

Appendix

Table of Contents

Eternity —Is it Eternal or Age-lasting	207
Old Testament Prophecies:	
Psalm 2	211
II Samuel 7	213
Psalm 97	215
Psalm 104	217
Psalm 45	219
Psalm 102	221
Psalm 110	223
Psalm 8	225
Psalm 22	227
Isaiah 8	229
Psalm 95	231
A Clean Look	233
Genesis 1:25-3:5	235
The Tabernacle	239
The Five Warnings of Hebrews	241
Psalm 72	243
Psalm 85	244
OT Lexicon	245
NT Lexicon	247
The Book of Hebrews (chapter by chapter)	253

Eternity — Is it Eternal or is it Age-Lasting?

There is no single word in the Greek language that expresses the idea of eternity. The writers of the New Testament, however, had several different ways they could indicate the thought of *eternity* in the Greek language. The Greek mind thought in terms of “ages” —

- the past ages (**plural** [eternity past]),
- the present age (**singular** [Man's Day]),
- the age to come (**singular** [the Messianic Era]), or
- the ages of the ages (**plural** [eternity future]).

Eternal

The idea of “eternity” (a noun) or “eternal” (an adjective form of the noun) can be expressed in one of three different ways in the Greek text of the New Testament:

1) One way in which the Greek writers could express “eternity” or the idea of “eternal” was through a double use of the Greek noun *aion*, with the noun used in a **plural form** both times (each use of the noun preceded by the definite article “the” and introduced by the preposition *eis* [meaning “into,” “unto,” or “with respect to”]). Thus, the Greek phrase *eis tous aionas ton aionion* would be literally translated “unto [or, ‘with respect to’] the ages of the ages,” and is often translated in English texts “forever and ever.” The use of a plural form of the noun *aion* (i.e., *aionas*) duplicated in this manner would indicate “endless ages,” or “eternity.” Two of the passages which use this phrase are Hebrews 13:21 and 1 Peter 4:11.

Hebrews 13:21 “...equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.”

I Peter 4:11 “Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.”

2) Another way in which the writers of the New Testament expressed the idea of “eternity” (noun) or “eternal” (the adjective form of the noun) was through simply using the plural form of the noun, *aionas*. In this form of usage, the plural noun would be preceded by the preposition *eis* “with respect to” and the definite article *tous* “the” — *eis tous aionas*, literally meaning *with respect to the ages*, and translated “forever.” This would be a somewhat shortened form of the preceding double use of the plural noun *aionas* and would express, essentially, the same thing as above.

Two examples are found in Romans 9:5 and Romans 11:36:

Romans 9:5 “whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.”

Romans 11:36 “For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.”

3) And yet another way in which the New Testament expressed the idea of “eternity” or “eternal” is through *the context of the passage* wherein the idea of eternity is expressed. Although *the singular form of the noun or adjective is used*, the context itself must be relied upon to reveal that the idea of plural ages (eternity) was intended in the text. Examples of this are found in the following passages:

I Peter 1:24 For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, 25 BUT THE WORD OF THE LORD ABIDES FOREVER [singular form]." And this is the word which was preached to you.

Romans 16:25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal [singular form] God, has been made known to all the nations, leading to obedience of faith; 27 to the only wise God, through Jesus Christ, be the glory forever [plural form]. Amen.

In these instances, the use of the word *aion* or a form thereof, is singular; yet it is obvious that the intention of the use of the word is eternal — it is the context which makes it obvious. In the first example of the use of the singular form, “but the Word of the Lord abides forever” is juxtaposed to things in nature which obviously do not abide forever. And in the second example of the use of the singular form, “eternal God” is self-evident — God is eternal.

Age-Lasting

However, in many instances in the New Testament the *singular form* of the word *aion* was intended to indicate the idea of a *singular age*, or *age-lasting*, as opposed to the idea of a *plurality of ages* or *eternity*.

One way in which the idea of a singular age can be seen, again, is through *the context of the passage*. The context of the passage itself can indicate that “age-lasting” was the idea intended when the Greek writers used the singular form of the word *aion* (even though the English translators have mis-translated the word, thereby indicating plural ages). Some good examples of this problem with the English translation can be seen in the following passages.

Hebrews 5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, “THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE”; 6 just as He says also in another passage, “THOU ART A PRIEST FOREVER [*aion*] ACCORDING TO THE ORDER OF MELCHIZEDEK.”

Mark 10:17 And as He was setting out on a journey, a man ran up to Him and knelt before Him, and began asking Him, “Good Teacher, what shall I do to inherit eternal [*aionios*] life?”

The context of both of these passages would reveal that the subject matter at hand would be dealing with *the age to come*, not with *eternal ages*. In the first passage, Jesus will be a King/priest after the order of Melchizedek, during the coming age. The passages, which deal with Christ as a King/Priest, deal with the age to come — or the Millennial Era — not with the eternal ages. This is true throughout all of Scripture.

In the next passage, Mark chapter ten, a man asks Jesus about how to receive his inheritance in the age (*aion*, singular) to come. The fact that the inheritance — not the free gift — being the issue at hand is one of the indicating factors that the passage is dealing with the singular age to come, not with eternal life. The man asked what *he must do*; and Jesus spoke of obedience. Jesus' answer had to do with things beyond simple faith, relative to eternal salvation. His answer had to do with things concerning the man's work performed through faithful obedience. Note that "faith" is involved throughout, though connected with works (*cf.* Heb. 11:6). The inheritance in the coming age (singular age) has to do with a reward for obediently serving the Lord (*cf.* Col. 3:23-25). Keep the man's question within the context of Jesus' answer and it becomes easy to see that the free gift of *eternal* life is **not** the issue at hand, but rather life in the age to come. The conclusion of the passage leaves nothing to question.

Mark 10:29 Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, 30 but that he shall receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age [aion] to come, eternal [aionios] life.

Here the translators correctly translated the singular noun, "and in the age to come"; but when it came to the exact use of the same singular noun forming an adjective, for unknown reasons, they indicated a plural use, "eternal life." Obviously the noun and its adjective form hold exactly the same intent. It should read, "and in the age to come, age-lasting life."

Salvation — Eternal or Age-Lasting

As pertaining to salvation, the Greek New Testament writers dealt with different aspects of salvation. Sometimes they dealt with salvation with respect to eternity, and other times they dealt with salvation with respect to the coming age.

- The former (salvation with respect to eternity) would deal with the free gift of eternal life; the latter (salvation with respect to the age to come) would have to do with the prize, or the inheritance, in the coming age.
- The former necessitates faith based on the finished work of Jesus Christ, with no works involved; the latter necessitates faithfully *working out* one's own salvation with fear and trembling.
- The former has to do with the present age extending into the ages (plural) to come; the latter has all to do with our actions during the present age (singular), with the result of these actions having to do with the age to come (the Messianic Era).

The key to properly interpreting which aspect of salvation any given passage is dealing with is determining if the passage is dealing with faith alone based on the finished work of Jesus Christ (pertaining to the free gift), or if the passage is dealing with an individual's works, emanating out of faithfulness, connected with the reward of the inheritance. If the passage deals with faith in the finished work of Jesus Christ and the gift of eternal life, then the passage is dealing with the salvation which we presently possess and the ages (plural) to come — the free gift. But if the passage is dealing with an individual's actions, connected with loss or gain, then it is dealing with a salvation which is yet to be revealed and the reward in the age (singular) to come. One is eternal; the other is age-lasting.

The most concise example of a passage which deals with faith and the gift (of eternal life) is found in Acts chapter sixteen.

Acts 16:30 “...Sirs, what must I do to be saved?” 31 And they said, “Believe in the Lord Jesus, and you shall be saved...”

Due to the fact that this passage has to do with faith in Jesus Christ and nothing additional, it has to do with *eternal* salvation — life which begins at the moment of faith and extends into the ages (plural) to come.

But there are many passages in the New Testament, which deal with the future salvation, the salvation which is to be inherited (Heb. 1:14); this is the salvation which, has to do with the coming age, and the kingdom of Jesus Christ (cf. I Pet. 1:1-10). Along with the noted cross references, Matthew 19:29, Galatians 6:8, and I Timothy 6:12 are a few of the passages dealing with life in the age (singular) to come. Yet, woefully, the translators translated the singular form of the Greek word into the English as “eternal” in these passages, which has contributed to confusion among Christians concerning salvation.

Notice *works* connected with *aionios* life in these passages.

Matthew 19:29 “And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, shall receive many times as much, and shall inherit eternal [*aionios* (lit., age-lasting)] life.”

Galatians 6:8 “For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal [*aionios* (lit., age-lasting)] life.”

