹⁵ that "make perfect through suffering"].
 24 For Christ is not entered into the [physical] holy places¹⁶ [Holies] made with hands, which are the figures¹⁷ [antitype] of the true [the spiritual]; but into heaven itself, now to appear in the presence of God for us [for those called to be his Body members, the "new heavens":¹⁸
 25 Nor yet that he should offer himself [as the Christ, Head and Body]¹⁹ often, as the [Aaronic] high priest entereth into the holy place²⁰ [Holies] every year [on Atonement Day]²¹ with [the physical] blood of others [bull and goat];

1. Ex 24:3-8.

2. Gal 3:19.

3. *diatheke*, #1242.

4. See page 17, note 3.

5. 1 Cor 11:25.

6. Heb 2:14; 10:29.

7. Heb 3:14.

8. 2 Pet 3:15 (page 3).

9. 2 Cor 5:17; Gal 6:15.

10. *skene*, #4633.11. *katbarizo*, #2511.12. *ginomai*, #1096. See YLT.13. *aphesis*, #859.

14. Heb 7:26.

15. Rom 12:1 (page 5);
Heb 10:12 (page 24).16. *bagion*, #39 (plural, neuter, without article).17. *antitupos*, #499 (singular).

18. See page 8.

19. Heb 5:3 (page 14).

20. *bagion*, #39 (plural, neuter, with article).

21. Lev 16:3-29.

26 For then must he often have suffered since the foundation of the world¹ [the physical cosmos]: but now ~~once~~ [one time]² in the ~~end~~³ [consummation] of the ~~world~~⁴ [ages] [the ages made possible through him]⁵ hath he appeared [First Advent] to put away sin [from the fallen creation] by the sacrifice of himself [Head and Body].⁶

The Apostle equated the suffering of the Christ, a sacrifice “for all time,”⁷ with the year by year entering of the Most Holy with blood by the Aaronic High Priest (vss. 25,26). Earlier in the epistle he had stated this suffering “makes perfect.”⁸ Therefore:

Sprinkling of blood upon and before the Mercyseat on Atonement Day was a parable for “making perfect by suffering” the Christ, Head and Body—the maturation of the New Creation, the development of the “new heavens.”⁹

HEBREWS 10

The Law Covenant could not “make perfect.” It could not transform the heart. Something better was needed!

With Jesus’ baptism the “way of the [spiritual] Holies”¹⁰ (the “heavenly calling”) was opened.¹¹ Those called are to have boldness to enter—today!¹²

10:1 For the law [with its priesthood] having a shadow of good things to come [the New Covenant with the Melchisedec priesthood], and not the very image of the things, can never with those sacrifices which they [Levitical priests] offered offer¹³ year by year continually¹⁴ make the comers there unto perfect [providing only forgiveness of sin, not release, the Levitical sacrifices did not change the heart].

2 For then would they not have ceased to be offered? because that the¹⁵ [ones] worshippers¹⁶ [serving] once purged¹⁷ [purified] [once hearts were changed] should have had¹⁸ no more conscience of sins. ...

The present tense verbs (vs. 1) indicate the Levitical priests were serving at the time of the writing of the epistle.

1. *kosmos*, #2889.

2. *bapax*, #530.

3. *sunteleia*, #4930.

4. *aion*, #165 (plural).

5. Heb 1:2 (page 7).

6. Heb 5:3 (page 14).

7. Heb 10:12 (page 24).

8. Heb 2:10; 5:8,9.

9. See chart, pages 30,31.

10. Heb 9:8 (page 19).

11. Matt 27:51; Luke 23:45.

12. Heb 3:13; 6:19; 10:19,20.

13. Present indicative.

14. *eis to dienekes*, #1336.
Also Heb 10:12,14.

15. Article used as pronoun.

16. *latreuo*, #3000. See YLT.

17. *kathairo*, #2508.

