



# LIFE APPLICATION BIBLE COMMENTARY







**LIFE**  
**APPLICATION**<sup>®</sup>  
Bible Commentary

***HEBREWS***

---



TYNDALE HOUSE  
PUBLISHERS, INC.  
CAROL STREAM,  
ILLINOIS

Bruce B. Barton, D.Min.  
Dave Veerman, M.Div.  
Linda K. Taylor

SERIES EDITOR: Grant Osborne, Ph.D.  
EDITOR: Philip Comfort, Ph.D.

Visit Tyndale's exciting Web site at [www.tyndale.com](http://www.tyndale.com)

### Hebrews

Copyright © 1997 by The Livingstone Corporation. All rights reserved.

Contributing Editors: James C. Galvin, Ed.D., and Ronald A. Beers

Cover photograph of bridge and path copyright © by Alyn Stafford / iStockphoto. All rights reserved.

Cover photographs of woman with a laptop and man holding a pen copyright © by Dan Wilton / iStockphoto. All rights reserved.

Cover photo of man reading copyright © by Ronnie Comeau / iStockphoto. All rights reserved.

Scripture quotations marked NIV are taken from the *Holy Bible*, New International Version®, NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan. All rights reserved.

Scripture quotations marked NKJV are taken from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

Scripture quotations marked NRSV are taken from the New Revised Standard Version of the Bible, copyright © 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

(No citation is given for Scripture text that is exactly the same wording in all three versions—NIV, NKJV, and NRSV.)

Scripture quotations marked KJV are taken from the *Holy Bible*, King James Version.

Scripture quotations marked NLT are taken from the *Holy Bible*, New Living Translation, copyright © 1996. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

TYNDALE, *Life Application*, *New Living Translation*, *NLT*, and Tyndale's quill logo are registered trademarks of Tyndale House, Publishers, Inc.

---

### Library of Congress Cataloging-in-Publication Data

Barton, Bruce B.

Hebrews / Bruce B. Barton, Dave R. Veerman, Linda K. Taylor ; editor,  
Philip W. Comfort.

p. cm. — (Life application Bible commentary)

Includes bibliographical references and index.

ISBN 978-0-8423-2856-2 (pbk. : alk. paper)

1. Bible. N.T. Hebrews—Commentaries. I. Veerman, David. II. Taylor,  
Linda K. III. Comfort, Philip Wesley. IV. Title. V. Series.

BS2775.3.B37 1997

227'.87077—dc21

96-53647

---

Printed in the United States of America

12 11 10 09 08

14 13 12 11 10

# ***CONTENTS***

ix	Foreword
xi	Introduction
xii	Author
xv	Date
xvi	Audience
xvii	Destination
xviii	Occasion and Purpose
xix	Message
xxiii	Vital Statistics
xxiii	Outline
1	Hebrews 1
15	Hebrews 2
31	Hebrews 3
47	Hebrews 4:1–5:10
71	Hebrews 5:11–6:20
91	Hebrews 7
111	Hebrews 8
125	Hebrews 9
147	Hebrews 10
175	Hebrews 11
203	Hebrews 12
229	Hebrews 13
249	Bibliography
251	Index

## Gospels

MATTHEW:  
MARK: between  
LUKE:

## Paul's Epistles

ACTS:  
ROMANS: about 57  
1 CORINTHIANS: about 55  
2 CORINTHIANS: about 56-57  
GALATIANS: about 49  
EPHESIANS:  
PHILIPPIANS:  
COLOSSIANS:  
1 THESSALONIANS: about 51  
2 THESSALONIANS: about 51-52  
1 TIMOTHY:  
2 TIMOTHY:  
TITUS:  
PHILEMON:

## General Epistles

JAMES: about 49

1 PETER:  
2 PETER:

JUDE:

## NEW TESTAMENT

AD 30	40	50	60
The church begins (Acts 1)	35 Paul's conversion (Acts 9)	46 Paul's first missionary journey (Acts 13)	58 Paul arrested (Acts 21)
		54 Paul's third journey (Acts 18) Nero becomes emperor	61-63 Paul's Roman imprisonment (Acts 28)
		Jerusalem Council and Paul's second journey (Acts 15)	64 Rome burns

between 60–65  
55–65  
about 60

JOHN: probably 80–85

about 63–65

about 61  
about 62  
about 61

about 64  
about 66–67  
about 64  
about 61

HEBREWS: probably before 70

about 62–64  
about 67

1 JOHN: between 85–90  
2 JOHN: about 90  
3 JOHN: about 90

about 65

REVELATION: about 95

## TIMELINE

70

80

90

100

67–68  
*Paul and Peter executed*

*Jerusalem destroyed*

79 *Mt. Vesuvius erupts in Italy*

68  
*Essenes hide their library of Bible manuscripts in a cave in Qumran by the Dead Sea*

About 75  
*John begins ministry in Ephesus*

75  
*Rome begins construction of Colosseum*

About 98  
*John's death at Ephesus*

## ***FOREWORD***

The Life Application Bible Commentary series provides verse-by-verse explanation, background, and application for every verse in the New Testament. In addition, it gives personal help, teaching notes, and sermon ideas that will address needs, answer questions, and provide insight for applying the word of God to life today. The content is highlighted so that particular verses and phrases are easy to find.

Each volume contains three sections: introduction, commentary, and reference. The introduction includes an overview of the book, the book's historical context, a time line, cultural background information, major themes, an overview map, and an explanation about the author and audience.

The commentary section includes running commentary on the Bible text with reference to several modern versions, especially the New International Version, the New Revised Standard Version, and the New Living Translation, accompanied by life applications interspersed throughout. Additional elements include charts, diagrams, maps, and illustrations. There are also insightful quotes from church leaders and theologians such as John Calvin, Martin Luther, John Wesley, and A. W. Tozer. These features are designed to help you quickly grasp the biblical information and be prepared to communicate it to others. The reference section includes an index and a bibliography.

## **INTRODUCTION**

Faced with the choice of something good or something obviously bad, only a foolish or misguided person would choose “bad.” Good should win every time.

At the next level, however, choices become more difficult—deciding between *good* and *better*. Again in this case, the logical choice would seem to be “better,” but the choice is not as clear-cut as in the former situation: The differences between the two options may seem insignificant, the reasons for choosing what purports to be “better” may be unconvincing, and staying with the familiar “good” may feel comfortable and convenient. Thus, faced with keeping the *good* or moving up to *better*, many people stick with what they have, because, after all, it’s not “bad.”

The next choice is even more difficult—deciding between *better* and *best*. Again, the obvious choice should be “best” every time, but many miss what is best and settle, instead, for “better” or simply “good.” For them it is better to stay with what they know.

