

# Hebrews 7-10

Last time we started at the end of Hebrews chapter 4, and went through chapters 5 and 6. And in those chapters Paul finally worked around to something that he's been trying to say, regarding the priesthood. And he's going to continue to expound on that in these next chapters. But this is what he's been working around to, and he's kept bringing the priesthood up, but then not saying what he wanted to say. He's kept going back and explaining different things in regard to the Son, different things in regard to the kingdom. And he felt that he do that because the Hebrews were still teaching milk over and over again. They were still just teaching the principles doctrine of Christ. They should have heard these things that Paul is telling them before, but they haven't matured to that strong meat, they haven't become skillful in the word of righteousness, they've forgotten the first principles of the oracles of God. And so Paul said that they needed him to teach them this again, and it has made it hard for him to say what he needs to say, because he has to reteach them all of this background first.

And Paul gave them a sharp rebuke over that. He told them that since they kept hearing the doctrine of Christ, but weren't going on unto perfection, didn't seem to be maturing and bringing forth, that they might have actually fallen away from the faith. He told them that he would take them on unto perfection, but if God would permit him. Because if they actually had previously received the Holy Ghost, and known the power of the world to come, and had actually fallen away, it would be impossible for him to renew them unto repentance.

But Paul said that he was persuaded that that wasn't actually the case. That they hadn't actually yet fallen away. That they still were bringing forth some fruit. But he wants them to have diligence, that they might show the full assurance of the hope unto the end.

Because they have a sure hope. A promise that God made to their father Abraham, confirmed by an oath.

And they have a great high priest, Christ Jesus, who is able to show them grace and compassion. Who is merciful and faithful. Who can succor them that are tempted, because he has lived through it himself.

And so there is no reason for them to depart from the faith. They have this high priest that can minister grace to them, and a sure word to believe in, and so they should be like Abraham, and through faith and patience inherit the promise.

So he's compared the Son to various OT figures, and the last person he compared the Son to, in chapter 3, was Moses. And he took that comparison one step further, also comparing the Hebrews that he's writing to, to the generation of Israel at the time of Moses. And he demonstrated how they were in a similar situation. And the message from that was that they needed to be not like their fathers were, to not be unbelieving like they were.

But he's also now opened up another comparison, a positive comparison. A positive example of what they should be like. At the end of chapter 6 he showed them how their faith should be like the faith of Abraham, because they have a sure promise confirmed by an oath.

And so he's comparing them to Abraham, using him as an example for them to follow. And in his introduction of Melchizedek here, he's introducing again a comparison *also* to the Son. He's going to show them, from OT scripture, that they should be relating to the Son as their priest, in the same way that Abraham related to Melchizedek as his priest.

## Chapter 7 Verse 1

**Hebrews 7:1** For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

So he reminds them of who this Melchizedek was, and how he interacted with Abraham. So he's still talking about them needing to follow the faith of Abraham, and they need to pay attention to how Abraham related to Melchizedek, because that is the same way that they need to relate to their high priest, Christ Jesus.

And he mentions here right up front, that what Melchizedek did for Abraham, is that he blessed him. Melchizedek blessed Abraham.

And that relates back to what he was talking about in chapter 6, how they are like the earth which receives rain off upon it, and brings forth herbs, and receives blessing from God. That they need to be responsive to the word, and mature, and grow, and go on unto perfection, to ultimately receive the blessing.

And then again, toward the end of chapter 6, he spoke again of the promise that God made to Abraham, saying, "Surely blessing I will bless thee." So the promise that Abraham received, and the promise that is left to them, is one of blessing. Receiving blessing from God. *If* like Abraham they'll have faith, and remain confident in that promise of blessing, that God confirmed by an oath.

And so now in chapter 7 Paul is going to show how Abraham didn't just receive that promise directly from God, but that there was also a priesthood involved. That as Abraham was walking by faith, God sent him a priest, that would bless him.

And so remember how we talked about how the priesthood is important in maintaining their position as heirs of the promise. And so you need a priesthood to intercede on your behalf, and bless you in the name of the LORD.

And so now Paul is going to show them what kind of priest God used to bless Abraham. What kind of priest he used to bless the heir of the promise.

## Verse 2

**Hebrews 7:2** To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

So he points out also how Abraham gave him a tenth of the spoils that he had taken. And Paul is going to expound on that more in a moment. But what that shows, in essence, is that Abraham respected this priest, that he sought his blessing. It legitimizes Melchizedek as a priest. And he'll show that more later.

But first he's going to talk about what this Melchizedek was like. And he starts off with his name. The name Melchizedek is, by interpretation, "king of righteousness."

So Abraham dealt with a priest that had an excellent name. Who by name was not just a priest, but also a king. Not just holy and righteous, as a priest should be, but also majestic.

And that wasn't just his name, it was also indeed what he was. He was the king of Salem. And Salem by interpretation means "peace." So he was the king of peace. He was the king of a place of peace and rest.

And that city, that he was king of, would later become *Jeru-salem*, or *Zion*. The city that would be the seat of the seed of David, the Son of God.

## Verse 3

**Hebrews 7:3** Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

And he points out how the particulars of this priest, that are recorded in scripture, are just those things that he's mentioned. Melchizedek's qualifications were: he was king of righteousness, and king of Salem, king of peace.

It doesn't tell us who his mother or his father were, it doesn't give his pedigree. That wasn't important. He wasn't a priest because he was of some priestly line.