18. Present infinitive.

5 Wherefore [because a "more excellent" priesthood was needed]¹ when he [Jesus] cometh into the world, he saith [at Jordan by his baptism], Sacrifice and offering [of animals as done by the Levitical (physical) priests (vs. 8)] thou [God] wouldest not, but a body² [of spiritual priests (vs. 9)] hast thou prepared me [Jesus as High Priest]:³

6 In burnt offerings and sacrifices for sin [using animals] thou [God] hast had no pleasure.⁴

7 Then said I [Jesus by baptism], Lo, I come (in the volume of the book [Old Testament] it is written of me,) to do thy will, O God [to be a High Priest].⁵

It is not recorded that Jesus literally said these words, but the physical act of his baptism set forth their meaning. It is likely Psalms 40 (39 LXX) and 110 (109 LXX) were much on his mind when he at the Jordan replied to John's protest, "it becometh us [Jesus with God's guidance] to fulfill all righteousness."⁶

Since Jesus' sacrifice could not be earthly,⁷ "body" in verse 5 cannot refer to his fleshly body. His sacrifice was spiritual.⁸ He offered himself,⁹ Head and Body, to serve God as a heavenly (spiritual) priesthood.¹⁰ Verse 22 makes evident his corporate body is the antecedent of the context.¹¹

8 Above when he said [at Jordan], Sacrifice and offering and burnt offerings and offering for sin [using animals] thou [God] wouldest not, neither hadst pleasure therein; which are offered by the law;¹²

9 Then said he [Jesus], Lo, I come to do thy will, O God. He [God] taketh away the first [body of priests] [of Levi (vs. 5)],¹³ that he may establish the second [body of priests] [of Melchisedec (vs. 5)].

The Greek adjectives¹⁴ rendered "first" and "second" in verse 9 are neuter, singular. In the immediate context only "body"¹⁵ and "will"¹⁶ agree in both parameters.¹⁷ Context argues the antecedent for "first" and "second" be "body of priests."¹⁸

1. Heb 7:11,12; 8:6-8,13.

2. Singular, neuter.
Heb 7:7; 8:13.

3. Heb 4:14; 5:5-10.

4. Psa 69:30,31.

5. Psa 39:6-8 LXX (Psa 40:6-8).

6. Matt 3:13-15.

7. Heb 8:4.

8. John 6:63; Eph 5:2;
Heb 9:12-14,25-28; 1 Pet 2:5.

9. Heb 3:14; 5:3; 7:27;
9:25,26.

10. John 2:21; 1 Cor 12:12,13;
Gal 3:28; Col 1:18,24.

11. See page 25.

12. 1 Sam 15:22; Psa 50:12-14;
51:16,17; Prov 21:3; Isa 1:11.

13. Heb 7:7; 8:13.

14. *proton*, #4412;
deuteros, #1208.

15. *soma*, #4983 (Heb 10:5).

16. *thelema*, #2307 (Heb 10:7).

17. The Greek words rendered "sacrifice" and "offering" (vs. 8) are feminine, as well as being plural. Those for "covenant" and "ministry" are also feminine.

18. Heb 7:11,21,28; 8:6-8,13.

10 By¹ [In] which will [of God] we [the "partakers of the Christ," the "new heavens"]² are [being] sanctified³ through⁴ [by means of] the offering [at Jordan] of the [corporate] body of Jesus Christ once⁵ for all [time].

In his letter to the Romans Paul also addressed this will of God:

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.—*Romans 12:2*

The "will of God" is the perfection of a priesthood that will *release* his fallen creation from sin, the "goal of the faith," the "salvation of souls."⁶

11 And every [Levitical] priest standeth daily [Atonement Day by Atonement Day] ministering and offering oftentimes the same sacrifices [bull and goats], which can never take away sins [Law Covenant provided forgiveness, not release]:
 12 But this man⁷ [priest] [antitypical Melchisedec],⁸ after he had offered [from Jordan to Calvary] one ["living"]⁹ sacrifice for sins for ever¹⁰ [all time] [compared to continual Levitical sacrifices], sat down [as the Firstborn of a New Creation]¹¹ on the right hand of God¹² [compared to priests of Levi who continually stood];
 13 From henceforth expecting till his enemies [an elect few of fallen humanity] be made his footstool [his corporate Body as prefigured by the Ark of the Covenant].¹³
 14 For by [Jesus'] one offering he [God] hath perfected [perfects]¹⁴ [as a priesthood] for ever¹⁰ [all time] them [the "we" (Church, "new heavens") and the "them" (Israel, "new earth")]¹⁵ that are [being] sanctified.¹⁶
 15 Whereof the Holy Ghost [Spirit] also is a witness to us [the Church]:² for after that [after creating the "footstool"] he [God] had said before [of Israel],
 16 This is the covenant that I [God] will make¹⁷ with them [the Israelites,¹⁸ God's earthly priesthood¹⁹] after those days [of the cursing (Jacob's trouble)],²⁰ saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
 17 And [God added] their [the Israelites'] sins and iniquities will I remember no more.²¹

1. *en*, #1722.