The writer of the letter to the Hebrews had to convince the readers to settle for nothing less than God’s *very best* for their lives. Jews were familiar with God’s goodness and perfection. After all, they were his *chosen* people, and through them God had communicated his love and plan for the world. They were the recipients of the covenant, the law, the tabernacle, and profound religious rituals, and they had been blessed with prophets proclaiming God’s messages and priests doing God’s work. Judaism was God’s way, and it was good.

But Jesus, the Christ, had come, fulfilling the law, making the perfect sacrifice, and initiating the new covenant. Christ was a better prophet, a better priest, and a better sacrifice. In fact, he was the ultimate, the *best*. Many Jews had embraced this new way, expressing faith in Christ (“Messiah”) as Savior and Lord. Yet the familiar, *good* Judaism continued to draw them back. Some returned to the old way, and others attempted to combine the old with the new, forming a hybrid of Judaism and Christianity. And so they missed God’s *best*.

Hebrews is a masterful document written to Jews who were evaluating Jesus or who were struggling with the Christian faith. The message of Hebrews is that Jesus is better, Christianity is

superior, and Christ is supreme and completely sufficient for salvation.

As you read Hebrews, catch the profound message of this important book. Judaism may not be calling you back, but many other gods and belief systems clamor for attention and push for allegiance. Regardless of their claims and promises, know that only Jesus is the truth, and only he brings life. Jesus is the *best*, the only way (John 14:6). Don't settle for anything less!

## AUTHOR

The authorship of Hebrews has been in doubt since its publication. In fact, none of the early writers who refer to this book mention its author. And no one since early times has been able to identify the author.

Hebrews names no one as author. This is unusual for a letter, especially if Paul had written it. (His letters usually bear his name and personal greetings to the readers.) In fact, the only ancient title for this book is simply "To Hebrews," and that may not have been on the original, since all of the manuscripts with that title date after the first century A.D., the original having been written in about A.D. 60.

The inclusion of Hebrews into the New Testament canon came from the Eastern church as early as A.D. 185, mainly because of the traditional belief that Paul had written it. Clement of Alexandria described his teacher's (Pantaenus's) explanation for why Paul did not use his own name in this letter. Pantaenus surmised that Paul refrained from mentioning his name out of reverence to the Lord, who himself had been their Apostle (3:1). Clement accepted this explanation and proposed that the original had been written in Hebrew (Aramaic) and Luke had translated it into Greek. But this is conjecture.

What, then, do we know about the author for certain? Clearly the author was an early Christian because Hebrews was used by Clement of Rome in A.D. 95 (for example, 1 Clement 17; 36) and probably by Polycarp (for example, *To the Philippians* 6.12) and Hermas (for example, *Visions* 2.3.2; 3.7.2; *Similitudes* 9.13.7). From the content of the letter we learn several other things:

- The author was a teacher and a second-generation Christian: "This salvation, which was first announced by the Lord, was confirmed to us by those who heard him" (2:3b NIV).
- The writer had thought long and hard about a Christian interpretation of the Old Testament.

- The author was probably a Greek-speaking Jew, familiar with the Old Testament Scriptures and with the religious ideas of the Jews. The author claims to share the inheritance of their sacred history, traditions, and institutions (1:1) and writes of them with intimate knowledge and enthusiasm.
- The author seems to have known the Old Testament only in the Septuagint (ancient Greek translation of the Old Testament), which is followed even where it deviates from the Hebrew.
- The fact that Hebrews contains teachings that are “Pauline” along with the mention of Timothy in 13:23 seems to suggest that the author knew Paul or associated with those who were close to him.
- The author used Greek with a purity of style and strong vocabulary, and the style is unlike any other New Testament document. However, the fundamental concepts of Hebrews correspond fully with the writings of Paul and John.

Beyond this limited profile, the letter gives few authorship clues. A number of possible authors who fit the profile have been proposed over the years:

**Paul.** As mentioned, this has been the traditional view in many circles. For example, the introduction to the *Scofield Reference Bible* (original copyright 1909; copyright renewed in 1937 and 1945) reads, “The Epistle of Paul the Apostle to the Hebrews.” Hebrews 13:23 and 2 Peter 3:15 are given as support for this view. Some have proposed that the epistle may actually have been a transcribed sermon by Paul; this, it is thought, would account for the differences in style with his other letters. Paul as the author has also been the official Roman Catholic view since the Council of Trent (A.D. 1545–1563).

The style of Hebrews, however, differs greatly from Paul’s letters. For example, it includes none of Paul’s Hebraisms, none of his long involved sentences, none of his rapid changes in thought, and none of his usual way of introducing Old Testament quotations. Also, Hebrews contains no personal allusions (a common practice of Paul), and the author aligns with those who have a *secondhand* knowledge of the Lord (2:3), something that Paul strongly denied (1 Corinthians 9:1; Galatians 1:12). In addition, the style of the Greek in this letter is the most elegant and pure in the New Testament, closer to Luke’s writing and unlike any of Paul’s letters.

Perhaps the strongest argument against Pauline authorship is the considerable theological difference between Hebrews and Paul’s writings. Hebrews highlights the high priesthood of Christ,

a concept totally absent from Paul's epistles. And many of Paul's most prominent teachings are absent in Hebrews. These include: union with Christ, justification by faith, the opposition of faith and works, and the tension between flesh and spirit.

The content of Hebrews does not contradict what Paul has written. In fact, Hebrews and Paul's writings hold many concepts and teachings in common. This led Origen to conclude that much of the contents of Hebrews was Pauline.

**Barnabas.** Paul's friend and companion on his first missionary trip (see Acts 9:27; 11:22-26; 12:25; 13:1-14:28; 15:1-41), Barnabas, "Son of Encouragement," was a Levite (Acts 4:36) and thoroughly familiar with the priestly services. Because of these Levite connections (Hebrews contains much Levitical ritual), Tertullian (c. A.D. 160-230) and scholars of North Africa supposed Barnabas to be the author. When introducing a quotation from Hebrews 6:1, 4-6, Tertullian wrote: "There is also an Epistle to the Hebrews under the name of Barnabas . . . and the Epistle of Barnabas is more generally received among the churches than that apocryphal 'Shepherd' of adulterers" (*De pudicitia* 20). Despite this strong endorsement, however, there is no other evidence or ancient support for Barnabas as author.

**Apollos.** This charismatic preacher is mentioned from time to time in the New Testament (see Acts 18:24-28; 19:1; 1 Corinthians 1:12; 3:4-6; 4:1, 6; 16:12; Titus 3:13), but we know very little about him. Apollos was a Jew, a native of Alexandria, well educated, and well versed in Scripture (Acts 18:24). It was also said of Apollos that "he spoke with great fervor and taught about Jesus accurately" and that "he vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ" (Acts 18:25, 28 NIV). Apollos knew Timothy and had been instructed by Paul, indirectly, through Priscilla and Aquila (Acts 18:25-26).

Luther proposed Apollos as the author, and many modern scholars lean in that direction because the epistle displays the kind of allegorical interpretations that were prominent in Alexandria.