And likewise it also doesn't tell us when he was born, or when he died. It is as if he's not dated to a particular time. The way that scripture records him makes him like the Son of God, no beginning, no end. It doesn't record those things. So that we still call him the priest Melchizedek. It doesn't tell us when his service started or when it ended. He just abideth a priest continually.

And so that is the kind of priest that Abraham was blessed by, and that is the kind of priest that they have. That is the kind of priest that Jesus the Son of God is.

## Verse 4

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

So Paul calls them to consider the greatness of Melchizedek. How great he was, in reference to Abraham. Because Abraham is a supreme measure of greatness, of being a great man. We talked about how Moses was the greatest prophet in the OT. But if there is a man greater than Moses in the OT, in the mind of the Hebrew, that person would be Abraham. Father Abraham, the first Hebrew. The man that God called out, and chose alone, of all the people of the earth, and gave him that promise. So Abraham seems like he must be the greatest man in the OT. That's what the Hebrews would say.

But Paul is about to show that there is another man, who was actually greater. He was greater than Abraham.

Consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Abraham himself looked up to this man as a priest. As someone holier. As someone closer to God. As a priest to whom he paid a tithe, that Melchizedek might be his mediator before God, and bless him.

## Verse 5

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

And so the sons of Aaron, of the tribe of Levi, were commanded in the law to take a tithe of the people. So that they could minister before God on their behalf. They wouldn't have to make a living they could just spend their time attending upon the priesthood, and performing that necessary ministry for the people.

And so God ordained, in the law, that the people would give tithes to the men that he had made priests. That is the sign of the priesthood. That is something that accompanies it. That shows that that's legitimate, that God directed that tithe to be paid.

And so the Levite priests were commanded to take tithes of the Hebrews, even though they themselves were also children of Abraham. They were all descendants of Abraham, all heirs of the promise, and yet God did make some of them priests. But none of those priests were greater than Abraham their father. They are all his descendants.

## Verse 6

**Hebrews 7:6** But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

But this man, was not a descendant of Abraham. He wasn't connected to the Levite priesthood. He wasn't one Hebrew priest, one descendant of Abraham, receiving tithes from another Hebrew. And yet he still did receive tithes of Abraham, and blessed him that had the promises. The Levites received tithes of their brethren, as children of Abraham, but he received tithes from Abraham.

## Verse 7

**Hebrews 7:7** And without all contradiction the less is blessed of the better.

And so he was indeed greater than Abraham. He was a greater man than Abraham. Because Abraham himself sought unto him as a priest, and paid him a tithe, and received blessing from him. And you receive blessing from somebody greater, somebody holier, somebody closer to God, who can direct God's blessing toward you. Who can intercede before God on your behalf. And so this man Melchizedek was greater than Abraham.

He was greater than Abraham, because he had already received that which Abraham was promised. He already dwelt in the promised land. He was already king of its eternal capitol city. Abraham was promised the land, but Melchizedek already ruled it. Abraham was counted righteous, but *his* name was king of righteousness. Abraham was promised that he would enter into God's rest, this man already was the king of peace.

And that is a figure of Christ. The Hebrews now, are like Abraham. They have a great high priest, that is the Son of God, that has an excellent name, that has been made heir of all things. That is righteous, a king of righteousness. That will enter into his rest, being called the Prince of Peace. Who will rule and reign from Jerusalem, the hill of rest. Who is a high priest after the order of Melchizedek.

And the implication is, the argument that Paul is going to make, is that they need to stop seeking to other priests. To earthly priests. They need to stop seeking to the Levite priests. Because they once again have a greater priest, a greater man, to bless them. Just as Abraham did, when he paid tithes to the king of Salem.

## Verse 8

**Hebrews 7:8** And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

So these earthly priests, these Levite priests, are men that die. They die, and once they are dead, can no longer perform their ministry as a priest. Somebody else has to take their place.

But Abraham didn't seek unto a priesthood like that. He sought unto a priest, that when Abraham needed him, was alive. As he said before, it doesn't tell us when he died, it doesn't talk about his death, it only tells us that he was living. That when Abraham was there and needed his blessing, as God promised, Melchizedek was alive and blessed him. And the Hebrews have a priest like that. A priest of whom it is witnessed that he liveth. Who can still minister, even though he died, because he is resurrected, and is alive for evermore. And so the Hebrews don't need to keep going to these lesser priests, who can die, and have their ministry cut off. They need to go to the greater priest, who lives forever.

## Verses 9-10

**Hebrews 7:9** And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.  
10 For he was yet in the loins of his father, when Melchisedec met him.

And in fact, these Levite priests themselves, need to seek to that greater priest. Because their father Levi was still in the loins of Abraham, when he was blessed by Melchizedek. And so in fact, the Levites themselves were blessed by Melchizedek, they themselves had to receive that blessing, and pay him tithes. They are inferior, and in fact their very existence, their own blessing, is totally predicated on Abraham being blessed with the blessing of that great man of God, the priest Melchizedek.

## Verse 11

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

And so the Levites, they did receive that blessing from Melchizedek. They did receive that, Abraham did receive that. So since they were blessed by that great priest, and the law did direct them to take tithes after that pattern, then why was there a need that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?

Didn't that blessing, and the word of the law, make them worthy priests?

And Paul's answer is, no. They were still inferior to that pattern. So that in fact, perfection could not come by the Levitical priesthood. Instead, in Psalm 110 the LORD spoke of a man who would be made a priest after a different order. Not the order of Levi, but the superior order of Melchizedek.