2. Heb 1:10; 3:1,14.

3. Perfect participle with present indicative. Denotes a continuing state.

4. *dia*, #1223 (genitive). Used here in the sense of means or instrumentality.

5. *ephapax*, #2178. Meaning is temporal, not quantitative.

6. 1 Pet 1:9 (page 10).

7. "Man" was supplied by the translators.

8. Heb 5:10; 6:20; 7:17-21.

9. Rom 12:1 (page 5).

10. *eis to dienekes*, #1336. Used in Heb 10:1,12,14.

11. Rom 8:29; Col 1:18.

12. Heb 1:3,13; 8:1; 12:2.

13. Heb 1:13 (page 9).

14. Perfect indicative. Emphasizes continuing result.

15. Heb 1:10-12; 2:11; 13:12.

16. Present participle.

17. Future indicative.

18. Jer 31:31.

19. Heb 9:15 (page 20).

20. Jer 30:5-7.

21. Jer 38:33,34 LXX (Jer 31:33,34).

Those who were “enemies”¹ are made Jesus’ “footstool” by filling up “that which is behind of the afflictions of [the] Christ,” the sufferings that “make perfect.”

23 ... I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions [sufferings] of [the]² Christ in my flesh for his body's sake, which is the church:—*Colossians 1:23,24*

The pronouns “them” and “their” in verses 16 and 17 do not refer to the same group identified by “we” in verse 10. The “we” group (new heavens, house of the Son, the New Creation)³ is sanctified by the “blood of the New Covenant” (vss. 19,22,29). On the other hand, the “they” group (new earth, house of Moses)³ “after those days” of trouble is to be cleansed by the governance of the New Covenant (vss. 16,17).⁴ The “we” group must drink of Jesus’ Cup (the “blood of the New Covenant”). The “they” group does not.

18 Now where remission⁵ [release] of these [sins and iniquities of Israel (vs. 17)] is [as will be accomplished under the New Covenant], there is no more [need for an] offering for sin.

19 Having therefore, brethren [those “in Christ”],⁶ boldness to enter into the [spiritual]⁷ holiest⁸ [Holies] [the true tent]⁷ by⁹ [in] the blood of Jesus [as prefigured by the blood of a bull],

20 By a new and living way,¹⁰ which he [God] hath consecrated¹¹ [inaugurated] for us [the way for those of the “heavenly calling”]¹²...;

22 Let us draw near with a true heart in full assurance of faith, having our hearts [in symbol] sprinkled [with blood] from an evil conscience¹³ [the spirit (mind) made perfect by suffering, the “old self” crucified],¹⁴ and our bodies¹⁵ [the² body] [Corporate Body of the Christ] washed with pure water [the pure word of God].¹⁶ ...

29 Of how much sorer punishment, suppose ye, shall he [one who has received the “heavenly calling”]¹² be thought worthy, who hath trodden under foot the Son of God [the Bread of the Memorial Supper], and hath counted the blood of the covenant [the Cup of the Memorial Supper],¹⁷ wherewith he [the Son (Jesus)]¹⁸ was sanctified,¹⁹ an unholy thing,

1. See page 9, note 3.

2. The Greek has the article.

3. Heb 1:10; 3:5,6.

4. Jer 30:5-7; 31:33,34.

5. *aphesis*, #859.

6. Heb 2:10,11; 3:1;
2 Cor 5:17 (page 3).

7. Heb 8:2; 9:8.

8. *hagion*, #39 (plural, neuter, with article).

9. *en*, #1722.

10. See page 19, note 9.

11. *egkainizo*, #1457. See NASB; Heb 9:18 (page 20).

12. Heb 3:1,14.

13. Heb 9:14.

14. Rom 6:6 NASB, RSV, NIV.

15. The Greek is singular and has no possessive pronoun.

16. Isa 55:10,11.

17. Heb 2:14; 9:20; 12:24.

18. The verb is aorist tense, not present; thus, the antecedent for “he” in verse 29 cannot be the reprobate disciple (Heb 2:11; 10:14).

19. Aorist indicative.

and hath done despite unto the Spirit of grace? ...
 28 Now the just¹ [righteous] shall live by [out of]² faith: ...³

The life of the New Creature must be a life of faith, a life lived in complete confidence in God and his word.