**Luke.** Clement of Alexandria and Origen believed that Luke translated Paul's original writing or speaking. Parts of Hebrews are similar to the style and content of Acts, especially Stephen's speech (Acts 7:1-53), but that is the only proposed connection between Hebrews and Luke. This theory is quite speculative.

**Others.** Over the years, many other writers have been proposed. Each one has a bit of support: Silvanus (Silas), a member of both Paul's and Peter's circles and possibly the coauthor or secretary

## ***VITAL STATISTICS***

**Purpose:** To present the superiority of Christ over Judaism.

**Author:** Unknown. Paul, Luke, Barnabas, Apollos, Silas, Priscilla, and others have been suggested because the name of the author is not given in the biblical text itself. Whoever it was speaks of Timothy as a “brother” (13:23).

**To whom written:** Hebrew Christians (perhaps second-generation Christians, see 2:3) who may have been considering a return to Judaism, perhaps because of immaturity stemming from a lack of understanding of biblical truths; and all believers in Christ.

**Date written:** Probably before the destruction of the temple in Jerusalem in A.D. 70, because the religious sacrifices and ceremonies are referred to in the book, but no mention is made of the temple’s destruction.

**Setting:** These Jewish Christians were probably undergoing fierce persecution, socially and physically, both from Jews and from Romans. Christ had not returned to establish his kingdom, and the people needed to be reassured that Christianity was true and that Jesus was indeed the Messiah.

**Key verse:** “The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven” (1:3 NIV).

**Key people:** Old Testament men and women of faith (chapter 11).

**Special features:** Although Hebrews is called a “letter” (13:22), it has the form and the content of a sermon.

## ***OUTLINE***

- I. THE SUPERIORITY OF CHRIST (1:1–10:18)
  - A. Christ is greater than the angels
  - B. Christ is greater than Moses
  - C. Christ is greater than the Old Testament priesthood
  - D. The new covenant is greater than the old
- II. THE SUPERIORITY OF FAITH (10:19–13:25)

# HEBREWS 1

## JESUS CHRIST IS GOD'S SON / 1:1-3

Hebrews tells us that God spoke through many prophets at many times and in various ways. But all the messages, through the variety of God's spokespersons, simply set the stage for the unveiling of God's Son, who is the "radiance of God's glory" (1:3 NIV).

The relationship between Christianity and Judaism became a critical issue in the early church. Hebrews 1:1–10:18 presents a series of sections showing how Christ is superior to key aspects of Judaism. The book of Hebrews carefully explains how Christ is superior to angels (who gave the Old Testament law), Moses, and high priests. The new covenant is shown to be far superior to the old. In chapter 1, Christ is presented as the ultimate and superior revelation of God. This can greatly encourage us and help us avoid drifting away from our faith in Christ.

**1:1-2 In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son.**<sup>NIV</sup> The writer divides history into two segments or ages: before Christ and after Christ. He calls the time before Christ *the past*. During that time, God used prophets to reveal his message to the people. These messages are recorded in the Old Testament (because they were part of the "old covenant"). But Jesus initiated a new era (a "new covenant") between God and people. The author describes this new era as *these last days*. Translators of the Septuagint (the Greek translation of the Hebrew Old Testament) used this phrase, "last days," to describe the messianic era. The Jews of Jesus' day believed that the Messiah would usher in God's kingdom. They were hoping for political and military power that would free them from Roman rule and bring back the days of glory under David and Solomon. They believed that the Messiah would bring peace to the world. The writer of Hebrews reported that Jesus Christ, the Messiah, initiated this new, long-awaited age. But Jesus brought spiritual peace and a spiritual kingdom. Jesus, the Messiah, has already begun his kingdom on earth in the hearts of his followers.

In the past, God spoke through the *forefathers*—the readers’ Jewish ancestors, the patriarchs, and all the people who lived before Christ who had put their faith in the one true God. The *prophets* include special spokespersons for God who wrote many Old Testament books, as well as key people who did not write (such as Abraham, Isaac, and Jacob). These prophets revealed what they learned about God. Second Peter 1:20-21 explains that believers today can trust the prophets’ words: “First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God” (NRSV). God used these prophets as his mouthpiece to deliver his message.

The original Jewish readers of the book would have remembered that God had used many approaches to send his messages *at many times and in various ways* to people during Old Testament times. God had spoken to Isaiah in visions (Isaiah 6), to Jacob in a dream (Genesis 28:10-22), and to Abraham and Moses personally (Genesis 18; Exodus 31:18). God had taught Jeremiah through object lessons (Jeremiah 13) and had taught the people through a prophet’s marriage (Hosea 1–3). Elsewhere, God had revealed his direction to the people through a pillar of cloud and a pillar of fire (Exodus 13:21) and had guided them in decision making through the Urim and Thummim (see Exodus 28:30; Numbers 27:21).

The Jews who lived during the time of Christ would not find it difficult to believe that God was still revealing his will; however, many could not believe that God would speak *by his Son*. The same God who spoke through the forefathers had now *spoken* through Christ. Thus, there is continuity between old and new times. In the Old Testament, the revelation of God’s nature was intermittent. It created an expectation that God was still going to reveal himself more fully. The prophets spoke of the coming Messiah and his kingdom; Jesus is that Messiah and he initiated God’s kingdom. The Jews accepted the Old Testament, but most rejected Jesus as the long-awaited Messiah.

The recipients of this letter were Jewish Christians. They were well versed in Scripture and had professed faith in Christ. Through doubt, persecution, or false teaching, however, many were in danger of giving up their Christian faith and returning to Judaism. This letter to the Hebrews shows that going back to an inferior system would be foolish. Jesus Christ not only fulfills the promises and prophecies of the Old Testament, but he also is better than everything in the Jewish system. Jesus completed and fulfilled the message that was originally brought by the prophets

and forefathers. When we know Christ, we have all we need to be saved from our sin and to have a perfect relationship with God. Jesus is not just another prophet; he is the perfect expression of God. God will never need to send another divine messenger because Jesus faithfully revealed everything about God that we need to know for salvation.



#### THE ULTIMATE AUTHORITY

God revealed himself by speaking through his Son. In our day, when tolerance is the cry from every corner, any claim for religious authority meets stubborn resistance. Hebrews claims that God spoke through his Son as the complete revelation of himself. When Jesus was revealed in his true glory at the Transfiguration (see Matthew 17:1-13), Moses and Elijah appeared with him. Jews regarded Moses and Elijah as the two greatest prophets. Moses represented the law, and Elijah represented the prophets. These two men had performed many miracles and were great leaders. Yet, God's voice from heaven said, "You are My beloved Son, in whom I am well pleased" (Mark 1:11 NKJV). Jesus Christ should be your highest authority for faith and daily living. Don't allow any religious leader or teaching to diminish the words of Christ.