## Verse 12

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

He just pointed out in the last verse, that it was under the Levitical priesthood that the people received the law. And so that priestly ministry is the authority that rests behind the law, it is the holy order of intercessors that the law is built around.

But since God is calling somebody after a different order, after a different priesthood, that means that the law has to be changed. Because the only priestly order recognized by the law, was the Levite priesthood.

## Verse 13

**Hebrews 7:13** For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

Jesus the Son of God, the one who sat at God's right hand, was the one whom it spoke of in Psalm 110, that it called a high priest. The great high priest that the Hebrews now have, that Paul has been talking about, doesn't come from the tribe of Levi. The only tribe that could give attendance at the altar.

## Verse 14

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

Because Jesus was that root of Jesse, that seed of David, that lion of Judah. He had to be so that he could get the throne, remember. But that tribe, like the other tribes, was excluded from the priesthood. Only Levi, only the sons of Aaron, were allowed.

And so how could Jesus be both the Son, and a high priest?

He couldn't. That is, not unless he changed the law. Not unless the law, the word of the angels, and the Levite priesthood, were done away.

## Verse 15

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

And so that is why God had to call this other priest after the order of Melchizedek. Because that is the order of the kingly priests. The man who was king of Salem, who ruled in Zion. And so for this kingly priest, of the tribe of Judah, he must also be called after that order, and not after the order of Aaron. He must arise another priest,

## Verse 16

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

And so Christ's position as a priest, is not tied to the law. It couldn't be, because he wouldn't qualify, he was of the wrong tribe. And so it wasn't tied to a carnal commandment, that said, "this do and thou shalt live," it wasn't tied to that word of the angels which held his brethren in bondage, but his priesthood is based rather on the power of an endless life. Not a word of death, but a power of life.

## Verse 17

**Hebrews 7:17** For he testifieth, Thou art a priest for ever after the order of Melchisedec.

And so it wasn't a carnal commandment that made him qualified. In order to be this priest after the order of Melchizedek, the qualification was that you had to have an endless life. Because the one who was going to be made priest after that order was going to be made a priest for ever after the order of Melchizedek.

And so it is the resurrection of Christ, by which he destroyed the power of death and of the law, and delivered them who through fear of death were all their lifetime subject to bondage, it was that, his resurrection to eternal life, that made him worthy of this priesthood. That is what qualified him.

## Verse 18

**Hebrews 7:18** For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

And so the law was indeed changed. The commandment that went before was indeed disannulled. Because it was weak and unprofitable. Two reasons: it was both weak, *and* unprofitable. And he's going to address each of those, in reverse order.

## Verse 19

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

So this is the way in which it was unprofitable. It didn't make anything perfect. And he's going to expound on that more in the next chapters, so we won't go into it further here. But the priesthood supplied by the law, did not make men perfect. But the bringing in of a better hope did make things perfect, and it is by that hope that they draw nigh unto God.

Remember how he's just gone over with them their need to go on unto perfection, and to keep rejoicing in the hope. And so that hope, is a sure hope, he as shown. And they can have faith in it, and by God's grace, and the blessing and ministry of Christ, they can go on unto perfection. And so this hope of the promise, and Christ's ministry of grace to them, his succoring of them in their temptation, can bring them unto perfection. But the ministry of these earthly priests never

could. And as I said, he'll expound on why it never could later. But it was unprofitable, while the hope is profitable.

And in addition, it was weak, while the hope is not weak:

## Verse 20

**Hebrews 7:20** And inasmuch as not without an oath he was made priest:

And so when he's talking about weakness vs strength here, he's talking about the weakness of the word. The weakness of the word that made them priests. The Son was made priest with a strong word, with an oath. But the priests made by the word of the law were made with a weak word:

## Verse 21

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

And so their priesthood was weak. It could be changed. Because it was made without an oath. But just as that hope is sure and steadfast, just as that promise was made to Abraham with an oath, by an immutable thing, in which it was impossible for God to lie, so their high priest was made with an oath, from which the LORD will not repent.

## Verse 22

**Hebrews 7:22** By so much was Jesus made a surety of a better testament.

And so this is a manifestly better testament. One that God swore to. It is not weak like that one, that could be changed. It was confirmed by an oath, that God might not repent. It is a better testament, and a profitable hope.

## Verse 23

**Hebrews 7:23** And they truly were many priests, because they were not suffered to continue by reason of death:

So the hallmark of that unprofitable priesthood is that there were a lot of priests, and they died. That is the hallmark of an unprofitable and weak priesthood.

## Verse 24

**Hebrews 7:24** But this man, because he continueth ever, hath an unchangeable priesthood.

But this man cannot die. And so he has been made a priest for ever. And not only a priest for ever, but an unchangeable priest. God can never repent of it, it is immutable, it cannot be



changed, it is an unchangeable priesthood. And God could give him that, because he does live for ever, and there is no need for the priesthood to be changed. It is a better testament, and a profitable hope. No need to change it.

## Verse 25

**Hebrews 7:25** Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

And so the Hebrews can continue to come boldly before the throne of grace. Today. Tomorrow. And on that day when they must be ready. They don't need to neglect their salvation. Because they have a priest that can save them to the uttermost, when they come unto God by him, because he ever liveth to make intercession for them.