I Timothy 6:12 “Fight the good fight of faith; take hold of the eternal [*aionios* (lit., age-lasting)] life to which you were called, and you made the good confession in the presence of many witnesses.”

These passages are dealing with works, not faith alone.

In conclusion, there are two aspects of salvation that must be understood:

- 1) There is an aspect of salvation which we presently possess through faith alone — the free gift for all of eternity, and
- 2) There is an aspect of salvation towards which we are to strive — the potential profit or loss connected with the coming age.

This confusion must be set straight if we are to properly understand the intent of the inspired New Testament writers concerning our salvation.

The Old Testament Prophecies of Hebrews One

Psalm Two¹

- 1** Why are the nations in an uproar, And the peoples devising a vain thing?
- 2** The kings of the earth take their stand, And the rulers take counsel together Against the
LORD and against His Anointed:
- 3** "Let us tear their fetters apart, And cast away their cords from us!"
- 4** He who sits in the heavens laughs, The Lord scoffs at them.
- 5** Then He will speak to them in His anger And terrify them in His fury:
- 6** "But as for Me, I have installed My King Upon Zion, My holy mountain."
- 7** "I will surely tell of the decree of the LORD: He said to Me, 'Thou art My Son, Today I have
begotten Thee.
- 8** 'Ask of Me, and I will surely give the nations as Thine inheritance, And the very ends of the
earth as Thy possession.
- 9** 'Thou shalt break them with a rod of iron, Thou shalt shatter them like earthenware.'"
- 10** Now therefore, O kings, show discernment; Take warning, O judges of the earth.
- 11** Worship the LORD with reverence, And rejoice with trembling.
- 12** Do homage to the Son, lest He become angry, and you perish *in* the way, For His wrath
may soon be kindled. How blessed are all who take refuge in Him!

(over)

¹ Scofield's notes quoted: In this royal psalm (so designated because the theme is the supreme King, as in also Psalms 18, 20, 21, 45, 72, 89, 101, 110, 132, 144) David unveils the resolve of world rulers to rebel against the Lord and His anointed King (vv. 1-3), reveals the Lords's purpose to set His King on Mt. Zion (vv. 4-6), reports the resolve of the King (Jesus Christ, v. 7) to recite the decree spoken to Him by the Lord on the day of His coronation giving Him authority to rule the earth in righteousness (vvs. 7-9), and exhorts the world rulers to submit to the Son to avoid His wrath (vv. 10-12).

What is the main theme of this Scripture?

What is (are) the evidence(s) of this theme?

The Old Testament Prophecies of Hebrews One

II Samuel 7:1-29

- 1 Now it came about when the king lived in his house, and the LORD had given him rest on every side from all his enemies,
- 2 that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains."
- 3 And Nathan said to the king, "Go, do all that is in your mind, for the LORD is with you."
- 4 But it came about in the same night that the word of the LORD came to Nathan, saying,
- 5 "Go and say to My servant David, 'Thus says the LORD, "Are you the one who should build Me a house to dwell in?"
- 6 "For I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day; but I have been moving about in a tent, even in a tabernacle.
- 7 "Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel, which I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?'"
- 8 "Now therefore, thus you shall say to My servant David, 'Thus says the LORD of hosts, "I took you from the pasture, from following the sheep, that you should be ruler over My people Israel.
- 9 "And I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth.
- 10 "I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly,
- 11 even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The LORD also declares to you that the LORD will make a house for you.
- 12 "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.
- 13 "He shall build a house for My name, and I will establish the throne of his kingdom forever.
- 14 "I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,
- 15 but My lovingkindness shall not depart from him, as I took *it* away from Saul, whom I removed from before you.
- 16 "And your house and your kingdom shall endure before Me forever; your throne shall be established forever.""
- 17 In accordance with all these words and all this vision, so Nathan spoke to David.

- 18 Then David the king went in and sat before the LORD, and he said, "Who am I, O Lord GOD, and what is my house, that Thou hast brought me this far?
- 19 "And yet this was insignificant in Thine eyes, O Lord GOD, for Thou hast spoken also of the house of Thy servant concerning the distant future. And this is the custom of man, O Lord GOD.
- 20 "And again what more can David say to Thee? For Thou knowest Thy servant, O Lord GOD!
- 21 "For the sake of Thy word, and according to Thine own heart, Thou hast done all this greatness to let Thy servant know.
- 22 "For this reason Thou art great, O Lord GOD; for there is none like Thee, and there is no God besides Thee, according to all that we have heard with our ears.
- 23 "And what one nation on the earth is like Thy people Israel, whom God went to redeem for Himself as a people and to make a name for Himself, and to do a great thing for Thee and awesome things for Thy land, before Thy people whom Thou hast redeemed for Thyself from Egypt, *from* nations and their gods?
- 24 "For Thou hast established for Thyself Thy people Israel as Thine own people forever, and Thou, O LORD, hast become their God.
- 25 "Now therefore, O LORD God, the word that Thou hast spoken concerning Thy servant and his house, confirm *it* forever, and do as Thou hast spoken,
- 26 that Thy name may be magnified forever, by saying, 'The LORD of hosts is God over Israel'; and may the house of Thy servant David be established before Thee.
- 27 "For Thou, O LORD of hosts, the God of Israel, hast made a revelation to Thy servant, saying, 'I will build you a house'; therefore Thy servant has found courage to pray this prayer to Thee.
- 28 "And now, O Lord GOD, Thou art God, and Thy words are truth, and Thou hast promised this good thing to Thy servant.
- 29 "Now therefore, may it please Thee to bless the house of Thy servant, that it may continue forever before Thee. For Thou, O Lord GOD, hast spoken; and with Thy blessing may the house of Thy servant be blessed forever."

What is the main theme of this Scripture?

What is (are) the evidence(s) of this theme?

The Old Testament Prophecies of Hebrews One

Psalm 97

- 1 The LORD reigns; let the earth rejoice; Let the many islands be glad.
- 2 Clouds and thick darkness surround Him; Righteousness and justice are the foundation of His throne.
- 3 Fire goes before Him, And burns up His adversaries round about.
- 4 His lightnings lit up the world; The earth saw and trembled.
- 5 The mountains melted like wax at the presence of the LORD, At the presence of the Lord of the whole earth.
- 6 The heavens declare His righteousness, And all the peoples have seen His glory.
- 7 Let all those be ashamed who serve graven images, Who boast themselves of idols; Worship Him, all you gods.
- 8 Zion heard *this* and was glad, And the daughters of Judah have rejoiced Because of Thy judgments, O LORD.
- 9 For Thou art the LORD Most High over all the earth; Thou art exalted far above all gods.
- 10 Hate evil, you who love the LORD, Who preserves the souls of His godly ones; He delivers them from the hand of the wicked.
- 11 Light is sown *like seed* for the righteous, And gladness for the upright in heart.
- 12 Be glad in the LORD, you righteous ones; And give thanks to His holy name.

What is the main theme of this Scripture?

What is (are) the evidence(s) of this theme?

The Old Testament Prophecies of Hebrews One

Psalm 104

- 1 Bless the LORD, O my soul! O LORD my God, Thou art very great; Thou art clothed with splendor and majesty,
- 2 Covering Thyself with light as with a cloak, Stretching out heaven like a *tent* curtain.
- 3 He lays the beams of His upper chambers in the waters; He makes the clouds His chariot; He walks upon the wings of the wind;
- 4 He makes the winds His messengers, Flaming fire His ministers.
- 5 He established the earth upon its foundations, So that it will not totter forever and ever.
- 6 Thou didst cover it with the deep as with a garment; The waters were standing above the mountains.
- 7 At Thy rebuke they fled; At the sound of Thy thunder they hurried away.
- 8 The mountains rose; the valleys sank down To the place which Thou didst establish for them.
- 9 Thou didst set a boundary that they may not pass over; That they may not return to cover the earth.
- 10 He sends forth springs in the valleys; They flow between the mountains;
- 11 They give drink to every beast of the field; The wild donkeys quench their thirst.
- 12 Beside them the birds of the heavens dwell; They lift up *their* voices among the branches.
- 13 He waters the mountains from His upper chambers; The earth is satisfied with the fruit of His works.
- 14 He causes the grass to grow for the cattle, And vegetation for the labor of man, So that he may bring forth food from the earth,
- 15 And wine which makes man's heart glad, So that he may make *his* face glisten with oil, And food which sustains man's heart.
- 16 The trees of the LORD drink their fill, The cedars of Lebanon which He planted,
- 17 Where the birds build their nests, *And* the stork, whose home is the fir trees.
- 18 The high mountains are for the wild goats; The cliffs are a refuge for the rock badgers.
- 19 He made the moon for the seasons; The sun knows the place of its setting.