### **God promised everything to the Son as an inheritance, and through the Son he made the universe and everything in it.**<sup>NLT</sup>

The phrase "God promised everything to the Son as an inheritance" (literally, "heir of all things") refers to Jesus as an heir who will take his position as ruler of the new kingdom. Referring to Christ as the heir gives him the highest honor and position. This passage alludes to the royal Son of Psalm 2:8. In Psalm 2, the Son asks God for the nations to be given to him as an inheritance. Here Christ receives not only the nations, but all creation. Although God controls the world, he allows Satan to work. Satan, called the ruler of this world (John 12:31; 2 Corinthians 4:4; Ephesians 2:2), will continue his evil until the final day when Christ will throw him into the lake of fire (Revelation 20:10).

The poetical descriptions of the Son in 1:2 and 1:3 may have come from an early church hymn. The hymn celebrates Christ as our mediator who speaks to us from God and about God. In these two verses, Hebrews presents seven affirmations of Christ's deity:

1. Christ as heir of all things (1:2)
2. Christ as creator of the world (1:2)
3. Christ as the radiance of God's glory (1:3)
4. Christ as the representation of God's being (1:3)

5. Christ as the sustainer of the world (1:3)
6. Christ as the purifier of people's sins (1:3)
7. Christ as King over all (1:3)

Jesus worked with God to create the world: *through the Son he made the universe and everything in it* (see also John 1:2; 1 Corinthians 8:6; Colossians 1:15-16). Early Jewish Christians interpreted the role of Wisdom in Proverbs 8:22-31 as referring to Jesus' work. Jesus was active at the beginning of time as the agent of creation, and he will act at the end of time as the heir (see Psalm 2:8; Romans 8:17; Galatians 4:7). In the end, the world will be made perfect. Jesus will destroy all the works of evil and will reign over the world that he created.



#### STRESSFUL TIMES

Jesus was God's agent in creating the world: "For by Him all things were created" (Colossians 1:16 NKJV). As followers of Christ, we may give easy assent to this truth but deny it in practice. We may believe that Christ knows and controls the laws of heaven (pertaining to salvation and spiritual growth), but we may act each day as though our financial, family, or medical problems are beyond his reach. If Jesus could create the universe, then no part of life is out of his control. Do not exclude Jesus' wisdom and the Bible's guidance in your complex problems of life. No expert, professor, doctor, lawyer, or financial adviser knows more about your ultimate security and well-being than Jesus does. Go first to God for advice. Talk to him in prayer and listen to him in his Word. He can sustain you in times of stress. From that perspective you can evaluate all the other wisdom and help made available to you.

**1:3 The Son is the radiance of God's glory and the exact representation of his being.**<sup>NIV</sup> The writer describes Jesus (*the Son*) as *the radiance of God's glory*. In Greek, the word "radiance" (*apaugasma*) can describe a reflection of what is external or of what is internal. With Jesus, both are true, for his radiance perfectly reveals God's glory. Underneath Jesus' human appearance as a Jewish carpenter-turned-preacher was the glory of God. Jesus had said to one of his disciples, "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work" (John 14:9-10 NIV). Jesus does more than merely reflect God, he *is* God. Therefore, he makes God's essence and nature clear to us (John 1:18). Furthermore, Christ radiates divine

glory (2 Corinthians 4:4). He is not a copy, but the very embodiment of God's nature. He gives us "the light of the knowledge of the glory of God" (2 Corinthians 4:6).

Not only is Jesus the radiance of God's glory, but he is also *the exact representation of his being*. Jesus is God himself—the very God who spoke in Old Testament times. The Greek word for "being" (*hypostasis*) means the very substance of God; the Greek word for "exact representation" (*character*) was used in ancient times to express an imprint, an image. Thus, Jesus is the visible expression of God's invisible being. We get a perfect picture of God when we look at Christ (John 1:18). In other words, Jesus explains God; he came to the world and portrayed God to people by his words and actions. No one can know God apart from Christ because we know God by knowing Christ. God reveals himself through Jesus (see John 1:1; 2 Corinthians 4:4; Philip-  
pians 2:6; Colossians 1:15). The prophets could only tell God's people what they saw and heard. Jesus was God himself—his message was firsthand.

**He sustains the universe by the mighty power of his command.**<sup>NLT</sup> Christ not only created the universe, he also *sustains* it (Colossians 1:17). He does this by preserving and delivering the universe until he will inherit it (see commentary on 1:1-2). Christ spoke the world into existence (Genesis 1-2), and he supports the world with his omnipotent word (see 11:3). Christ does not physically hold up the world, as was said of the mythical Atlas, but he guides the world toward its appointed future—the time when he will receive it as his inheritance (1:2). Because Christ sustains everything, nothing in creation is independent from him. All things are held together in a coherent or logical way, sustained and upheld, prevented from dissolving into chaos. In him alone and by his word, we find the unifying principle of all life. He is transcendent over all other powers.

**After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.**<sup>NIV</sup> This phrase capsulizes the author's two main themes about Christ—his sacrifice and his exaltation. Jesus cleansed his people from the ugly stain of sin. Sin destroys our ability to know or approach God, but when God purifies us from our sins, he cleanses our record. He regards us as though we had never sinned and clothes us in the righteousness of Christ himself (2 Corinthians 5:21). Jesus *provided purification for sins*. This statement reveals the central theme of the letter: Christ's superior sacrifice for sins. No sacrifice for sin could be greater than the sacrifice offered by the Creator—his death on a cross. Jesus cleansed the

world from the domination of sin and took the penalty for our individual sins by dying in our place. No other penalty needs to be paid. We can be completely clean because of what Jesus has done.

After paying that penalty with his death on the cross, Christ *sat down*. This signifies that the work was complete and portrays his exalted position. Earthly priests would stand and keep offering sacrifices. Their work was never finished. Christ's sacrifice was final and complete. Quoting from Psalm 110:1, the writer combined two Old Testament thoughts expressing God's greatness (*the Majesty in heaven*) and Christ's position (*at the right hand*). To be seated at the "right hand" of a monarch was to be "second in command"—the literal "right-hand man." This gives a picture of Christ's power and authority over heaven and earth (see also Mark 16:19; Romans 8:34). Psalm 110:1 is a crucial text and provides a guiding force in this book. Psalm 110:1 is the only place in the Bible where anyone else besides God is described as enthroned in power. This verse became a main text for the early church to be used as an argument for the deity of Christ. To Jews, the description of Christ at God's right hand would be more persuasive as a symbol of Christ's authority and power than even the Resurrection. This is why Jesus spoke these words to Caiaphas just prior to his death and resurrection: "You will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven" (Matthew 26:64 NIV).