Though the phrasing is different, the core thought of the admonition in verse 29 is very similar to the warning the Apostle sent the Corinthians:

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he⁴ [it] come [till the disciple dies the sacrificial death like that of Jesus].

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body [the Bread] and blood of the Lord [the Cup]. ...

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation⁵ [judgment] to himself, not discerning the Lord's body [his corporate Body, the Church].—1 Corinthians 11:26,27,29

HEBREWS 11&12

There have been faithful ones from the time of Abel. Only those, however, who receive the "heavenly calling," who "go on unto perfection," and who thus "become partakers of the Christ" as heavenly priests,⁶ receive the promise mediated by divine oath.⁷

11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous,⁸ God testifying of his gifts: and by it [his faith] he being dead yet speaketh. ...
 6 But without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. ...
 39 And these all [all the faithful of old (vss. 4-38)], having obtained a good report through faith, received not the promise:
 40 God having provided some better thing for us⁹ [the heavenly priesthood], that they [the "new earth"] without us [the "new heavens"] should not be made perfect [a work for the Millennial Age].¹⁰

1. *dikaios*, #1342 (singular).
 Heb 11:4; 12:23.

2. *ek*, #1537.

3. Hab 2:4 LXX.

4. Though antecedent "death" is masculine in Greek, the

pronoun is better rendered neuter in English.

5. *krima*, #2917.

6. Heb 3:1,14. See chart, pages 30,31.

7. Heb 6:17.

8. *dikaios*, #1342.
 Heb 10:38; 12:23.

9. The "we" group addressed throughout the epistle (e.g., Heb 10:11-17).

10. Rev 20:4,6.

The "partakers of the heavenly calling"¹ must not through unbelief² become complacent or "slothful."³ If they are to be "partakers of the Christ"¹ they must present their "bodies a living sacrifice"⁴ in complete confidence and "run with patience the race."⁵ They must "patiently endure"⁶ the crucifixion of the "old self"⁷ so as to renew the mind.⁴ They must "resist" the sin of unbelief "unto blood"⁸ by faithfully drinking of the Cup "till *death* come."⁹

1 2:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin¹⁰ [of unbelief] which doth so easily beset us, and let us run with patience⁶ [with patient endurance] the race that is set before us, 2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him [patiently] endured the [spiritual] cross [by which over 3½ years he was "made perfect,"¹¹ crucifying the "old self"⁷], despising the shame, and [as the perfected Firstborn of a New Creation] is set down at the right hand of the throne of God.¹²

3 For consider him that endured such contradiction of sinners against himself, lest ye [as "partakers of the heavenly calling"¹] be wearied and faint in your minds.

4 Ye [who have consecrated to righteous living]¹ have not yet resisted [the sin] unto blood [have not consecrated to eternal service, a "living sacrifice"—that which "makes perfect"],¹³ striving against [the]¹⁴ sin [of unbelief].¹⁰

As the blood of the bull was for Aaron and his house, so the blood of the Lord's goat was for the people.¹⁵ Thus, the bull represented the offering ("living sacrifice")⁴ of Jesus, and the goat signified the offering ("living sacrifice")⁴ of the Church. Just as Jesus as Head was made perfect as a sympathetic High Priest,¹⁶ so his Body members must "go on unto perfection"¹⁷ to be a sympathetic heavenly priesthood. They must "resist" unbelief and consecrate "unto blood."

22 But ye ["partakers of the heavenly calling"¹] are come unto mount Sion ... 23 To the general assembly¹⁸ [festive gathering]¹⁹ and church of the firstborn, which are written in heaven, and to God the Judge of

1. Heb 3:1,14. See chart, pages 30,31.

2. Heb 3:12,13; 4:11; 12:1,4; Rom 5:12; 6:1-23.

3. Heb 5:11-14; Heb 6:12.

4. Rom 12:1,2 (page 5).

5. Heb 12:1.

6. 2 Pet 3:15 (page 3).

7. Rom 6:6 NASB, RSV, NIV. See page 4, note 9.

8. Heb 12:4.

9. Heb 1:11; Rev 2:10; 1 Cor 11:26 (page 26).

10. Heb 3:12,13; 4:11; 12:1,4; Rom 5:12; 6:1-23.

11. Matt 10:38; 1 Cor 1:23 (page 4).

12. Heb 1:3,13; 8:1; 10:12.

13. Heb 2:10; 5:8,9; 9:25,26.

14. The Greek has the article.

15. Lev 16:11,15.

16. Heb 4:15,16.

17. Heb 6:1.

18. *paneguris*, #3831.