- 20 Thou dost appoint darkness and it becomes night, In which all the beasts of the forest
prowl about.
- 21 The young lions roar after their prey, And seek their food from God.
- 22 *When* the sun rises they withdraw, And lie down in their dens.
- 23 Man goes forth to his work And to his labor until evening.
- 24 O LORD, how many are Thy works! In wisdom Thou hast made them all; The earth is
full of Thy possessions.
- 25 There is the sea, great and broad, In which are swarms without number, Animals both
small and great.
- 26 There the ships move along, *And* Leviathan, which Thou hast formed to sport in it.
- 27 They all wait for Thee, To give them their food in due season.
- 28 Thou dost give to them, they gather *it* up; Thou dost open Thy hand, they are satisfied
with good.
- 29 Thou dost hide Thy face, they are dismayed; Thou dost take away their spirit, they
expire, And return to their dust.
- 30 Thou dost send forth Thy Spirit, they are created; And Thou dost renew the face of the
ground.
- 31 Let the glory of the LORD endure forever; Let the LORD be glad in His works;
- 32 He looks at the earth, and it trembles; He touches the mountains, and they smoke.
- 33 I will sing to the LORD as long as I live; I will sing praise to my God while I have my
being.
- 34 Let my meditation be pleasing to Him; As for me, I shall be glad in the LORD.
- 35 Let sinners be consumed from the earth, And let the wicked be no more. Bless the
LORD, O my soul. Praise the LORD!

What is the main theme of this Scripture?

What is (are) the evidence(s) of this theme?

The Old Testament Prophecies of Hebrews One

Psalm 45

- 1 (For the choir director; according to the Shoshannim. A Maskil of the sons of) (Korah. A Song of Love.) My heart overflows with a good theme; I address my verses to the King; My tongue is the pen of a ready writer.
- 2 Thou art fairer than the sons of men; Grace is poured upon Thy lips; Therefore God has blessed Thee forever.
- 3 Gird Thy sword on *Thy* thigh, O Mighty One, *In* Thy splendor and Thy majesty!
- 4 And in Thy majesty ride on victoriously, For the cause of truth and meekness *and* righteousness; Let Thy right hand teach Thee awesome things.
- 5 Thine arrows are sharp; The peoples fall under Thee; *Thine arrows are* in the heart of the King's enemies.
- 6 Thy throne, O God, is forever and ever; A scepter of uprightness is the scepter of Thy kingdom.
- 7 Thou hast loved righteousness, and hated wickedness; Therefore God, Thy God, has anointed Thee With the oil of joy above Thy fellows.
- 8 All Thy garments are *fragrant with myrrh and aloes and* cassia; Out of ivory palaces stringed instruments have made Thee glad.
- 9 Kings' daughters are among Thy noble ladies; At Thy right hand stands the queen in gold from Ophir.
- 10 Listen, O daughter, give attention and incline your ear; Forget your people and your father's house;
- 11 Then the King will desire your beauty; Because He is your Lord, bow down to Him.
- 12 And the daughter of Tyre *will come* with a gift; The rich among the people will entreat your favor.

- 13 The King's daughter is all glorious within; Her clothing is interwoven with gold.

- 14 She will be led to the King in embroidered work; The virgins, her companions who follow her, Will be brought to Thee.**
- 15 They will be led forth with gladness and rejoicing; They will enter into the King's palace.**
- 16 In place of your fathers will be your sons; You shall make them princes in all the earth.**
- 17 I will cause Thy name to be remembered in all generations; Therefore the peoples will give Thee thanks forever and ever.**

What is the main theme of this Scripture?

What is (are) the evidence(s) of this theme?

The Old Testament Prophecies of Hebrews One

Psalm 102

- 1 (A Prayer of the Afflicted, when he is faint, and pours out his complaint) (before the LORD.) Hear my prayer, O LORD! And let my cry for help come to Thee.
- 2 Do not hide Thy face from me in the day of my distress; Incline Thine ear to me; In the day when I call answer me quickly.
- 3 For my days have been consumed in smoke, And my bones have been scorched like a hearth.
- 4 My heart has been smitten like grass and has withered away, Indeed, I forget to eat my bread.
- 5 Because of the loudness of my groaning My bones cling to my flesh.
- 6 I resemble a pelican of the wilderness; I have become like an owl of the waste places.
- 7 I lie awake, I have become like a lonely bird on a housetop.
- 8 My enemies have reproached me all day long; Those who deride me have used my *name* as a curse.
- 9 For I have eaten ashes like bread, And mingled my drink with weeping,
- 10 Because of Thine indignation and Thy wrath; For Thou hast lifted me up and cast me away.
- 11 My days are like a lengthened shadow; And I wither away like grass.
- 12 But Thou, O LORD, dost abide forever; And Thy name to all generations.
- 13 Thou wilt arise *and* have compassion on Zion; For it is time to be gracious to her, For the appointed time has come.
- 14 Surely Thy servants find pleasure in her stones, And feel pity for her dust.
- 15 So the nations will fear the name of the LORD, And all the kings of the earth Thy glory.
- 16 For the LORD has built up Zion; He has appeared in His glory.

- 17 He has regarded the prayer of the destitute, And has not despised their prayer.
18 This will be written for the generation to come; That a people yet to be created may praise the LORD.
19 For He looked down from His holy height; From heaven the LORD gazed upon the earth,
20 To hear the groaning of the prisoner; To set free those who were doomed to death;
21 That *men* may tell of the name of the LORD in Zion, And His praise in Jerusalem;
22 When the peoples are gathered together, And the kingdoms, to serve the LORD.
23 He has weakened my strength in the way; He has shortened my days.
24 I say, "O my God, do not take me away in the midst of my days, Thy years are throughout all generations.
25 "Of old Thou didst found the earth; And the heavens are the work of Thy hands.
26 "Even they will perish, but Thou dost endure; And all of them will wear out like a garment; Like clothing Thou wilt change them, and they will be changed.
27 "But Thou art the same, And Thy years will not come to an end.
28 "The children of Thy servants will continue, And their descendants will be established before Thee."

What is the main theme of this Scripture?

What is (are) the evidence(s) of this theme?

The Old Testament Prophecies of Hebrews One

Psalm 110

- 1 (A Psalm of David.) The LORD says to my Lord: "Sit at My right hand, Until I make Thine enemies a footstool for Thy feet."
- 2 The LORD will stretch forth Thy strong scepter from Zion, *saying*, "Rule in the midst of Thine enemies."
- 3 Thy people will volunteer freely in the day of Thy power; In holy array, from the womb of the dawn, Thy youth are to Thee as the dew.
- 4 The LORD has sworn and will not change His mind, "Thou art a priest forever According to the order of Melchizedek."
- 5 The Lord is at Thy right hand; He will shatter kings in the day of His wrath.
- 6 He will judge among the nations, He will fill *them* with corpses, He will shatter the chief men over a broad country.
- 7 He will drink from the brook by the wayside; Therefore He will lift up *His* head.

What is the main theme of this Scripture?

What is (are) the evidence(s) of this theme?

Psalm 8

1 (For the choir director; on the Gittith. A Psalm of David.)

**O LORD, our Lord, How majestic is Thy name in all the earth, Who hast displayed Thy
splendor above the heavens!**

**2 From the mouth of infants and nursing babes Thou hast established strength, Because
of Thine adversaries, To make the enemy and the revengeful cease.**

**3 When I consider Thy heavens, the work of Thy fingers, The moon and the stars, which
Thou hast ordained;**

**4 What is man, that Thou dost take thought of him? And the son of man, that Thou dost
care for him?**

**5 Yet Thou hast made him a little lower than God, And dost crown him with glory and
majesty!**

**6 Thou dost make him to rule over the works of Thy hands; Thou hast put all things under
his feet,**

7 All sheep and oxen, And also the beasts of the field,

**8 The birds of the heavens, and the fish of the sea, Whatever passes through the paths of
the seas.**

9 O LORD, our Lord, How majestic is Thy name in all the earth!

Psalm 22

- 1 (For the choir director; upon Aijeleth Hashshahar. A Psalm of David.) My God, my God, why hast Thou forsaken me? Far from my deliverance are the words of my groaning.
- 2 O my God, I cry by day, but Thou dost not answer; And by night, but I have no rest.
- 3 Yet Thou art holy, O Thou who art enthroned upon the praises of Israel.
- 4 In Thee our fathers trusted; They trusted, and Thou didst deliver them.
- 5 To Thee they cried out, and were delivered; In Thee they trusted, and were not disappointed.
- 6 But I am a worm, and not a man, A reproach of men, and despised by the people.
- 7 All who see me sneer at me; They separate with the lip, they wag the head, *saying*,
- 8 "Commit *yourself* to the LORD; let Him deliver him; Let Him rescue him, because He delights in him."
- 9 Yet Thou art He who didst bring me forth from the womb; Thou didst make me trust *when* upon my mother's breasts.
- 10 Upon Thee I was cast from birth; Thou hast been my God from my mother's womb.
- 11 Be not far from me, for trouble is near; For there is none to help.
- 12 Many bulls have surrounded me; Strong *bulls* of Bashan have encircled me.
- 13 They open wide their mouth at me, As a ravening and a roaring lion.
- 14 I am poured out like water, And all my bones are out of joint; My heart is like wax; It is melted within me.
- 15 My strength is dried up like a potsherd, And my tongue cleaves to my jaws; And Thou dost lay me in the dust of death.
- 16 For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet.