#### FORGIVEN

The book of Hebrews links God's saving power with his creative power. In other words, the power that brought the universe into being and that keeps it operating is the very power that removes (provides purification for) our sins. God created us, maintains us, and can forgive us. No sin is too big for the Ruler of the universe to forgive. He can and will forgive us when we come to him through his Son. Be honest with God; confess your sins to him. He will forgive and cleanse (see 1 John 1:9).

### GOD'S SON COMPARED TO THE ANGELS / 1:4-14

Angels, likened to the wind or flames of fire, are servants of Christ. They play a vital role in today's world as ministering spirits sent to serve those who have accepted God's salvation. God the Father calls Jesus Christ his one and only Son, and he orders angels to worship his Son. If God, who is above all, gives such praise to Jesus Christ, how can we praise him any less?



culture, names captured the essence of a person (see Genesis 27:36). The “name” Jesus received was “Son.” This name identified that his relationship with God, his power to forgive people’s sins, and his ability to make God known were far superior to any other created being’s. The name “angel” (*angelos*) simply means “messenger.” And some of the angels who are actually named in Scripture have names that are inferior to Christ’s name. “Gabriel” means “Man (or strength) of God” (see Daniel 8:16; 9:21; Luke 1:19, 26), and “Michael” means “Who is like God?” (see Daniel 10:13, 21; 12:1; Jude 1:9; Revelation 12:7). Both names give glory to God.

Of one thing we can be sure: Angels never draw attention to themselves but ascribe glory to God and press His message upon the heavens as a delivering and sustaining word of the highest order.

*Billy Graham*

**1:5 For to which of the angels did God ever say, “You are my Son; today I have become your Father”? Or again, “I will be his Father, and he will be my Son”?**<sup>NIV</sup> Beginning here in 1:5 and continuing through 1:13, the writer strings together seven quotations from the Old Testament: (1) Psalm 2:7, (2) 2 Samuel 7:14, (3) Deuteronomy 32:43 (v. 6), (4) Psalm 104:4 (v. 7), (5) Psalm 45:6-7 (vv. 8-9), (6) Psalm 102:25-27 (vv. 10-12), (7) Psalm 110:1 (v. 13). All but two are found in the Greek Psalter, the hymnbook of the synagogue and early church. The writer introduces two quotations from the Psalms by asking the rhetorical question, *For to which of the angels did God ever say. . .* The answer is, of course, he never said this to any angel.

The first quote, *You are my Son; today I have become your Father*, comes from a coronation psalm. Psalm 2:7 was also quoted at Jesus’ baptism (Mark 1:11) and transfiguration (Mark 9:7), as well as in 2 Peter 1:17. The psalm was originally sung at the crowning of a new king (perhaps originally of David or Solomon). This psalm was used for centuries of Jewish history as a song of worship. Jewish rabbis attached a deeper meaning to the song—one that looked forward to the coming Messiah. Because the Messiah fulfilled the promises of the Old Testament, the writer understands that these Old Testament verses apply to Christ. The present tense, “you are” (*ei su*), describes a continuing relationship. Jesus did not become God’s Son but was always God’s Son. The Father acknowledged him as his Son in a special way when Jesus was enthroned on high. The Bible calls angels “sons of God” (Job 1:6; 2:1), but not *the* Son of God. No angel or person other than Christ could ever

receive that honor. There are two common interpretations for the word “today”: Either it could refer to Christ’s glorification (he has been elevated, honored, and seated at the right hand of God), or this honor was based on Jesus’ death and resurrection. The first choice is preferable because it continues the thought that Jesus is at the right hand of the Father.

God spoke the words, *I will be his Father, and he will be my Son*, to David with respect to Solomon (2 Samuel 7:14; 1 Chronicles 17:13). Although Solomon fulfilled these words, Hebrews illustrates that Christ ultimately and completely fulfilled them. In John 7:42, the religious leaders discussed Jesus’ authority, and they alluded to this passage in Samuel, which said that the Messiah must come from David’s family. The titles of “Father” and “Son” reveal a distinction between these two members of the Godhead. They also reveal the unique relationship of the Son to the Father. Although a unity exists in the Trinity, a distinction between the members exists, too. The question implies that no angel can claim such a relationship.

**1:6 And again, when God brings his firstborn into the world, he says, “Let all God’s angels worship him.”**<sup>NIV</sup> Some interpret “again” as the time when God will bring Jesus into the world a second time, namely, the Second Coming. The intent here, however, is not to paint a picture of the end times but to show Christ’s superiority over the angels in his incarnation. Christ is now exalted and worshiped by angels. Therefore, the adverb “again” is better understood as marking this as a further quotation that extols the preeminence of Christ.

The writer says that *God [brought] his firstborn into the world*. In Jewish families the firstborn son held the place of highest privilege and responsibility. As firstborn of creation, Jesus surpasses any created being. The Jewish Christians reading this message would have understood the reference to God’s firstborn. He had the title and rights that came with being the Son of God; thus, he was greater than any other created being. Jesus has all of the priority and authority of the firstborn prince in a king’s household. (See discussion on “assembly of God’s firstborn” in 12:23.)

Christ is greater than any created being. While in English the word “firstborn” conveys nothing more than the eldest child, this title in Greek (*prototokos*) signifies that Christ is preeminent over all creation (see Colossians 1:15-16) and therefore worthy of worship. Because of this, the writer had no problem ascribing the quote “*Let all God’s angels worship him*” to Christ.

This is a portion of Deuteronomy 32:43, from the “Hymn of Moses,” found in the Septuagint (the ancient Greek version of the Old Testament). It is not found in the Hebrew version or English translations based on the Hebrew. All quotes in Hebrews are from the Septuagint. The original Old Testament text “him” refers to the Father. Because only God should be worshiped, this verse is further proof that Jesus has a greater position than the angels—he is God. No angel can claim this status either. Rather, “all” of the angels will bow in worship—not a few, not just the underlings, but every one.



#### GREATER THAN ANGELS

The name Jesus inherited that is superior is “Son of God.” This name, given to him by his Father, is greater than the names and titles of the angels. In many of the early churches false teachers taught that God could be approached only through angels. Instead of worshiping God directly, followers of these heretics revered angels. Hebrews clearly denounces such teaching as false. (Some thought of Jesus as the highest angel of God, but Jesus is not a superior angel.) In any case, angels are not to be worshiped (see Colossians 2:18; Revelation 19:1-10). We should not regard any spiritual beings, spiritual guides, intermediaries, or authorities as greater than Christ. Jesus is God. He alone deserves our worship. He alone should be our ultimate leader.

**1:7 In speaking of the angels he says, “He makes his angels winds, his servants flames of fire.”**<sup>NIV</sup> This quote from Psalm 104:4 depicts the angels as “messengers.” Describing angels as winds and flames of fire continues to show Jesus’ superiority by contrasting his everlasting glory with the temporality of the angels. Angels are like the wind and fire in that they are not eternal; they change and they are subject to God. “Wind” and “fire” serve as metaphors to illustrate the angels’ status as created beings and also their potentially destructive power. Properly utilized, wind and fire provide useful service.