## Verse 26

**Hebrews 7:26** For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

And so it was only right that the heirs of promise should have such a priest. It became them. A priest who is holy. Who is harmless, who can have compassion on the ignorant and those out of the way, that will succor them in their temptation. And yet a priest that is undefiled, and separate from sinners, and made higher than the heavens. A priest seated on the right hand of God, sitting as heir of all things.

## Verse 27

**Hebrews 7:27** Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

And he's seated there right now, because he doesn't need to be standing ministering. He doesn't need to offer up any sacrifice for himself. He is holy, righteous, and undefiled, and without sin. And he doesn't need to offer up a sacrifice for them either, because this he did once, one time, when he offered up himself.

And so he doesn't need to do that kind of ministry like the Levite priests did, daily sacrificing.

## Verse 28

**Hebrews 7:28** For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Because he is not a man with infirmity, who sins, as the men that the law makes priests. He is made priest not by the law, but by the oath of God, that he swore after the law. He is made priest as the Son of God, who is consecrated for evermore, having an unchangeable priesthood.

So this is the kind of high priest that the Hebrews have. One after the order of Melchizedek. And so they need to be like their father Abraham, and come unto that priest for blessing and grace, that they, like Abraham, might receive the promise.

## Chapter 8 Verse 1

**Hebrews 8:1** Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

And so Paul sums what he just said. That we have such an high priest. That this is what our high priest is like. A high priest who is the Son of God, set on the right hand of the throne of the Majesty in the heavens;

## Verse 2

**Hebrews 8:2** A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

And one who is a minister of a sanctuary and tabernacle there in heaven, which the Lord pitched, not the hands of man.

What?

Paul, what exactly are you talking about?

## Verse 3

**Hebrews 8:3** For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

Paul says, "Well, a high priest is ordained for the purpose of offering sacrifices, so if God ordained him, he ordained him for that purpose. So he must have something to offer."

Paul's cool, clear logic will blow your mind like nothing else.

## Verse 4

**Hebrews 8:4** For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

And if he were on earth, he wouldn't be a priest. Not only would he not be qualified, as Paul said before, but there is no need for him. There are priests on earth that offer gifts according to the law. Or at least there were at the time that Paul was writing, prior to 70 AD. The temple system was still in operation.

So it is clear that Jesus was made a high priest, which means that he has to offer something. But it is also clear that his ministry isn't to offer something on earth, because that ministry is already being fulfilled. There already are priests offering things on earth.

So that can't be what Jesus was ordained for, he must have been ordained to offer something in heaven.

## Verse 5

**Hebrews 8:5** Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

So God told Moses, when he was about to build the tabernacle and all the vessels of the ministry, that he was to be sure to make them after the pattern that God had shown him. And so when Moses was in the mount God had showed him what everything was supposed to look like, and he was to follow that pattern.

So the law ordained a ministry that was based on a pattern, that already existed before God. Paul says, it was only a shadow of heavenly things, just a shadow of that, to be on earth.

## Verse 6

**Hebrews 8:6** But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Paul just keeps pouring it on, doesn't he? He hardly gets finished one thing before he jumps on the next.

But he's proven here that Jesus has obtained a more excellent ministry. A ministry of heavenly things, and not of the shadow, the mere pattern, that was found on earth.

And how Christ obtained that ministry, was by being made the mediator of a better covenant, that was established upon better promises.

## Verse 7

**Hebrews 8:7** For if that first covenant had been faultless, then should no place have been sought for the second.

So, it is manifest, that the first covenant had problems. That the first covenant was imperfect. Otherwise, why would God have sought a second covenant? And if he did seek a second covenant, then the purpose of that covenant would be to fix those things, to perfect those things, that he found fault with in the first covenant, right? So it would be a better covenant.

## Verse 8

**Hebrews 8:8** For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

And so Paul quotes Jeremiah 31:31-34, showing that God did indeed find fault with the first covenant, and speak of a time when he would make a new one with the Hebrews, with both houses of Israel.

## Verse 9

**Hebrews 8:9** Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

And this covenant would indeed be wholly new. It would be completely separate and independent from the first covenant. It wouldn't be made according to the first covenant, it would have a fundamentally different basis.

And it tells there, the reason why God sought that new covenant. What fault he found with the old one. The problem with the old covenant, was that his people did not keep it. And so he forsook them, and regarded them not. It said, "this do, and thou shalt live," and they didn't do it, and they died. God brought judgement upon them.

Their fathers who came up out of the land of Egypt, the generation with which that covenant was first made, were not able to enter into the promised inheritance through that covenant. It was a covenant that the Hebrews could not keep, that could not bring them into the inheritance. That's the problem, the fault that God found with it, and that is why he promised a fundamentally new one.

## Verse 10

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

And so the signature feature of the new covenant, would be that it would fix that problem with the old covenant. It would be a covenant that the Lord would put his laws into their mind, and write them in their hearts. A covenant that they would keep, that they would keep his word. And so he would be to them a God, and they would be to him a people. And he would regard them. In other words, the new covenant would be a covenant that they could keep. That they wouldn't have to let slip. That if they didn't neglect, they would receive so great salvation. A covenant where the rain would be sent oft upon them, God's word even being written in their minds and hearts. And so if they would heed it, they could go on unto perfection, and receive the promise.

And so the Levite priests were the mediators of a covenant, that could not bring them to God, that could not make them God's people. They could not keep it, they broke it, and God regarded them not.