- 17 I can count all my bones. They look, they stare at me;
18 They divide my garments among them, And for my clothing they cast lots.
19 But Thou, O LORD, be not far off; O Thou my help, hasten to my assistance.
- 20 Deliver my soul from the sword, My only *life* from the power of the dog.
21 Save me from the lion's mouth; And from the horns of the wild oxen Thou dost answer me.
22 I will tell of Thy name to my brethren; In the midst of the assembly I will praise Thee.
23 You who fear the LORD, praise Him; All you descendants of Jacob, glorify Him, And stand in awe of Him, all you descendants of Israel.
24 For He has not despised nor abhorred the affliction of the afflicted; Neither has He hidden His face from him; But when he cried to Him for help, He heard.
25 From Thee *comes* my praise in the great assembly; I shall pay my vows before those who fear Him.
26 The afflicted shall eat and be satisfied; Those who seek Him will praise the LORD. Let your heart live forever!
27 All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before Thee.
28 For the kingdom is the LORD'S, And He rules over the nations.
29 All the prosperous of the earth will eat and worship, All those who go down to the dust will bow before Him, Even he who cannot keep his soul alive.
30 Posterity will serve Him; It will be told of the LORD to the coming generation.
31 They will come and will declare His righteousness To a people who will be born, that He has performed *it*.

Isaiah 8

- 1 Then the LORD said to me, "Take for yourself a large tablet and write on it in ordinary letters:
Swift is the booty, speedy is the prey.
- 2 "And I will take to Myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Jeberechiah."
- 3 So I approached the prophetess, and she conceived and gave birth to a son. Then the LORD said to me, "Name him Maher-shalal-hash-baz;
- 4 for before the boy knows how to cry out 'My father' or 'My mother,' the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria."
- 5 And again the LORD spoke to me further, saying,
- 6 "Inasmuch as these people have rejected the gently flowing waters of Shiloah, And rejoice in Rezin and the son of Remaliah;
- 7 "Now therefore, behold, the Lord is about to bring on them the strong and abundant waters of the Euphrates, Even the king of Assyria and all his glory; And it will rise up over all its channels and go over all its banks.
- 8 "Then it will sweep on into Judah, it will overflow and pass through, It will reach even to the neck; And the spread of its wings will fill the breadth of your land, O Immanuel.
- 9 "Be broken, O peoples, and be shattered; And give ear, all remote places of the earth. Gird yourselves, yet be shattered; Gird yourselves, yet be shattered.
- 10 "Devise a plan but it will be thwarted; State a proposal, but it will not stand, For God is with us."
- 11 For thus the LORD spoke to me with mighty power and instructed me not to walk in the way of this people, saying,
- 12 "You are not to say, '*It is a conspiracy!*' In regard to all that this people call a conspiracy, And you are not to fear what they fear or be in dread of *it*.

- 13 "It is the LORD of hosts whom you should regard as holy. And He shall be your fear, And He shall be your dread.
- 14 "Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, *And* a snare and a trap for the inhabitants of Jerusalem.
- 15 "And many will stumble over them, Then they will fall and be broken; They will even be snared and caught."
- 16 Bind up the testimony, seal the law among my disciples.
- 17 And I will wait for the LORD who is hiding His face from the house of Jacob; I will even look eagerly for Him.
- 18 Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion.
- 19 And when they say to you, "Consult the mediums and the spiritists who whisper and mutter," should not a people consult their God? *Should they consult* the dead on behalf of the living?
- 20 To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn.
- 21 And they will pass through the land hard-pressed and famished, and it will turn out that when they are hungry, they will be enraged and curse their king and their God as they face upward.
- 22 Then they will look to the earth, and behold, distress and darkness, the gloom of anguish; and *they will be* driven away into darkness.

Psalm 95

- 1 O come, let us sing for joy to the LORD; Let us shout joyfully to the rock of our salvation.
- 2 Let us come before His presence with thanksgiving; Let us shout joyfully to Him with psalms.
- 3 For the LORD is a great God, And a great King above all gods,
- 4 In whose hand are the depths of the earth; The peaks of the mountains are His also.
- 5 The sea is His, for it was He who made it; And His hands formed the dry land.
- 6 Come, let us worship and bow down; Let us kneel before the LORD our Maker.

- 7 For He is our God, And we are the people of His pasture, and the sheep of His hand. Today, if you would hear His voice,
- 8 Do not harden your hearts, as at Meribah, As in the day of Massah in the wilderness;
- 9 "When your fathers tested Me, They tried Me, though they had seen My work.
- 10 "For forty years I loathed *that* generation, And said they are a people who err in their heart, And they do not know My ways.
- 11 "Therefore I swore in My anger, Truly they shall not enter into My rest."

A Clean Look

Hebrews Chapters One and Two

- 1** God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, **2** in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. **3** And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, **4** having become as much better than the angels, as He has inherited a more excellent name than they.
- 5** For to which of the angels did He ever say, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"? And again, "I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME"?
- 6** And when He again brings the firstborn into the world, He says, "AND LET ALL THE ANGELS OF GOD WORSHIP HIM."
- 7** And of the angels He says, "WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE."
- 8** But of the Son *He says*, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. **9** YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."
- 10** And, "YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS; **11** THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL BECOME OLD LIKE A GARMENT, **12** AND LIKE A MANTLE YOU WILL ROLL THEM UP; LIKE A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN END."
- 13** But to which of the angels has He ever said, "SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET"? **14** Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

Hebrews 2

- 1 For this reason we must pay much closer attention to what we have heard, so that we do not drift away *from it*. 2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, 3 how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, 4 God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.
- 5 For He did not subject to angels the world to come, concerning which we are speaking. 6 But one has testified somewhere, saying, "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM? 7 YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; 8 YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. 9 But we do see Him who was made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.
- 10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. 11 For both He who sanctifies and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren, 12 saying, "I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE." 13 And again, "I WILL PUT MY TRUST IN HIM." And again, "BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME."
- 14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, 15 and might free those who through fear of death were subject to slavery all their lives. 16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. 17 Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. 18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

Genesis 1:25-3:5

Genesis 1

25 And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." 27 And God created man in His own image, in the image of God He created him; male and female He created them. 28 And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

29 Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, *I have given every green plant for food*"; and it was so.

31 And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Genesis 2

1 Thus the heavens and the earth were completed, and all their hosts. **2** And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done. **3** Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

4 This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven. **5** Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth; and there was no man to cultivate the ground. **6** But a mist used to rise from the earth and water the whole surface of the ground. **7** Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

8 And the LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. **9** And out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil....

... **15** Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

16 And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely; **17** but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."