19. Ex 24:9-11; Rev 14:1-5.

all, and to the spirits of just men¹ [righteous ones] made perfect [the righteous ones whose "perfected" spirits in death return to God],²
 24 And to Jesus the mediator³ of the new covenant, and to the blood of sprinkling [the Cup,⁴ the blood of covenant ratification, priesthood consecration, and Atonement Day sin offerings], that speaketh better things [the "making perfect" of a heavenly (spiritual) priesthood and ultimately the release from sin of all of God's creation] than *that* [blood] of Abel [the blood of Abel's sacrifice].⁵

The "blood of Abel" alludes to the blood of his sacrifice, not his personal blood that cries for vengeance.⁶ "Better" is comparative of "good," not "bad." The reference was not to Abel's death but to his sacrifice which, as Paul had related earlier, was "more excellent" than Cain's.⁵ It was the one for which God "had respect."⁷

HEBREWS 13

Taking yet another lesson from the Levitical sacrifices Paul concluded his epistle with a final challenge—"let us [as members of his Body] go forth unto him [Jesus, as the Head] without the camp."⁸ By interposing "gate" in verse 12 between "camp" in verses 11 and 13 he revealed the spiritual meaning of "without the camp."⁹ The "gate" in ancient times was the venue for conducting civic affairs. It was the seat of government,¹⁰ the place where those with authority exercised their power and influence.

During his First Advent ministry Jesus was greatly opposed by those who sat in the "gate," the ones sitting in Moses' seat¹¹—Pharisees, Scribes, Sadducees, Herodians, etc. Because he was not one of them they did all they could to limit his influence. Failing that, they had him crucified. So, as the bodies of bull (Head) and goat (Body) on Atonement Day were burned without the camp, the New Creation must suffer "without the gate," outside the circle of those in positions of power and domination. As Paul wrote to the Corinthians:

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I [God] will receive you [God will accept your consecration and beget you as a New Creature],—2 Corinthians 6:17

This was the great failure of the people of Israel as a nation. They did not want to be separate. They did not want to be "without the camp." Because of

1. *dikaios*, #1342 (plural). Heb 10:38; 11:4.

2. Eccl 12:7; Luke 23:46; Acts 7:59.

3. *mesites*, #3316.
See page 17, note 3.

4. Heb 2:14; 9:20; 10:29.

5. Heb 11:4.

6. Gen 4:10,11.

7. Gen 4:4.

8. Heb 13:13.

9. Lev 16:27.

10. Ruth 4:1-12; Dan 2:49; Amos 5:15.

11. Matt 23:2.

unbelief they entered not into God's rest, but instead craved the fellowship of worldly powers, even to the point of desiring their own king. An important lesson for those called to be of the heavenly priesthood.

13:11 For the bodies of those beasts, whose blood is brought into the sanctuary¹ [Holies] [to be sprinkled] by the [Levitical] high priest for sin [on Atonement Day], are burned without the camp.²

12 Wherefore Jesus also, that he might sanctify the people³ [people of God, "new earth" and "new heavens,"⁴ Israel and the Church] with his own blood [a parable for suffering], suffered without the gate [outside the centers of power].⁵

13 Let us [the called] go forth therefore unto him without the camp ["resist" unbelief and consecrate "unto blood"],⁶ bearing his reproach [so as to be "made perfect" as was Jesus].⁷ ...

The sprinkling of blood for ratification of a covenant and for the Day of Atonement sin offerings was a physical parable. It depicted the "making perfect" process necessary for the complete development of the heavenly priesthood, the maturation of the New Creation.⁸

20 Now the God of peace, that brought again⁹ [up] from the dead our Lord Jesus, that great shepherd of the sheep, through the [sprinkling of] blood of the everlasting¹⁰ covenant [of an age]¹⁰ [the New Covenant of the Millennial Age],¹¹

21 Make you [as heavenly priests] perfect in every good work to do his [God's] will [the release of his creation from sin],¹² working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever¹³ [the ages of the ages]. Amen.