But Jesus has obtained a more excellent ministry, by how much he is the mediator of a better covenant, that was established upon better promises.

## Verse 11

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

And so this covenant would result in all Israel knowing God. From the least to the greatest. So that they wouldn't have to tell one another, "know the Lord." They would each personally know God, and have his word in their hearts.

## Verse 12

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

And how that would happen, how this new covenant would truly make them God's people, would be by God being merciful to their unrighteousness, and remembering their sins and iniquities no more.

So this covenant would cause all of their sins and iniquities to be forgotten. That would be the ministry, that Jesus would have, as a priest. A more excellent ministry, that would take away their sins. The mediator of a new and better covenant.

A covenant established upon better promises. The first covenant promised that when they did good, they would have peace and prosperity, and when they sinned, they'd be judged and destroyed. But in this new covenant God promised that he'd be merciful to their unrighteousness, so that their sins would be remembered not more.

A new covenant, with better promises.

## Verse 13

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

And since there is a new covenant, a better covenant, the other one is now an old covenant, an inferior covenant. A covenant that had faults. And one which therefore is no longer needed. It is cast off, thrown away. It decayeth and waxeth old, and is ready to vanish.

Which means that old priesthood would also be no longer needed, just the ministry of Christ. That more excellent ministry.

## Chapter 9 Verse 1

**Hebrews 9:1** Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

And so he's going to talk some more about that ministry of Christ. He's going to go back to that concept that Jesus must have had some sacrifice to make in heaven. And so he's going to continue a comparison between the earthly priests, the shadow of heavenly things, and the ministry of Christ in the true tabernacle, which the Lord pitched, and not man.

And so the first covenant had ordinances of divine service, and a worldly sanctuary. A priesthood, and a place where those priests came before God.

And so if the first covenant had that, might not the second one also? Seeing it was based after a pattern of heavenly things.

## Verse 2

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

So God showed Moses the tabernacle, and the instruments of the daily service in the sanctuary.

## Verse 3

**Hebrews 9:3** And after the second veil, the tabernacle which is called the Holiest of all;

But there were two parts to the tabernacle. That first part, the sanctuary, where the priests did daily service. And then there was a second veil within the tabernacle, which sectioned off the holy of holies, the holiest place of all.

## Verses 4-5

**Hebrews 9:4** Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

And so then there were also certain things pertaining to the ministry in the holiest place. Including the ark of the covenant, that the tables of the covenant were in. And over it the mercy seat and the cherubims.

## Verse 6

**Hebrews 9:6** Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

And so every day, the priests would go into the first tabernacle, to perform their service.

## Verse 7

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

But only the high priest could enter into the holiest place. And he did that alone, only once every year. And not without blood, he had to bring blood with him, to offer for himself and for the errors of the people.

And so it was only in that manner, once yearly, that the high priest could come before the mercy seat of God, and atone for their sins.

## Verse 8

**Hebrews 9:8** The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

And God specifically designed it that way. The Holy Ghost told them to build it that way, to section off the holiest place with a veil, to signify something. So that they could plainly see that there was supposed to be a way into the holiest of all, but it was not yet made manifest, it was closed off by a temporary structure, by a veil. So that as long as that tabernacle was standing, they would see that the way into the holy place was not yet made known to them. That God had not yet shown them the way to his mercy seat, into the holiest place of all.

In other words, they were to understand, that there was another way into the holiest place, that hadn't been revealed to them yet. That there was a way into the true holy place, before the throne of God itself, where he is surrounded by the cherubim of glory. But that the way into it hadn't been fully revealed in this pattern, this shadow.

## Verse 9

**Hebrews 9:9** Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

It was only a figure for that present time, that did not fully manifest to them the true way into that true holy of holies.

It was only a shadow of the true tabernacle. And the gifts and sacrifices that they offered in it, could not make him that did the service perfect.

Now, note that he didn't say, that it couldn't make the people perfect. He didn't say that the sacrifices they offered wouldn't allow *the people* to enter into the holy of holies. That's evident. That's obvious. It certainly couldn't do that. After the priest had gone into the holy of holies, and offered the sacrifice, the people couldn't just stroll on in there. They still couldn't even enter into the holy place, lest they die.

But no, what Paul points out, is that not only did it not make the people perfect, it didn't make him that did the service perfect, either. It didn't even make the priest, the high priest, the holiest man on earth, perfect, as pertaining to the conscience. Even he himself was not made perfectly holy and cleansed from his sins. Because even he himself could not enter in again into the holy place. He couldn't show up the next day and just walk into the holy place, because he had made his sin offering the day before and he was guiltless. That's ridiculous. He had to wait a whole year, and then he could only enter once again with blood to make atonement for his errors and those of the people.

And so even the high priest, that entreated into the holiest place, to do the service, was not made perfect according to the conscience. He still had guilt, he was still unclean, he was still unholy, he still instinctively knew that he had to fear before God, that he could not enter into the holy place before God again, until the time came, that was ordained by the law, the next year, when he entered in with blood.

And so it was a figure for that time, that did not fully make manifest how one can enter into the holy place before God on high.

## Verse 10

**Hebrews 9:10** Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

And so the law itself, its purpose, what it provided for, what it did, was not to make men worthy to come before the seat of God in heaven. That wasn't its stated goal. That wasn't what it was designed for. It even kept the holiest man, the high priest, out of the holiest place on earth. The law stood only in meats and drinks, and diverse washings, and carnal ordinances. Things relating only to the body. To bodily cleanliness. To bodily, ceremonial cleanliness, which could make a man able to approach before that earthly tabernacle, but which could not make him perfect as pertaining to the conscience, which could not make a man worthy to approach even before the model mercy seat, much less before the real throne of God. It didn't tell them how to do that. The law didn't tell them how to come before the throne of God. The way into the holiest of all was not yet made manifest.