18 Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him." **19** And out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought *them* to the man to see what he

would call them; and whatever the man called a living creature, that was its name. 20 And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. 22 And the LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 And the man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." 24 For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

Genesis 3

1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" 2 And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'"

4 And the serpent said to the woman, "You surely shall not die! 5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

The Tabernacle

The Five Warnings of Hebrews

Hebrews 2:1-4:

Hebrews 3:1-4:13

Hebrews 5:11-6:20

Hebrews 10:26-39

Hebrews 12:14-17

Psalm 72

- 1 Give the king Thy judgments, O God, And Thy righteousness to the king's son.
- 2 May he judge Thy people with righteousness, And Thine afflicted with justice.
- 3 Let the mountains bring peace to the people, And the hills in righteousness.
- 4 May he vindicate the afflicted of the people, Save the children of the needy,
And crush the oppressor.
- 5 Let them fear Thee while the sun endures, And as long as the moon, throughout all
generations.
- 6 May he come down like rain upon the mown grass, Like showers that water the earth.
- 7 In his days may the righteous flourish, And abundance of peace till the moon is no more.
- 8 May he also rule from sea to sea, And from the River to the ends of the earth.
- 9 Let the nomads of the desert bow before him; And his enemies lick the dust.
- 10 Let the kings of Tarshish and of the islands bring presents;
The kings of Sheba and Seba offer gifts.
- 11 And let all kings bow down before him, All nations serve him.
- 12 For he will deliver the needy when he cries for help,
The afflicted also, and him who has no helper.
- 13 He will have compassion on the poor and needy, And the lives of the needy he will save.
- 14 He will rescue their life from oppression and violence;
And their blood will be precious in his sight;
- 15 So may he live; and may the gold of Sheba be given to him;
And let them pray for him continually; Let them bless him all day long.
- 16 May there be abundance of grain in the earth on top of the mountains;
Its fruit will wave like the cedars of Lebanon;
And may those from the city flourish like vegetation of the earth.
- 17 May his name endure forever; May his name increase as long as the sun shines;
And let men bless themselves by him; Let all nations call him blessed.
- 18 Blessed be the LORD God, the God of Israel, Who alone works wonders.
- 19 And blessed be His glorious name forever; And may the whole earth be filled with His
glory. Amen, and Amen.
- 20 The prayers of David the son of Jesse are ended.

Psalm 85

- 1** (For the choir director. A Psalm of the sons of Korah.) O LORD,
Thou didst show favor to Thy land; Thou didst restore the captivity of Jacob.
- 2** Thou didst forgive the iniquity of Thy people; Thou didst cover all their sin. Selah.
- 3** Thou didst withdraw all Thy fury; Thou didst turn away from Thy burning anger.
- 4** Restore us, O God of our salvation, And cause Thine indignation toward us to cease.
- 5** Wilt Thou be angry with us forever? Wilt Thou prolong Thine anger to all generations?
- 6** Wilt Thou not Thyself revive us again, That Thy people may rejoice in Thee?
- 7** Show us Thy lovingkindness, O LORD, And grant us Thy salvation.
- 8** I will hear what God the LORD will say; For He will speak peace to His people,
to His godly ones; But let them not turn back to folly.
- 9** Surely His salvation is near to those who fear Him, That glory may dwell in our land.
- 10** Lovingkindness and truth have met together; Righteousness and peace have kissed each
other.
- 11** Truth springs from the earth; And righteousness looks down from heaven.
- 12** Indeed, the LORD will give what is good; And our land will yield its produce.
- 13** Righteousness will go before Him, And will make His footsteps into a way.

Old Testament Lexicon

0430 'elohiym {el-o-heem'}

plural of 0433; TWOT - 93c; n m p

AV - God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2,
angels 1, exceeding 1, God-ward + 04136 1, godly 1; 2606

1) (plural)

1a) rulers, judges

1b) divine ones

1c) angels

1d) gods

2) (plural intensive - singular meaning)

2a) god, goddess

2b) godlike one

2c) works or special possessions of God

2d) the (true) God

2e) God

0582 'enowsh {en-oshe'}

from 0605; TWOT - 136a; n m

AV - man 520, certain 10, husbands 3, some 3, merchantmen 2, persons 2, misc 24; 564

1) man, mortal man, person, mankind

1a) of an individual

1b) men (collective)

1c) man, mankind

0605 'anash {aw-nash'}

a primitive root; TWOT - 135; v

AV - incurable 5, desperate 1, desperately wicked 1, woeful 1, sick; 9

1) to be weak, sick, frail

1a) (Qal)

1a1) to be incurable

1a2) to be sick

1a3) desperate, incurable, desperately wicked, woeful,
very sick (pass participle) (metaph.)

1b) (Niphal) to be sick

02266 chabar {khaw-bar'}

a primitive root; TWOT - 598; v

AV - couple 8, join 8, couple together 4, join together 3, compact 1,
charmer + 02267 1, charming + 02267 1, have fellowship 1, league 1,
heap up 1; 29

1) to unite, join, bind together, be joined, be coupled, be in

league, heap up, have fellowship with, be compact, be a charmer (cont. on next page)

1a) (Qal)

1a1) to unite, be joined

1a2) to tie magic charms, charm

1b) (Piel)

1b1) to unite with, make an ally of

1b2) to unite, join, ally

1c) (Pual)

1c1) to be allied with, be united

1c2) to be joined together

1d) (Hiphil) to join together, pile up (words)

1e) (Hithpael) to join oneself to, make an alliance, league together

02270 chaber {khaw-bare'}

from 02266; TWOT - 598c

AV - companions 7, fellow 4, knit together 1; 12 adj

1) united

2) associate, fellow, worshippers

3) companion

07812 shachah {shaw-khaw'}

a primitive root; TWOT - 2360; v

AV - worship 99, bow 31, bow down 18, obeisance 9, reverence 5,

fall down 3, themselves 2, stoop 1, crouch 1, misc 3; 172

1) to bow down

1a) (Qal) to bow down

1b) (Hiphil) to depress (fig)

1c) (Hithpael)

1c1) to bow down, prostrate oneself

1c1a) before superior in homage

1c1b) before God in worship

1c1c) before false gods

1c1d) before angel

New Testament Lexicon

32 aggelos {ang'-el-os}

from aggelos probably derived from 71, cf 34 (to bring tidings); TDNT - 1:74,12; n m

AV - angel 179, messenger 7; 186

1) a messenger, envoy, one who is sent, an angel, a messenger from God

165 aion {ahee-ohn'}

from the same as 104; TDNT - 1:197,31; n m properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end).

AV - ever 71, world 38, never + 3364 + 1519 + 3588 6, evermore 4, age 2, eternal 2, misc 5; 128

- 1) for ever, an unbroken age, perpetuity of time, eternity
- 2) the worlds, universe
- 3) period of time, age

The English word "age" is from the Greek word "aion" which can mean:

- 1) a lifetime: the period of an individual's existence on earth
- 2) a segment of time: such as this present age or the age to come
- 3) a very long time: having to do with an age
- 4) perpetuity of time: eternity (especially when used in the original language in the plural form)
- 5) occasionally--aion is translated "world" or "universe"

There is a sheet in the Appendix entitled "Eternity--Is it Eternal or Age-Lasting?" This sheet may be helpful to you in understanding the uses of this word in Scripture. Understanding the context of the Scriptural passage is necessary in understanding which definition this word denotes.

166 aionios {ahee-o'-nee-os}

from 165; TDNT - 1:208,31; adj

AV - eternal 42, everlasting 25, the world began + 5550 2, since the world began + 5550 1, for ever 1; 71

- 1) without beginning and end, that which always has been and always will be
- 2) without beginning
- 3) without end, never to cease, everlasting
- 4) referring to a period of time which has an end

This is the adjective form of the root word aion <165>. An adjective, cannot imply a different meaning than its root. For helpful information, be sure to see the definition for the root word <165> aion.

544 apeitheo {ap-i-theh'-o}

from 545; TDNT - 6:10,818; v

AV - believe not 8, disobedient 4, obey not 3, unbelieving 1; 16

- 1) not to allow one's self to be persuaded
 - 1a) to refuse or withhold belief
 - 1b) to refuse belief and obedience
- 2) not to comply with

570 apistia {ap-is-tee'-ah}

from 571; TDNT - 6:174,849; n f

AV - unbelief 12; 12

1) unfaithfulness, faithless

2) want of faith, unbelief

3) weakness of faith

1680 elpis {el-pece'}

from a primary elpo (to anticipate, usually with pleasure);

TDNT - 2:517,229; n f

AV - hope 53, faith 1; 54

1) expectation of evil, fear

2) expectation of good, hope

2a) in the Christian sense

2a1) joyful and confident expectation of eternal salvation

3) on hope, in hope, having hope

3a) the author of hope, or he who is its foundation

3b) the thing hoped for

1921 epiginosko, {ep-ig-in-occe'-ko}

from 1909 and 1097; to know upon some mark, i.e. recognize;

by implication, to become fully acquainted with, to acknowledge:--(ac-, have, take)know(-ledge, well), perceive.

1922. epignosis {ep-ig'-no-sis}

from 1921; recognition, i.e. (by implication) full discernment, acknowledgement:--(ac-)knowledge(-ing, -ment).