It was the spiritual sprinkling of blood—the maturation of the New Creature through suffering—that made it possible for God to resurrect Jesus. He was "brought up from the dead ... through the [symbolic] blood of the [new] covenant."¹⁴ In the same manner those who are to be the *new heavens* must not only consecrate to live righteously but must also consecrate for sacred service by presenting their "bodies a living sacrifice."¹⁵ Believing God, they

1. *bagion*, #39 (plural, neuter, with article).

2. Lev 16:27.

3. Heb 4:9; 8:10; 10:30; 11:25.

4. Heb 1:10-12; 2:11; 10:14.

5. Heb 9:4,25,26.

6. Heb 12:4.

7. Heb 6:1; 12:23; 13:21.

8. See chart, pages 30,31.

9. *anago*, #321. See YLT.

10. *aionios*, #166—of an age. See page 14, note 12.

11. Rev 20:4,6.

12. Heb 10:10; Rom 12:2 (page 24).

13. *eis o aion o aion*, #'s 1519, 165 (plural).

14. Heb 13:20.

15. Heb 3:1,14; Rom 12:1. See chart, pages 30,31.

Making Perfect A Priest

Maturation of a New Creature

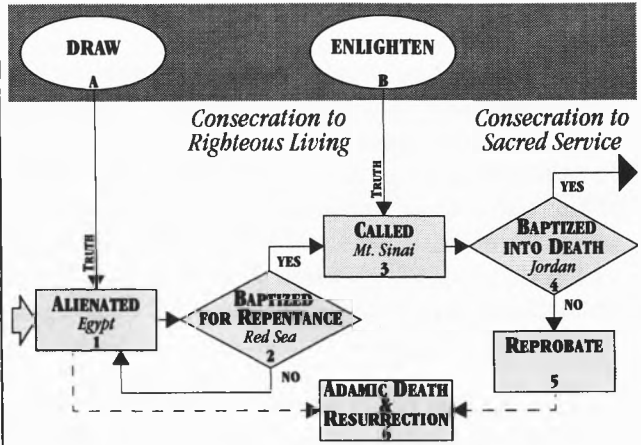
(see *New Creation*, pg. 3)

Prepare thy work without, and make it fit for thyself in the field [perfect the spirit]; and afterwards build thine house [body].
—Proverbs 24:27

Because strait is the gate, and narrow is the way, which leadeth unto [the] [sacrificial] life [of the New Creation], and few there be that find it.
—Matthew 7:14