**1:8-9 But about the Son he says, “Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.”**<sup>NIV</sup> These words celebrate the Son’s status. Again, the writer quoted a psalm (45:6-7) that had its origin in the Jewish court. This psalm would be sung at a Jewish king’s wedding. In celebrating the high office of king, the people referred to the king as “a

god.” This title was used out of respect for the king’s position as God’s representative. The title that the people imperfectly placed on the Jewish king was perfectly true of Christ.

That his *throne . . . will last for ever and ever* stresses Jesus’ exaltation. Christ has an eternal throne, and his reign is characterized by *righteousness* because he has *loved righteousness and hated wickedness*. A Jewish king needed these attributes and emotions in order to maintain the throne. But only Christ has such perfect love for righteousness and hatred for evil. Since a throne symbolizes an enduring kingdom or dynasty, these verses look forward to a time when God’s enemies will be made into his footstool (see commentary on 1:13).

The full flood of my life is not in bodily health, not in external happenings, not in seeing God’s work succeed, but in the perfect understanding of God, and in the communion with him that Jesus himself had. Be rightly related to God, find your joy there, and out of you will flow rivers of living water.

*Oswald Chambers*



#### PROPHET, PRIEST, AND KING

So far Hebrews has presented three offices of Jesus: prophet, priest, and king. These offices show his leadership and his superiority over all created beings.

- Jesus as Prophet—He reveals the exact nature of God (1:2-3).
- Jesus as Priest—He purified us by his atoning work (1:3).
- Jesus as King—He reigns over all creation (1:3, 8-9).

Jesus deserves honor as our ultimate authority. We can give him our highest regard by:

- Obeying his Word (2:1).
- Persevering in our faith (12:1-6).
- Enduring hardship (12:7).
- Loving fellow believers (13:1).
- Imitating solid Christian leaders (13:7).
- Worshiping him with devotion (13:15).

God has set Jesus *above* his *companions* in two ways: (1) Jesus was set above human messengers because only he was the Anointed One, the greatest mouthpiece of God (see 1:1). No prophet, priest, or king could claim the authority that Jesus possessed. (2) Jesus was set above angelic messengers. Christ is superior to any other spiritual being. These qualities allowed Jesus to be anointed with *the oil of joy*. The Jews would anoint their kings and their priests with holy oil. This description, therefore, carries a double meaning, revealing that Jesus had been anointed king *and* priest. He was able to be a sacrifice for sins because he was perfect and

hated all wickedness. God expressed joy in anointing the perfect king and priest.

**1:10-12 And: “You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail.”**<sup>NKJV</sup> These words of Psalm 102:25-27 were originally used of God the Father, but are used here to describe God the Son.

Jesus is both the Son and Creator. He is eternal and sovereign and therefore worthy of praise.

Angels were created and can change. Jesus, on the other hand, is the Creator who cannot change. Jesus existed before creation and time, and God created the world through him (as seen in

The longest time man has to live on earth has no more proportion to eternity than a drop of dew has to the ocean.

*D. L. Moody*

1:2). Hebrews celebrates the permanence of Christ by contrasting him with the temporary nature of the world. The world seems permanent to us, but it will one day *grow old like a garment*. Every piece of clothing wears out, grows old, and needs to be changed or replaced. The world, like the clothing, will be folded up and *changed*. Christ, however, will never wear out. His place is permanent, and he will replace this fading world with a new heaven and new earth (see Hebrews 12:26-28; Revelation 21).

What does it mean that Christ is changeless (*You are the same*)? It means that Christ’s character will never change. He persistently shows his love to us. He is always fair, just, and merciful. Be thankful that Christ is changeless, because he will always help you when you need it and offer forgiveness when you fall.



#### ROLLED UP

That the earth and the heavens will be “folded up” reveals that the earth is not permanent or indestructible (a position held by many Greek and Roman philosophies). God placed Jesus in authority over all of creation, so we dare not treat any created object or earthly resource as more important than he is. When we spend more time on ourselves than on serving Christ, we treat ourselves (his creation) as being more important than our Creator. When we regard our finances, rather than our faith in Christ, as the basis for security, we give higher status to an earthly resource than we do to God. Rather than trusting in changeable and temporary resources, trust in God, who is eternal.

Because the readers of Hebrews (Jews who had become Christians) had experienced the rejection of their fellow Jews, they often felt isolated. Many were tempted to exchange the changeless Christ for their familiar old faith. The book of Hebrews warns them not to do this. Christ is our only security in a changing world. If we trust him, we are absolutely secure because we stand on the firmest foundation in the universe. The famous hymn “My Hope Is Built on Nothing Less,” written by Edward Mote, captures this truth: “On Christ, the solid Rock, I stand—all other ground is sinking sand.”

**1:13 But to which of the angels has He ever said: “Sit at My right hand, till I make Your enemies Your footstool”?**<sup>NKJV</sup> Hebrews continues to show how the high position of Christ makes him superior to the angels. Here we see the same rhetorical style as in 1:5. Although we don’t know the original occasion of this statement (quoted from Psalm 110:1), popular teaching in Jesus’ day held that the psalm was messianic. Jesus will triumph over all his enemies because he is instructed to *sit at My [God’s] right hand*. This victory belongs to Christ and not to any created being. The greatest archangels stand before God (Luke 1:19; Revelation 8:2), but none are allowed to sit, for sitting next to God indicates equality.

God promised to make Jesus’ enemies a *footstool*—they are under his feet. This is a picture showing Christ as completely victorious over his enemies. Does God place Jesus’ enemies under Jesus’ feet because Jesus is not capable of doing it himself? No. This action shows that God approved of Jesus’ work. The two work together for a common purpose. Jesus’ honor cannot be superseded, and no angel comes close to this honor. The angels, as seen in 1:14, serve God and Jesus.

The angels are the dispensers and administrators of the divine beneficence toward us; they regard our safety, undertake our defense, direct our ways, and exercise a constant solicitude that no evil befall us. *John Calvin*

**1:14 But angels are only servants. They are spirits sent from God to care for those who will receive salvation.**<sup>NLT</sup> Christ possesses the right to sit at God’s right hand (1:13), while the angels are his *servants*. Jesus is much greater than the angels, who serve him. The angels are ministering *spirits* who are *sent from God to care for those who will receive salvation*. The angels’ purpose is to serve; Christ’s purpose is to reign. Angels are higher than people in creation’s hierarchy (see Psalm 8:4), being created first and with higher function. But God has reversed the order and instructed the angels to serve his people.



# ***BIBLIOGRAPHY***

Blanchard, John. *Gathered Gold*. Hertfordshire, England: Evangelical Press, 1984.

———. *More Gathered Gold*. Hertfordshire, England: Evangelical Press, 1986.