See Greek 1921 (epiginosko)

2722 katecho {kat-ekh'-o}

from 2596 and 2192; TDNT - 2:829,286; v

AV - hold 3, hold fast 3, keep 2, possess 2, stay 1, take 1, have 1,

make 1, misc 5; 19

1) to hold back, detain, retain

1a) from going away

1b) to restrain, hinder (the course or progress of)

1b1) that which hinders, Antichrist from making his appearance

1b2) to check a ship's headway i.e. to hold or head the ship

1c) to hold fast, keep secure, keep firm possession of

2) to get possession of, take

2b) to possess

2744 kauchaomai {kow-khah'-om-ahee}

from some (obsolete) base akin to that of aucheo (to boast) and

2172; TDNT - 3:645,423; v

AV - glory 23, boast 8, rejoice 4, make boast 2, joy 1; 38 (con't. on next page)

1) to glory (whether with reason or without)

2) to glory on account of a thing

3) to glory in a thing

2745 kauchema {kow'-khay-mah}

(be sure to look up the root word <2744> above

from 2744; TDNT - 3:645,423; n n

AV - rejoicing 4, to glory 3, glorying 2, boasting 1, rejoice 1; 11

1) that of which one glories or can glory, matter or ground of glorying

2) a glorying or boasting

3353 metochos {met'-okh-os}

from 3348; TDNT - 2:830,286; adj

AV - partaker 4, partner 1, fellow 1; 6

1) sharing in, partaking

2) a partner (in a work, office, dignity)

3405 misthapodosia, {mis-thap-od-os-ee'-ah}

1} requital (good or bad):--recompence of reward.

3876 parakoe {par-ak-o-ay'}

from 3878; TDNT - 1:223,34; n f

AV - disobedient 3; 3

1) a hearing amiss

2) disobedience

3901 pararrhueso {par-ar-hroo-eh'-o}

from 3844 and the alternate of 4482;; v

AV - let slip 1; 1

1) to glide by: lest we be carried by, pass by

1a) lest the salvation which these things heard show us how to obtain, slip away from us

1b) a thing escapes me

1c) slips my mind

3954 parrhesia {par-rhay-see'-ah}

from 3956 and a derivative of 4483; TDNT - 5:871,794; n f

AV - boldness 8, confidence 6, openly 4, plainly 4, openly + 1722 2,

boldly + 1722 1, misc 6; 31

1) freedom in speaking, unreservedness in speech

1a) openly, frankly, i.e. without concealment

1b) without ambiguity or circumlocution

1c) without the use of figures and comparisons

2) free and fearless confidence, cheerful courage, boldness, assurance

3) the deportment by which one becomes conspicuous or secures publicity

4012 peri, {per-ee'}

from the base of 4008; properly, through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period):--(there-)about, above, against, at, on behalf of, X and his company, which concern, (as) concerning, for, X how it will go with, ((there-, where-)) of, on, over, pertaining (to), for sake, X (e-)state, (as) touching, (where-)by (in), with. In comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through).

4046 peripoicmai, {per-ee-poy-eh'-om-ahee}

middle voice from 4012 and 4160; to make around oneself,
i.e. acquire (buy):--purchase.

4047 peripoiesis {per-ee-poy'-ay-sis}

from 4046; acquisition (the act or the thing); by extension, preservation:-
-obtain(-ing), peculiar, purchased, possession, saving.

4056 perissoteros {per-is-sot-er'-oce}

from 4055;; adv

AV - more abundantly 4, more exceedingly 2, more abundant 2, much more 1, more frequent 1, the rather 1, exceedingly 1, the more earnest 1;
13

- 1) more abundantly
- 2) more in a greater degree
- 3) more earnestly, more exceedingly
- 4) especially, above others

4160 poieo, {poy-eh'-o}

apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct):--abide, + agree, appoint, X
avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-
ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things
move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, +
transgress the law, work, yield.

4337 prosecho {pros-ekh'-o}

from 4314 and 2192;; v

AV - beware 7, give heed to 5, take heed to 3, give heed unto 1, take heed 1, take heed unto 1, take heed whereunto + 3739 1, misc 5; 24

- 1) to bring to, bring near
 - 1a) to bring a ship to land, and simply to touch at, put in
- 2) to turn the mind to, attend to be attentive
 - 2a) to a person or a thing: of caring for, providing for
- 3) to attend to one's self, i.e. to give heed to one's self
 - 3a) give attention to, take heed
- 4) to apply one's self to, attach one's self to, hold or cleave to a person or a thing
 - 4a) to be given or addicted to
 - 4b) to devote thought and effort to

4352 proskuneo {pros-koo-neh'-o}

from 4314 and a probable derivative of 2965 (meaning to kiss, like a dog licking his master's hand); TDNT - 6:758,948; v

AV - worship 60; 60

- 1) to kiss the hand to (towards) one, in token of reverence
- 2) among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence
- 3) in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication
 - 3a) used of homage shown to men and beings of superior rank
 - 3a1) to the Jewish high priests
 - 3a2) to God
 - 3a3) to Christ
 - 3a4) to heavenly beings
 - 3a5) to demons

4360 prosochthizo {pros-okh-thid'-zo}

from 4314 and a form of ochtheo (to be vexed with something irksome);; v

AV - be grieved with 2; 2

1) to be wroth or displeased with

2) to loathe

3) to spew out

4) to be disgusted with

4520 sabbatismos {sab-bat-is-mos'}

from a derivative of *4521; TDNT - 7:34,989; n m

AV - rest 1; 1

1) a keeping sabbath

2) the blessed rest from toils and troubles looked for in the

age to come by the true worshippers of God and true Christians

*Notice that this word is a derivative of 4521. The definition of 4521 is printed below. Look at it, then see the sabbaton is derived from a Hebrew word whose definition is also printed. In fact, we will go back all the way the root of the Hebrew word (see below). Notice the emphasis on *seven*.

4521 sabbaton {sab'-bat-on} (See Hebrew origin of word below this definition).

of Hebrew origin *07676; TDNT - 7:1,989; n n

AV - sabbath day 37, sabbath 22, week 9; 68

1) the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work

1a) the institution of the sabbath, the law for keeping holy every seventh day of the week

1b) a single sabbath, sabbath day

2) seven days, a week

from the OT

***07676 shabbath** {shab-bawth'}

intensive from *07673; TWOT - 2323b; n f/m

AV - sabbath 107, another 1; 108

1) Sabbath

1a) sabbath

1b) day of atonement

1c) sabbath year

1d) week

1e) produce (in sabbath year)

4645 skleruno {sklay-roo'-no}

from 4642; TDNT - 5:1030,816; v

AV - harden 6; 6

1) to make hard, harden

2) metaph.

2a) to render obstinate, stubborn

2b) to be hardened

2c) to become obstinate or stubborn

5046 teleios {tel'-i-os}

from 5056; TDNT - 8:67,1161; adj AV - perfect 17, man 1, of full age 1; 19

1) brought to its end, finished

2) wanting nothing necessary to completeness

3) perfect

4) that which is perfect

4a) consummate human integrity and virtue

4b) of men

4b1) full grown, adult, of full age, mature

5047 teleiotes {tel-i-ot'-ace}

from 5046; TDNT - 8:78,1161; n f

AV - perfectness 1, perfection 1; 2

1) perfection

1a) the state of the more intelligent

1b) moral and spiritual perfection

5048 teleioo {tel-i-o'-o}

from 5046; TDNT - 8:79,1161; v

AV - make perfect 12, perfect 4, finish 4, fulfil 2, be perfect 1, consecrate 1; 24

1) to make perfect, complete

1a) to carry through completely, to accomplish, finish, bring to an end

2) to complete (perfect)

2a) add what is yet wanting in order to render a thing full

2b) to be found perfect

3) to bring to the end (goal) proposed

4) to accomplish

4a) bring to a close or fulfilment by event

4a1) of the prophecies of the scriptures

5056 telos {tel'-os}

from a primary tello (to set out for a definite point or goal); TDNT - 8:49,1161; n n

AV - end 35, custom 3, uttermost 1, finally 1, ending 1, by (one's) continual + 1519 1; 42

1) end

1a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time)

1b) the end

1b1) the last in any succession or series

1b2) eternal

1c) that by which a thing is finished, its close, issue

1d) the end to which all things relate, the aim, purpose

2) toll, custom (i.e. indirect tax on goods)

5287 hupostasis {hoop-os'-tas-is}

from a compound of 5259 and 2476; TDNT - 8:572,1237; n f

AV - confidence 2, confident 1, person 1, substance 1; 5

1) a setting or placing under

1a) thing put under, substructure, foundation

2) that which has foundation, is firm

2a) that which has actual existence

2a1) a substance, real being

2b) the substantial quality, nature, of a person or thing

2c) the steadfastness of mind, firmness, courage, resolution

2c1) confidence, firm trust, assurance

The Book of Hebrews

Chapter 1

- 1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,**
- 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.**
- 3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,**
- 4 having become as much better than the angels, as He has inherited a more excellent name than they.**
- 5 For to which of the angels did He ever say, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"? And again, "I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME"?**
- 6 And when He again brings the firstborn into the world, He says, "AND LET ALL THE ANGELS OF GOD WORSHIP HIM."**
- 7 And of the angels He says, "WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE."**
- 8 But of the Son *He says*, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.**