CHILD (SON) OF ADAM

ROMANS 5:12,19; 1 CORINTHIANS 15:21,22; GALATIANS 4:3

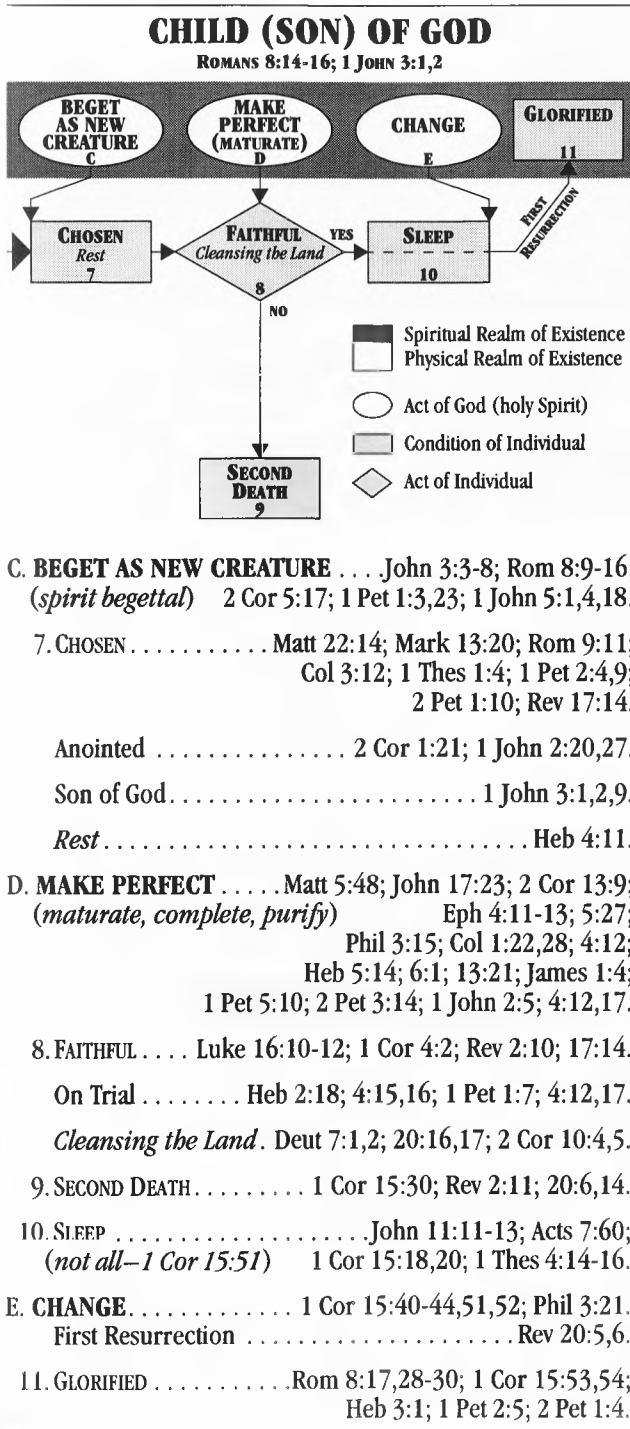


A. DRAW John 6:44; 17:6; Acts 15:14.

1. ALIENATED . . . Rom 5:10; Eph 4:18; Col 1:13,21; Tit 3:3-5.
Enslaved Rom 6:17-20; 8:21; Heb 2:15.
Egypt. Matt 2:15; Acts 7:34; Rev 11:8.
2. BAPTIZED FOR REPENTANCE Ex 32:29; Luke 18:13;
Acts 1:5; 11:18; 17:30; 20:21; 26:20; Heb 6:1.
John's Baptism Mark 1:4; Acts 1:5; 19:1-6.
Red Sea. 1 Cor 10:1-6.

B. ENLIGHTEN Eph 1:18; 2 Thes 2:14; James 1:18.

3. CALLED . . . Acts 2:39; Rom 1:7; 8:28-31; 1 Cor 1:2,9,26;
Eph 1:18; 4:1,4; Phil 3:14; 1 Thes 2:12;
2 Thes 2:14; 2 Tim 1:9; Heb 3:1; 1 Pet 2:9,21; 5:10.
Babe in Christ 1 Cor 3:1; Heb 5:12,13.
Mt. Sinai (Wilderness). Heb 12:22.
4. BAPTIZED INTO DEATH John 15:13; Rom 12:1;
1 Cor 15:29; Heb 12:4; 13:13; Psa 116:15;
(Psa 50:5; Heb 9:16,17 *Diaglott, YLT*).
Jesus' Baptism. Acts 19:1-6; Rom 6:3-5.
Jordan. Heb 3:15-19; 4:1-11.
5. REPROBATE . . 1 Cor 9:27; 2 Cor 13:5; 2 Tim 3:8; Heb 6:8.
6. ADAMIC DEATH & RESURRECTION. Rom 5:17; 1 Cor 15:21,22.

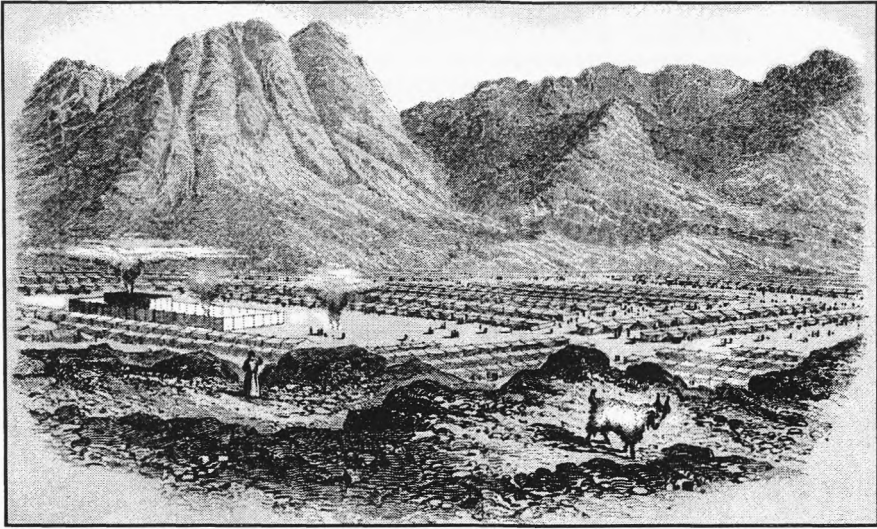


*Transformation
of a
Child of Adam
into a
Child of God*

*Making Enemies
into a Footstool
(see Heb 1:13, pg. 9)*

... by the new, living way which he [Jesus] has opened for us [the Church] through the curtain, the way of his flesh. —Hebrews 10:20 NEB