Bruce, F. F. *The Epistle to the Hebrews* in *The New International Commentary on the New Testament*. Grand Rapids: Eerdmans, 1964.

Guthrie, Donald. *Hebrews* in the *Tyndale New Testament Commentaries*. Grand Rapids: Eerdmans, 1988.

Hagner, Donald A. *Hebrews* in the *New International Biblical Commentary Series*. New Testament edited by W. Ward Gasque. Peabody, Mass.: Hendrickson Publishers, 1990.

Lane, William L. *Hebrews 1-8* in *Word Biblical Commentary*. Waco, Tex.: Word, 1991.

———. *Hebrews 9-13* in *Word Biblical Commentary*. Waco, Tex.: Word, 1991.

Morris, Leon. "Hebrews." In *The Expositor's Bible Commentary*. Vol. 12. Edited by Frank E. Gaebelin. Grand Rapids: Zondervan, 1981.

Turner, George Allen. *The New and Living Way*. Minneapolis: Bethany Fellowship, 1975.

# INDEX

- Abel**, 178–179, 223–224  
application for today, 179  
Chart: A Better Word, 224
- Abraham**  
and Melchizedek, 91–98  
faith of, 182–191  
God's promise to, *xx–xxi*, 84–89  
application for today, 87, 183, 185, 190  
Chart: Abraham in the New Testament, 86  
Chart: Twelve Tests of Abraham, 189
- Angels**  
description of, 7, 10, 13, 19, 20, 27–28, 230–231  
Jesus is greater than, 6–14  
Chart: Christ and the Angels, 14
- Apollo**s  
as possible author, *xiv*
- Apostasy**  
author warns against, 164–168
- Ark of the Covenant**  
in the tabernacle, 127–130  
Chart: Key Tabernacle Pieces, 126
- Atonement**  
what it means, 23–24
- Barak**, 196–197
- Barnabas**  
as possible author, *xiv*
- Belief**  
what it means, 49–50
- Believers** (see Christians)
- Bible** (see Word of God)
- Blood**  
significance of, 131–132, 135–144, 150–151, 165–167, 237–238  
application for today, 142  
Chart: A Better Word, 224
- Cain**, 178–179
- Christians**  
as brothers and sisters of Christ, 24–25  
as God's children, 25, 222–223  
as God's house, 36–37  
as partners of Christ, 44  
citizenship in heaven, 186–188, 222–223, 238–239  
need to grow in faith and understanding, 71–81  
have access to God's throne, 61–62, 159–160  
show love for God by caring for one another, 82–83, 229–230  
application for today, 25, 75, 76, 81, 104, 112, 115, 152, 173, 187, 239  
Chart: Christian Maturity, 73  
Chart: Don't Forget to Do Good, 241  
Chart: Obedience Versus Sacrifices, 151  
Chart: The Choices of Maturity, 74  
Chart: What Does God Have in Mind for Us?, 188
- Church**  
attendance is important for believers, 161–163  
honor the leaders, 234–235, 242  
application for today, 163, 164, 235
- Contentment**  
application for today, 234
- Courage**  
application for today, 37, 93
- Covenant**  
Jesus guarantees a better one, 104–105, 115–121  
old and new covenants, 1, 121–123, 125, 139–142, 147–157, 201, 220–224, 237–238  
application for today, 105, 117, 118, 119, 123  
Chart: The Old and New Covenants, 122  
(see also Promise)
- Curtain**  
in the tabernacle, 88–89, 127–129
- David**, 196–197

**Death**

Jesus frees us from the fear of, 27  
application for today, 27

**Discipline**

of God on believers, 208–214  
application for today, 209

**Encouragement**

believers should encourage one  
another, 42–44, 161–163,  
218–219

Chart: Encourage One Another, 162

**Endurance**

as a theme of Hebrews, *xxii*  
as part of Christian life, 203–205,  
214–215  
application for today, 205, 215

**Enoch, 179–180****Esau, 191, 219–220****Faith**

as a theme of Hebrews, *xxi–xxii*  
do not turn away from, 15–17,  
31–32, 38–42, 59–60, 170–172,  
236–237  
heroes of, 175–201  
what it is, 175–178, 180–181  
application for today, 12, 16, 19, 32,  
37, 46, 48, 49, 176, 181, 198,  
201, 237

**Forgiveness**

of God, 156–157  
through Jesus Christ, 5–6  
application for today, 6, 136, 157

**Gideon, 196–197****Glory**

give glory to Jesus, 33–35  
application for today, 35

**God**

a consuming fire, 227  
does not overlook hard work, 82–83  
how he spoke to his people, 1–3  
keeps his promises, 87–89, 233–244  
omniscience of, 57–58  
seen through his Son, 4–5  
wrath of, 40–41, 165–168  
application for today, 41, 58, 104,  
165, 167, 221

**Guilt**

application for today, 134

**Heart**

do not let hearts become  
unbelieving, 41–42, 44–45  
examples of hard hearts, 38–42  
God will write his laws on,  
119–121, 156–157

application for today, 38, 40, 42

**Heaven**

God preparing a home for  
believers, 186–188, 221–223,  
238–239  
application for today, 190, 195, 239

**Hebrew People**

leaving Egypt, 195–196  
rebellion in the wilderness, 38–41, 45

**Hebrews, Book of**

destination of the letter, *xvii–xviii*  
occasion and purpose of the  
letter, *xviii–xix*  
possible authors of the letter, *xii–xv*,  
to whom the letter was written,  
*xi–xii, xvi–xvii, 2–3*  
when it was written, *xv–xvi*

**High Priest**

Jesus is the perfect, *xx, 23, 28,*  
59–69, 98–109, 111–116,  
135–146, 159  
Melchizedek was, 66–69, 91–98,  
101  
what Israel's high priests did, 59–60,  
62–65, 112–116, 131–132, 144  
application for today, 99  
Chart: Jesus, Our High Priest, 29

**Holy**

Jesus makes believers holy, 23–25,  
31, 154–155, 237–238

**Holy Place**

in the tabernacle, 125–127

**Holy Spirit**

God speaks through, 38  
lives in believers, 77–80  
testifies to salvation, 18–19  
application for today, 112

**Honors**

application for today, 65

**Hope**

meaning of, 83–89, 103–104, 161  
application for today, 84, 161

**Hospitality, 230–231**

application for today, 231

**Human/Humanity**

why Jesus had to become human,  
26–30  
Chart: Lessons from Christ's  
Humanity, 26