And so these things were only a figure for the time then present, imposed upon them until the time of reformation. A time when the shadows, the first tabernacle, would be done away, and the way into the true holy place made manifest.

## Verse 11

**Hebrews 9:11** But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

And now, Christ has come. Made an high priest after the order of Melchizedek. Not after the Levite order that waited on these things that were only a figure. A high priest of a new covenant, and a promise of inheritance, of good things to come. And his service was not here on this earth. But by a greater, and more perfect tabernacle. Not in some temple made and touched by human hands, not in the building that then stood in Jerusalem.

## Verse 12

**Hebrews 9:12** Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Not here on earth, but in the true holy place in heaven. Not by the blood of animals, but by his own blood. Not every year, but once, having obtained eternal redemption for us. Having made the way into the holiest of all manifest. So that after he had done the service, he could enter into it again, and abide there, not just before the throne of God, but actually seated at his right hand, awaiting his inheritance.

And in that, Paul says, he not only made that way manifest for himself, but obtained eternal redemption for us. He made the way into the holiest of all, to come before the throne of God on high, manifest also to us. That we might come boldly before his mercy seat, and his throne of grace, and obtain mercy, and find grace to help in time of need.



## Verse 13

**Hebrews 9:13** For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

So if the things contained in the law, the animal sacrifices and carnal ordinances, could purify their flesh:

## Verse 14

**Hebrews 9:14** How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

So if following the word of the angels in the law could purify their flesh, how much more shall following the word of the Son, who offered himself through the direction of the eternal Spirit of God, purge our conscience from dead works? Will it not indeed make us perfect as pertaining to the conscience, just as he that did the service is perfect?

Because he was indeed a worthy sacrifice. Just as those animals were offered without blemish, he was offered without spot, without sin.

And so will that not only purge our conscience from sin, but thus from dead works as well? There is no need, like the high priests of old, to enter again into the holy place with blood. There is no need, as in the days of old, to remain ceremonially clean. There is no need to continue following these dead works, these carnal ordinances, which seeing that we are dead and freed from the law, are works of death. For our consciences are clean. He has made us perfect. We don't need another work. We do not need another sacrifice. Instead we are free to serve the living God.

## Verse 15

**Hebrews 9:15** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Because you see, this is the very reason why he is the mediator of the new testament, of the new covenant.

Remember how we said that the new covenant had to fix a problem with the old covenant. The old covenant had a fault, in that it couldn't make them the people of God. They would break it, and he would cease to regard them.

But God spoke of a new covenant, that would make them his people, and him their God. And they would each and every one of them know the LORD, because their sins would be forgotten. And Paul said that Jesus was the mediator of that new covenant.

And now we can see why. Because by means of his death, he redeemed Israel from the transgressions that were under the first testament. Their sins have indeed been put away, so that they need be remembered no more. The first testament didn't truly take away their sins, they still had to be redeemed from them. And in establishing the new covenant, Christ did that. And so they which are called can indeed receive the promise of eternal inheritance. They can indeed be God's people, and he their God. The sins that weren't taken away under the first testament, are now taken away by the new. They can leave off dead works, to serve the living

God. They can indeed know him, from the least to the greatest, because their High Priest has made the way into the holiest of all manifest, and they can come before the throne of grace, and receive mercy and find grace to help in time of need. He can succor them in their temptation, so that today, when they hear his voice, they harden not their hearts, and neglect not so great salvation, nor let these things slip, but take the more earnest heed, and rejoice in the hope unto the end.

And so Jesus, by reason of his death, was indeed a worthy mediator of this new testament. Through that he did indeed correct the faults of the old.

## Verse 16

**Hebrews 9:16** For where a testament is, there must also of necessity be the death of the testator.

And Paul points out, how this is only logical. It makes sense that it is through his death that he became the mediator of the new testament, because that is what a testament is about. It is about death.

We still use the term the same way today, we have a last will and testament. And that will and testament tells how to dispose of the inheritance once somebody has died.

And so where a testament is, there is a relationship there between that testament and the death of the testator, the one whose will and testament it contains.

## Verse 17

**Hebrews 9:17** For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

And it is yet more manifest that he had to die, because a testament only has strength once the testator is dead. Your will is meaningless while you are still alive. Your last will and testament is only opened after you die, and then it has force. But while you are still alive, your heirs can't come along and demand that you give them this or that because that's what it says in the will. It may say that in the will, but the will has no force until after you've died.

And so in order for the testament to go into effect, and us to be able to receive our inheritance, the testator had to die. God had to die. And so he did.

## Verse 18

**Hebrews 9:18** Whereupon neither the first testament was dedicated without blood.

And so Paul points out that even the first testament wasn't dedicated without blood. Something had to die then too, a sacrifice had to be offered then too.

## Verses 19-20

**Hebrews 9:19** For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

And so Moses dedicated the first testament with blood. The blood of animals.

## Verse 21

**Hebrews 9:21** Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

And all of the vessels of ministry ordained by that testament were also sprinkled with that blood.