Chapter 1

**9 "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS;
THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE
OIL OF GLADNESS ABOVE YOUR COMPANIONS."**

**10 And, "YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF
THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR
HANDS;**

**11 THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL
BECOME OLD LIKE A GARMENT,**

**12 AND LIKE A MANTLE YOU WILL ROLL THEM UP; LIKE A
GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE THE
SAME, AND YOUR YEARS WILL NOT COME TO AN END."**

**13 But to which of the angels has He ever said, "SIT AT MY RIGHT HAND,
UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET"?**

**14 Are they not all ministering spirits, sent out to render service for the
sake of those who will inherit salvation?**

Chapter 2

- 1 For this reason we must pay much closer attention to what we have heard, so that we do not drift away *from it*.
- 2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,
- 3 how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,
- 4 God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.
- 5 For He did not subject to angels the world to come, concerning which we are speaking.
- 6 But one has testified somewhere, saying, "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?"
- 7 "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS;
- 8 YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET."
For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.
- 9 But we do see Him who was made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

Chapter 2

- 10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.
- 11 For both He who sanctifies and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren,
- 12 saying, "I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE."
- 13 And again, "I WILL PUT MY TRUST IN HIM." And again, "BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME."
- 14 ¶ Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,
- 15 and might free those who through fear of death were subject to slavery all their lives.
- 16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.
- 17 Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.
- 18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

Chapter 3

- 1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the
Apostle and High Priest of our confession;
- 2 He was faithful to Him who appointed Him, as Moses also was in all His
house.
- 3 For He has been counted worthy of more glory than Moses, by just so much
as the builder of the house has more honor than the house.
- 4 For every house is built by someone, but the builder of all things is God.
- 5 Now Moses was faithful in all His house as a servant, for a testimony of those
things which were to be spoken later;
- 6 but Christ *was faithful* as a Son over His house--whose house we are, if we
hold fast our confidence and the boast of our hope firm until the end.
- 7 Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS
VOICE,
- 8 DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME,
AS IN THE DAY OF TRIAL IN THE WILDERNESS,
- 9 WHERE YOUR FATHERS TRIED *Me* BY TESTING *Me*, AND SAW MY
WORKS FOR FORTY YEARS.
- 10 "THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID,
'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID
NOT KNOW MY WAYS';
- 11 AS I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST.'"
- 12 Take care, brethren, that there not be in any one of you an evil, unbelieving
heart that falls away from the living God.

Chapter 3

- 13 But encourage one another day after day, as long as it is *still* called
"Today," so that none of you will be hardened by the deceitfulness of sin.
- 14 For we have become partakers of Christ, if we hold fast the beginning of our
assurance firm until the end,
- 15 while it is said, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN
YOUR HEARTS, AS WHEN THEY PROVOKED ME."
- 16 For who provoked *Him* when they had heard? Indeed, did not all those who
came out of Egypt *led* by Moses?
- 17 And with whom was He angry for forty years? Was it not with those who
sinned, whose bodies fell in the wilderness?
- 18 And to whom did He swear that they would not enter His rest, but to those
who were disobedient?
- 19 *So* we see that they were not able to enter because of unbelief.

Chapter 4

- 1 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.
- 2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.
- 3 For we who have believed enter that rest, just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," although His works were finished from the foundation of the world.
- 4 For He has said somewhere concerning the seventh *day*: "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS";
- 5 and again in this *passage*, "THEY SHALL NOT ENTER MY REST."
- 6 Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience,
- 7 He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS."
- 8 For if Joshua had given them rest, He would not have spoken of another day after that.
- 9 So there remains a Sabbath rest for the people of God.
- 10 For the one who has entered His rest has himself also rested from his works, as God did from His.

Chapter 4

- 11 Therefore let us be diligent to enter that rest, so that no one will fall, through *following* the same example of disobedience.
- 12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.
- 13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.
- 14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
- 15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin.
- 16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

Chapter 5

- 1 For every high priest taken from among men is appointed on behalf of men
in things pertaining to God, in order to offer both gifts and sacrifices for
sins;
- 2 he can deal gently with the ignorant and misguided, since he himself also is
beset with weakness;
- 3 and because of it he is obligated to offer *sacrifices* for sins, as for the people,
so also for himself.
- 4 And no one takes the honor to himself, but *receives it* when he is called by
God, even as Aaron was.
- 5 So also Christ did not glorify Himself so as to become a high priest, but He
who said to Him, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN
YOU";
- 6 just as He says also in another *passage*, "YOU ARE A PRIEST FOREVER
ACCORDING TO THE ORDER OF MELCHIZEDEK."
- 7 In the days of His flesh, He offered up both prayers and supplications with
loud crying and tears to the One able to save Him from death, and He was
heard because of His piety.
- 8 Although He was a Son, He learned obedience from the things which He
suffered.
- 9 And having been made perfect, He became to all those who obey Him the
source of eternal salvation,
- 10 being designated by God as a high priest according to the order of
Melchizedek.

Chapter 5

- 11 Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing.
- 12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.
- 13 For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant.
- 14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

Chapter 6

- 1 Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,
- 2 of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.
- 3 And this we will do, if God permits.
- 4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,
- 5 and have tasted the good word of God and the powers of the age to come,
- 6 and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.
- 7 For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God;
- 8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.
- 9 But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.
- 10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

Chapter 6

- 11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,
- 12 so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.
- 13 For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself,
- 14 saying, "I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU."
- 15 And so, having patiently waited, he obtained the promise.
- 16 For men swear by one greater *than themselves*, and with them an oath *given as confirmation* is an end of every dispute.
- 17 In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath,
- 18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.
- 19 This hope we have as an anchor of the soul, a *hope* both sure and steadfast and one which enters within the veil,
- 20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Chapter 7

- 1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him,
- 2 to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation *of his name*, king of righteousness, and then also king of Salem, which is king of peace.
- 3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.
- 4 Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.
- 5 And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.
- 6 But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises.
- 7 But without any dispute the lesser is blessed by the greater.
- 8 In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that he lives on.
- 9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes,
- 10 for he was still in the loins of his father when Melchizedek met him.

Chapter 7

- 11 Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?
- 12 For when the priesthood is changed, of necessity there takes place a change of law also.
- 13 For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar.
- 14 For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.
- 15 And this is clearer still, if another priest arises according to the likeness of Melchizedek,
- 16 who has become *such* not on the basis of a law of physical requirement, but according to the power of an indestructible life.
- 17 For it is attested *of Him*, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."
- 18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness
- 19 (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.
- 20 And inasmuch as *it was* not without an oath

Chapter 7

- 21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, 'YOU ARE A PRIEST FOREVER'");
- 22 so much the more also Jesus has become the guarantee of a better covenant.
- 23 The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing,
- 24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently.
- 25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.
- 26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;
- 27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself.
- 28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, made perfect forever.

Chapter 8

- 1 Now the main point in what has been said *is this*: we have such a high priest, who
has taken His seat at the right hand of the throne of the Majesty in the heavens,
- 2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched,
not man.
- 3 For every high priest is appointed to offer both gifts and sacrifices; so it is
necessary that this *high priest* also have something to offer.
- 4 Now if He were on earth, He would not be a priest at all, since there are those
who offer the gifts according to the Law;
- 5 who serve a copy and shadow of the heavenly things, just as Moses was warned by
God when he was about to erect the tabernacle; for, "SEE," He says, "THAT
YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS
SHOWN YOU ON THE MOUNTAIN."
- 6 But now He has obtained a more excellent ministry, by as much as He is also the
mediator of a better covenant, which has been enacted on better promises.
- 7 For if that first *covenant* had been faultless, there would have been no occasion
sought for a second.
- 8 For finding fault with them, He says, "BEHOLD, DAYS ARE COMING, SAYS
THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE
HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH;

Chapter 8

9 NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD.

10 "FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

11 "AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, 'KNOW THE LORD,' FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM.

12 "FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE."