**Intercession**

Jesus intercedes on behalf of  
believers, 106–107  
application for today, 107

**Isaac, 184, 188–191**

**Jacob**, 184, 191–192

**Jephthah**, 196–197

**Jericho**, 196

**Jesus Christ**

as Creator and Sustainer, 3–4, 5, 12

as God himself, 4–5

as God's Son, 1–6, 8–10

as High Priest, *xx*, 23, 28, 59–69, 88–89, 98–109, 111–116

as Messiah, 1

as perfect sacrifice, *xx*, 5–6, 22, 28–30

greater than the angels, 6–14, 19–22

intercedes on behalf of believers, 106–107

seated at the right hand of God, 5–6, 22, 111–112, 143–144, 205–207

second coming of, 145–146, 171–172

suffered, 22–23, 205–208, 237–238

superiority of, *xix*, 1–14, 223–224, 235–236

application for today, 3, 4, 10, 11, 12, 66, 89, 94, 99, 102, 106, 107, 112, 160, 172, 207

Chart: Christ and the Angels, 14

Chart: How Christ Is Better, 114

Chart: How Does Moses Compare to Jesus?, 34

Chart: Lessons from Christ's Humanity, 26

Chart: What Did Jesus Do to Our Sins?, 7

**Joseph**, 191–192

**Judgment**, 144–145, 165–168

application for today, 145, 165

**Law**

a shadow of what was to come, 147–150

application for today, 148

**Leaders/Leadership**, 234–235, 242

application for today, 235

**Love**

believers must love one another, 229–230

**Luke**

as possible author, *xiv*

**Marriage**

believers must be faithful in, 232  
application for today, 233

**Maturity**

as a theme of Hebrews, *xxi*

Christians must strive for, 71–81

application for today, 72, 75, 76

Chart: Christian Maturity, 73

Chart: The Choices of Maturity, 74

**Melchizedek**

and Abraham, 91–98

as a type of Christ, 66–69, 88–89, 98–109

**Money**

believers must not love, 233

application for today, 234

**Moses**

faith of, 192–196

Jesus greater than, 31–37

what he did, 141–142

application for today, 192, 193, 194

Chart: How Does Moses Compare to Jesus?, 34

**Most Holy Place**

in the tabernacle, 88–89, 127–133, 135–136

**Mount Sinai**, 220–222

**Mount Zion**, 220–222

**Name**

meaning of, 7–8, 10

**Noah**, 181–182

application for today, 182

**Obedience**

of Jesus, 151–152

application for today, 154

Chart: Obedience versus Sacrifices, 151

**Offerings** (see Sacrifices)

**Old Testament**

God spoke through, 1–2

references to Jesus, 7–13

application for today, 36

Chart: Christ and the Angels, 14

**Passover**, 195

**Patience**

illustrated by Abraham, 85

application for today, 87

Chart: Bible "Waiters," 146

**Paul**

as possible author, *xiii–xiv*

**Peace**

pursue it with all people, 216–217

application for today, 217

Chart: Peace with All People?, 216

**Persecution**

of believers, *xxii*, 168–173, 199–200, 238–239

- application for today, 168, 170  
 Chart: Called to Suffer, 169
- Perseverance** (see Endurance)
- Praise**  
 believers offer sacrifice of, 239–241  
 application for today, 241  
 Chart: Twenty-five Reasons for Praising God, 240
- Prayer**  
 believers can approach God through, 61–62  
 importance of, 243–244  
 application for today, 62, 243
- Priesthood/Priests**  
 salvation cannot be attained through, 98–109, 133–134  
 what Israel's priests did, 100–101, 130–131, 155  
 application for today, 99, 106
- Prison/Prisoners, 231**  
 application for today, 232
- Problems** (see Trials)
- Promise**  
 as a theme of Hebrews, *xx–xxi*
- God keeps his, 84–89**  
 application for today, 170
- Promised Land**  
 Hebrew people did not enter at first, 38–41, 44–46
- Prophets**  
 spoke God's words, 1–2
- Rahab, 196**
- Rebellion**  
 do not rebel against God, 41–44  
 of Hebrew people, 38–41, 44–46
- Rejection**  
 danger for those who reject the gospel, 165–168, 224–225
- Rest**  
 the rest for God's people, 47–55  
 application for today, 53, 54
- Resurrection**  
 importance to Christian faith, 101–102, 198–199
- Sabbath Rest**  
 what it means, 52–53
- Sacrifices**  
 as a theme of Hebrews, *xx*  
 how Jesus' sacrifice took away sin, 5–6, 22, 28–30, 134–146, 150–157  
 of praise, 239–241  
 what the Hebrews gave as sacrifices (offerings), 63, 135–137  
 why they are no longer needed, 157  
 application for today, 155  
 Chart: Obedience versus Sacrifices, 151  
 Chart: The Offerings, 153  
 Salvation  
 meaning of, 13–14, 77–80  
 through Jesus, 22–23, 68–69, 154–155, 158–159  
 teachings about, 75–77  
 why believers must not become indifferent to, 16–19  
 application for today, 52, 69, 80, 89, 108, 138
- Samson, 196–197**
- Samuel, 196–197**
- Sanctuary, 114–115**  
 (see also Most Holy Place)
- Service/Serving**  
 for God is not wasted, 82–84
- Sexual Immorality**  
 must not exist among believers, 219–220, 232
- Sharing, 241**  
 Chart: Don't Forget to Do Good, 241
- Sin**  
 is deceitful, 42–44  
 Jesus died for, 5–6, 22–24, 26–30  
 why a sacrifice was required, 63–64, 131–133, 150–157  
 application for today, 132, 134  
 Chart: How Does Sin Deceive Us?, 43  
 Chart: What Did Jesus Do to Our Sins?, 7
- Stress**  
 application for today, 207
- Submission**  
 of Jesus, 67–68  
 application for today, 67, 141, 211
- Suffering**  
 of believers, 168–173, 199–200, 238–239  
 of Jesus, 22–23, 29–30, 68–69, 144–146  
 application for today, 24, 30, 168, 199  
 Chart: Called to Suffer, 169  
 Chart: Theology of Trials in the New Testament, 212–213
- Superiority of Christ**  
 as a theme of Hebrews, *xix*, 1–14, 33–37, 65–66, 108–109, 115–116  
 application for today, 3, 117

**Tabernacle**

- built by Moses, 114–115
- description of, 125–133
- Art, 128
- Chart: Key Tabernacle Pieces, 126

**Teaching**

- need maturity for, 71–81
- application for today, 72

**Temple Art**, 149**Temptation**

- Jesus sympathizes with us, 60–61

**Testing**

- what it means, 29–30

**Thankfulness**, 226

- application for today, 227
- Chart: Five Ways We Can Be Thankful, 226

**Timothy**, 245–246**Tithe/Tithing**

- Abraham to Melchizedek, 91–92, 94–98
- according to God's law, 96
- Chart: Giving a Tenth, 95

**Trials**

- Chart: Theology of Trials in the New Testament, 212–213
- (see also Suffering)

**Waiting**

- Chart: Bible "Waiters," 146

**Wills**, 140

- application for today, 140

**Word of God**

- what it does, 55–58
- application for today, 57
- Chart: The Word of God, 56