## Verse 22

**Hebrews 9:22** And almost all things are by the law purged with blood; and without shedding of blood is no remission.

And really, the law prescribed almost everything to be made clean with blood. And without the shedding of blood there was no remission of their sins. So it was a necessary part of that old testament.

## Verse 23

**Hebrews 9:23** It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

And so because it was a testament, it was needful that there be death, that there be shedding of blood, so that the things of the ministry could be purified with it, and the testament given force. But they were just patterns of the things in the heavens, and the heavenly things themselves had to be purified with better sacrifices than those. And they were:

## Verse 24

**Hebrews 9:24** For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

The holy places in the heavens, were purified with the blood of Christ. His blood was offered before the throne of God for us. And he remains there before him for us, as our mediator.

## Verse 25

**Hebrews 9:25** Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

And Paul says that that wasn't something that would happen often. That he wouldn't do that every year, like the high priest did with the blood of others.

## Verse 26

**Hebrews 9:26** For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Because if that were the case, if he had to offer himself often, if he needs to offer himself repeatedly today, then he would have also needed to offer himself repeatedly from the foundation of the world, from the time that the promise was given.

But of course he didn't do that. He appeared just once, in the end of the world, to put away sin by the sacrifice of himself. He himself being the priest, offering he himself, the sacrifice, once.

## Verse 27

**Hebrews 9:27** And as it is appointed unto men once to die, but after this the judgment:

And so just as after a man dies, he has to stand before God and be judged, which happens just once:

## Verse 28

**Hebrews 9:28** So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

In the same manner Christ the man died once, bearing our sin, to put it away. And when he appears the second time, it will be to bring the judgement, and unto them that look for him, salvation.

So Christ died, he was sacrificed, exactly once, just as every other man dies once. And in the same manner he will return unto judgment and salvation, just as every other man must after death once stand before God and be judged.

God has appointed unto men once to die. That was all the times that it was necessary for Christ to die, to take away sin. That was all the times that it was necessary for Christ to die, to destroy him that had the power of death. That was all the times that it was necessary for Christ to die, to deliver them who through fear of death were all their lifetime subject to bondage. It is all the times that Christ had to die, in order for the new testament to go into effect, and become of force.

And so he died just once. Not like it was in the law.

## Chapter 10 Verse 1

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

Because the law couldn't do that. The sacrifices that were offered year by year, couldn't do that, they couldn't make the comers thereunto perfect. That is why it had to keep being offered, because it couldn't make them perfect as pertaining to the conscience.

## Verse 2

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

If those sacrifices did make them perfect, then they would have stopped offering them. The worshippers once purged of sin, would have had a clean conscience. They could have walked into the holy place, with no fear that God would strike them down. But they didn't. The way into the holiest of all was not yet made perfect, they still had a conscience of sins.

## Verse 3

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

So it is clear, that they keep making those offerings for sins, so the last offering didn't cleanse them. They were still unholy, they were still sinners, and they still had to be cleansed again. They still had to have their sins taken away again.

## Verse 4

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

And indeed, it wasn't possible for the animal sacrifices to take away sins. That is what the law demanded, but it wasn't actually effectual in taking away sins and making men perfectly holy before God.

## Verse 5

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

So Paul paraphrases Psalm 40:6-8.

That's a fascinating passage, because it describes how Christ himself came to this realization that what God wanted was not what the law required, but that God had given him a different work to do.

You see we often think of Jesus as if he had an innate knowledge of what his life's work was going to be, pretty much from the time that he was born. That he just always knew, that he was going to one day die on a cross.

But that's not the picture that the Bible paints.

It is clear that Jesus knew who he was, knew that he was God the Son, knew that he was Messiah. He knew that he had a special purpose, that God had a special plan for him. But he did not always know what that plan was.

So that it said:

**Psalms 40:6** Sacrifice and offering thou didst not desire; *mine ears hast thou opened*: burnt offering and sin offering hast thou not required.

Jesus's ears were opened. He came to an understanding of God's will for him, of what was needful, that it wasn't the law. He acquired that understanding, at a particular point in time in his life.

You know, we think about how Jesus, when he was 12 years old, stayed behind there in Jerusalem. And how he was talking with the doctors of the law. And we think to ourselves, "Man, he must have had some amazing insights for them." But that's actually not what it says. It's actually the opposite. It says that he was both hearing *them*, and asking *them* questions. He was the one listening to them. He was the one seeking insight. He was the one who knew that he had to be about his Father's business, and wanted to find out more about what it was. And so just after that it says that he continued to grow in *wisdom*, and stature, and favor with God and man. And so he grew in wisdom, and learned more of God's will for his life. Of what work God had given him to do.

**Psalms 40:7** Then said I, Lo, I come: in the volume of the book it is written of me,

And so Jesus came to a knowledge of God's will, of what God wanted him to do, of the work of Christ that he was to perform, through scripture. He knew what he was supposed to do, because of OT prophecies that told him what he was supposed to do.

Jesus knew what he needed to preach, because Isaiah told him what he needed to preach.

Jesus knew that he would die, because Psalm 22 told him that he would die.

Jesus understood the work that God required of him, the work that was needed to redeem mankind, knowing that he was the Redeemer, and that was his ministry, he understood what it was that needed to be done to fulfill that ministry, through scripture.

I just find that absolutely fascinating.

He came to a knowledge of the will of God, through the word of God. Just as we need to do.

Just as Paul is calling on the Hebrews to do.