And in those days [Second Advent] shall men seek [the] [sacrificial] death [of the New Creation], and shall not find it; and shall desire to die [in the baptism into death], and [the] [sacrificial] death shall flee from them. —Revelation 9:6



must go “without the camp,”¹ take up their cross,² and enter God’s “rest.”³ Not succumbing to the sin of unbelief,⁴ they must crucify the “old self”⁵ and be begotten as New Creatures.⁶ If they consecrate “unto blood”⁷ and “worthily” partake of the Cup “till *death* come”⁸ they will be resurrected in the First Resurrection and “on such the second death hath no power.”⁹ As Jesus’ “footstool” they will be “partakers of the divine nature”¹⁰ and will be with God and “see him as he is.”¹¹

These *new heavens*—the spiritual priesthood of the New Covenant, the Christ, Head and Body—will minister to Israel, God’s first chosen people. Through Israel, the *new earth*, God’s earthly priesthood, the fallen human race will “learn righteousness”¹² and thereby gain *release* from sin. Thus, through the *new heavens* and *new earth*¹³ the “goal of the faith, the salvation of souls”¹⁴ will be accomplished—the salvation of God’s human creation!

3 Our God shall come, and shall not keep silence: ...

4 He shall call to the [new] heavens from above, and to the [new] earth, that he may judge his people [human creation, living and dead].—*Psalms* 50:3,4

1. Heb 13:13.

2. Matt 10:38; 16:24;
Luke 9:23; 14:27;
1 Cor 1:17,18; Gal 6:14;
Col 1:20; Heb 12:2.

3. Heb 4:11.

4. Heb 3:12,13; 4:11; 12:1,4;
Rom 5:12; 6:1-23.

5. Rom 6:6 NASB, RSV, NIV; 10. 2 Pet 1:4 (page 4).
2 Cor 5:17; Eph 4:22; Col 3:9.

6. 2 Cor 5:17; Gal 6:15.

7. Heb 12:4.

8. 1 Cor 11:26 (page 26).

9. Rev 20:5,6;
1 Cor 15:42 (page 5).

11. 1 John 3:2.

12. Isa 26:9 (inside back cover).

13. Isa 65:17; 66:22; 2 Pet 3:13;
Rev 21:1 (page 2).

14. 1 Pet 1:9 (page 10).

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The New Earth

26 Moreover I [God] will make a covenant of peace [the New Covenant]¹ with them [people of Israel (vs. 21)]; it shall be an everlasting² [a] covenant [of an age] [Millennial Age] with them: and I will place them [in their land], and multiply them, and will set my sanctuary in the midst of them for evermore² [the age].

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people [as God's earthly priesthood].—Ezekiel 37:26,27

35 And they shall say, This land that was desolate [the result of the curses of the Mosaic covenant (Jacob's trouble)]³ is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen [fallen humanity] that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

37 Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them [as God's earthly priesthood] with men [all of humankind] like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities [that have been restored (vs. 33)] be filled with flocks of men: and they [human creation] shall know that I am the LORD.
—Ezekiel 36:35-38

2 And it shall come to pass in the last days [Second Advent], that the mountain [kingdom] of the LORD'S house shall be established in the top of the mountains [have authority over the world's nations], and shall be exalted above the hills⁴ [false religions]; ...

3 And many people shall go and say, Come ye, and let us go up to the mountain [kingdom] of the LORD, to the house of the God of Jacob; and he [Jacob (Israel), God's earthly priesthood] will teach us of his [God's] ways, and we [fallen humanity] will walk in his paths: for out of Zion [the new heavens] shall go forth the law, and the word of the LORD from Jerusalem [the new earth].

4 ... and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2:2-4

... for when thy [God's] judgments are in the earth, the inhabitants of the world will learn righteousness.—Isaiah 26:9

1. Jer 31:27-34

2. *olam*, #5769.

3. Jer 30:5-7.

4. In ancient Israel hills were often set aside as venues for idol worship. 1 Kings 14:23; 2 Kings 16:4; 17:10.