13 When He said, "A new *covenant*," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

Chapter 9

- 1 Now even the first *covenant* had regulations of divine worship and the earthly sanctuary.
- 2 For there was a tabernacle prepared, the outer one, in which *were* the lampstand and the table and the sacred bread; this is called the holy place.
- 3 Behind the second veil there was a tabernacle which is called the Holy of Holies,
- 4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant;
- 5 and above it *were* the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.
- 6 Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship,
- 7 but into the second, only the high priest *enters* once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance.
- 8 The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,
- 9 which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,
- 10 since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation.

Chapter 9

- 11 But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;
- 12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.
- 13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,
- 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?
- 15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.
- 16 For where a covenant is, there must of necessity be the death of the one who made it.
- 17 For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.
- 18 Therefore even the first *covenant* was not inaugurated without blood.
- 19 For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

Chapter 9

- 20 saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD
COMMANDED YOU."
- 21 And in the same way he sprinkled both the tabernacle and all the vessels of the
ministry with the blood.
- 22 And according to the Law, *one may* almost say, all things are cleansed with
blood, and without shedding of blood there is no forgiveness.
- 23 Therefore it was necessary for the copies of the things in the heavens to be
cleansed with these, but the heavenly things themselves with better sacrifices
than these.
- 24 For Christ did not enter a holy place made with hands, a *mere* copy of the true
one, but into heaven itself, now to appear in the presence of God for us;
- 25 nor was it that He would offer Himself often, as the high priest enters the holy
place year by year with blood that is not his own.
- 26 Otherwise, He would have needed to suffer often since the foundation of the
world; but now once at the consummation of the ages He has been manifested
to put away sin by the sacrifice of Himself.
- 27 And inasmuch as it is appointed for men to die once and after this *comes*
judgment,
- 28 so Christ also, having been offered once to bear the sins of many, will appear a
second time for salvation without *reference to* sin, to those who eagerly await
Him.

Chapter 10

- 1 For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.
- 2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?
- 3 But in those *sacrifices* there is a reminder of sins year by year.
- 4 For it is impossible for the blood of bulls and goats to take away sins.
- 5 Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME;
- 6 IN WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE TAKEN NO PLEASURE.
- 7 "THEN I SAID, 'BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD.'"
- 8 After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE *in them*" (which are offered according to the Law),
- 9 then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.
- 10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

Chapter 10

- 11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;
- 12 but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,
- 13 waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.
- 14 For by one offering He has perfected for all time those who are sanctified.
- 15 And the Holy Spirit also testifies to us; for after saying,
- 16 "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM," *He then says,*
- 17 "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."
- 18 Now where there is forgiveness of these things, there is no longer *any* offering for sin.
- 19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,
- 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh,
- 21 and since *we have* a great priest over the house of God,
- 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.

Chapter 10

- 23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;
- 24 and let us consider how to stimulate one another to love and good deeds,
- 25 not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near.
- 26 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,
- 27 but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.
- 28 Anyone who has set aside the Law of Moses dies without mercy on *the testimony of two or three witnesses*.
- 29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?
- 30 For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE."
- 31 It is a terrifying thing to fall into the hands of the living God.
- 32 But remember the former days, when, after being enlightened, you endured a great conflict of sufferings,
- 33 partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated.

Chapter 10

- 34 For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one.
- 35 Therefore, do not throw away your confidence, which has a great reward.
- 36 For you have need of endurance, so that when you have done the will of God, you may receive what was promised.
- 37 FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY.
- 38 BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.
- 39 But we are not of those who shrink back to destruction, but of those who have faith to the preserving [*lit. saving*] of the soul.

Chapter 11

- 1 ¶ Now faith is the assurance of *things* hoped for, the conviction of things not seen.
- 2 For by it the men of old gained approval.
- 3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.
- 4 ¶ By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.
- 5 By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God.
- 6 And without faith it is impossible to please *Him*, for he who comes to God must believe that He is and *that* He is a rewarder of those who seek Him.
- 7 By faith Noah, being warned *by God* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.
- 8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.
- 9 By faith he lived as an alien in the land of promise, as in a foreign *land*, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;

Chapter 11

- 10 for he was looking for the city which has foundations, whose architect and builder is God.
- 11 By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.
- 12 Therefore there was born even of one man, and him as good as dead at that, *as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE.*
- 13 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.
- 14 For those who say such things make it clear that they are seeking a country of their own.
- 15 And indeed if they had been thinking of that *country* from which they went out, they would have had opportunity to return.
- 16 But as it is, they desire a better *country*, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.
- 17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten *son*;
- 18 *it was he* to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED."
- 19 He considered that God is able to raise *people* even from the dead, from which he also received him back as a type.

Chapter 11

- 20 By faith Isaac blessed Jacob and Esau, even regarding things to come.
- 21 By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.
- 22 By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.
- 23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict.
- 24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,
- 25 choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin,
- 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.
- 27 By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.
- 28 By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them.
- 29 By faith they passed through the Red Sea as though *they were passing* through dry land; and the Egyptians, when they attempted it, were drowned.

Chapter 11

- 30 By faith the walls of Jericho fell down after they had been encircled for seven days.
- 31 By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.
- 32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets,
- 33 who by faith conquered kingdoms, performed *acts of* righteousness, obtained promises, shut the mouths of lions,
- 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight.
- 35 Women received *back* their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection;
- 36 and others experienced mockings and scourgings, yes, also chains and imprisonment.
- 37 They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated
- 38 (*men* of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.
- 39 And all these, having gained approval through their faith, did not receive what was promised,
- 40 because God had provided something better for us, so that apart from us they would not be made perfect.

Chapter 12

- 1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,
- 2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.
- 3 For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.
- 4 You have not yet resisted to the point of shedding blood in your striving against sin;
- 5 and you have forgotten the exhortation which is addressed to you as sons, "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM;
- 6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES."
- 7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline?
- 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

Chapter 12

- 9 Furthermore, we had earthly fathers to discipline us, and we respected them;
shall we not much rather be subject to the Father of spirits, and live?
- 10 For they disciplined us for a short time as seemed best to them, but He
disciplines us for our good, so that we may share His holiness.
- 11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those
who have been trained by it, afterwards it yields the peaceful fruit of
righteousness.
- 12 Therefore, strengthen the hands that are weak and the knees that are feeble,
13 and make straight paths for your feet, so that *the limb* which is lame may not be
put out of joint, but rather be healed.
- 14 Pursue peace with all men, and the sanctification without which no one will see
the Lord.
- 15 See to it that no one comes short of the grace of God; that no root of bitterness
springing up causes trouble, and by it many be defiled;
- 16 that *there be* no immoral or godless person like Esau, who sold his own
birthright for a *single* meal.
- 17 For you know that even afterwards, when he desired to inherit the blessing, he
was rejected, for he found no place for repentance, though he sought for it with
tears.
- 18 For you have not come to *a mountain* that can be touched and to a blazing fire,
and to darkness and gloom and whirlwind,
- 19 and to the blast of a trumpet and the sound of words which *sound was such that*
those who heard begged that no further word be spoken to them.

Chapter 12

- 20 For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED."
- 21 And so terrible was the sight, *that* Moses said, "I AM FULL OF FEAR and trembling."
- 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,
- 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the* righteous made perfect,
- 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than *the blood* of Abel.
- 25 See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned *them* on earth, much less *will* we *escape* who turn away from Him who *warns* from heaven.
- 26 And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN."
- 27 This *expression*, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.
- 28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;
- 29 for our God is a consuming fire.

Chapter 13

- 1 Let love of the brethren continue.
- 2 Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.
- 3 Remember the prisoners, as though in prison with them, *and* those who are ill-treated, since you yourselves also are in the body.
- 4 Marriage *is to be held* in honor among all, and the *marriage* bed *is to be* undefiled; for fornicators and adulterers God will judge.
- 5 *Make sure that* your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,"
- 6 so that we confidently say, "THE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MAN DO TO ME?"
- 7 Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.
- 8 Jesus Christ *is* the same yesterday and today and forever.
- 9 Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.
- 10 We have an altar from which those who serve the tabernacle have no right to eat.

Chapter 13

- 11 For the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp.
- 12 Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate.
- 13 So, let us go out to Him outside the camp, bearing His reproach.
- 14 For here we do not have a lasting city, but we are seeking *the city* which is to come.
- 15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.
- 16 And do not neglect doing good and sharing, for with such sacrifices God is pleased.
- 17 Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.
- 18 Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.
- 19 And I urge *you* all the more to do this, so that I may be restored to you the sooner.
- 20 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord,
- 21 equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever.
- Amen.

Chapter 13

22 But I urge you, brethren, bear with this word of exhortation, for I have written to you briefly.

23 Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you.

24 Greet all of your leaders and all the saints. Those from Italy greet you.

25 Grace be with you all.