And so he was tempted in all points like as they. He was tempted to not believe the word, to doubt it, to neglect it. But he didn't. He understood what it was that was needed, what it was that he needed to do to bring men unto God. And it wasn't sacrifice and offering. That wasn't what God required. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me."

Now, when Paul says, "a body hast thou prepared me," he's paraphrasing again, to make a point. I've read for you what it actually says in Psalms, it says, "mine ears hast thou opened."

But Paul is emphasizing here, not only that Christ understood this, that he came to this understanding, but what it was that he understood that he need to do.

When Christ says, "mine ears hast thou opened," first of all, that is a reference to his body, that's a reference to his ears. Christ is certainly speaking as a man, confined in a body of flesh, and needing to understand the will of God through his word. Through hearing his word. So it is talking about his body.

And by saying that "a body hast thou prepared me," it is true that it is also talking about his preparation there as well. About his ears being opened, him coming to that knowledge. And it was as a man, through the volume of the book, that he came to that knowledge.

Christ in heaven understood the will of God. But he had to come down to earth, become a man, have that body prepared him, and understand that will through scripture, in order to do God's will. He had to be a man, he had to have a body prepared him.

## Verses 6-7

**Hebrews 10:6** In burnt offerings and sacrifices for sin thou hast had no pleasure.  
7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

And that body wasn't prepared, so that he could be an earthly priest, offering an earthly sacrifice after the manner of the law. He understood that God had no pleasure in that. But the word of God did contain God's ultimate will, and he understood it, and came to do it.

## Verses 8-9

**Hebrews 10:8** Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;  
9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

And so it wasn't earthly priests, ministering and offering sacrifices after the law, that would do God's will. *He* would do God's will. And so the first covenant, the first testament, which ordained those sacrifices, would be taken away, and the new covenant, the second testament, established. A covenant which made but one man a priest, Jesus the Son of God, not after the order of Levi, but after the order of Melchizedek, that he might perform the will of God.

## Verse 10

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

And so that will was that the ministry of Christ would be the offering up of that body that he'd been prepared, once, for all. And it is through that that we are sanctified and made holy, and able to come unto God. Not through earthly priests, not through dead works, not through the law.

Now, this phrase "once for all," we often use that today to mean "once and forever." "Once for all time." But that's not what it means. It means once, for everybody. Once for all people. Because he has compared Jesus to a high priest here. He's said that he entered into the holy of holies made without hands, just as the high priest did in a figure once every year. And when the high priest made that sacrifice, it was just one sacrifice that was made for everybody. For all Israel. It didn't have to be made for each individual, or each tribe, or once for the Hebrews and once for the strangers. It was just once, for all. And so that is the same kind of offering that Jesus offered, as our great high priest. An offering that was once for all. That was a general sacrifice, to take away the sins of all the people. For God so loved *the world*, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life.

## Verse 11

**Hebrews 10:11** And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

These earthly sacrifices, made in temples built by human hands, cannot take away sins. The blood of animals cannot take away sins. The offerings required in the law, the first testament, could not take away sins.

And so since those sacrifices cannot take away sins, every priest that offers those sacrifices stands daily ministering and offering oftentimes the same sacrifices. Over, and over, and over again. Because the sins aren't taken away.

## Verse 12

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

Jesus offered one sacrifice. Once for all. As a high priest after the order of Melchizedek. And having done that he no longer stands ministering, he no longer performs sacrifices. He's made the one sacrifice that can take away sins, one sacrifice for sins for all and for ever. And having done that he sat down on the right hand of God, no longer standing and ministering anymore. Never again to be offered.

## Verse 13

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

And so the Lord doesn't minister offerings as a high priest anymore. The sins have been taken away. From there on out he's been looking to the future. Expecting, and waiting, until his enemies are made his footstool. Until he receives the inheritance, and ushers in the kingdom. Knowing that at the right hand of God, where he sits, there are pleasures for evermore. That he is now heir of all things, and he's sanctified for ever his brethren, perfecting them, having been perfected as the captain of their salvation.

And so let the Hebrews indeed go on unto perfection. Not laying again the foundation of repentance from dead works, and faith toward God. He was sacrificed once, they only need to repent and believe it once. And having been sanctified, having been freed from bondage, they need to serve him, and bring forth fruit unto God.

## Verse 14

**Hebrews 10:14** For by one offering he hath perfected for ever them that are sanctified.

It can't be said any better than that.



## Verses 15-18

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

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

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

18 Now where remission of these is, there is no more offering for sin.

And so that new covenant, that God said that he would make, that new testament, that Paul has said the Son is now the mediator of, was a covenant that their sins and iniquities would be remembered no more. God's law would be in their minds, and they'd no longer need to teach one another the basic principles of Christ, saying, "Know the LORD". They would all know him, and have his word, the Spirit that gave his word in their hearts, guiding them. Their sins would be remitted, and forgotten. And so being then without sin, there would be no more need for offering for sin. Their high priest would have, through one offering, perfected for ever them that are sanctified.

And so Christ is the sole mediator of the new testament. He has perfectly fulfilled that ministry that was prophesied before, that would accompany the new covenant. That work is now finished. With his death that new testament came into force, and he now sits at the right hand of God, awaiting the inheritance.

And so in the following chapters, Paul is going to continue to admonish the Hebrews based on this, to continue to press them to take earnest heed, and believe. To have faith like Abraham, since they have a high priest, like Melchizedek.

And so that's where we'll pick up, in verse 19, next time.