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### Daily Bible Notes/Highlights Genesis through Revelation 2014

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## Hebrews

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Hebrews

C1-3

C1 Vss 1-14. No Hebrew would have difficulty of God's son. They knew there would be a human Messiah. It is clear through the Old Testament a savior. This Son radiates everything concerning God's glory. The writer moves write to the point that He has cleansed us from sin. The Son has therefore arrived and is greater than angels.

It's clear the Son whoever He is. Is eternal and one with Hod almighty. The writer shows how the Son is clearly superior to the angel creation. Alluded to the word of the psalmist, god says "come sit at my right hand."

Whoever can explain how God can say to God, "sit at my right hand."

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C2 Vss 1-18. Now, the writer moves to the point. He's able to show how every violation of the law is punished. Imagine, no breaks and no excuses. If the law is violated there must be payment for every violation.

Every wayward thought, every poor gesture, every complaint or murmur, every act of unbelief, every broken promise or slightest lie, anything inconsistent with the law no matter how innocent has to be paid. This is not to mention premeditated sins worthy of immediate stoning. It is in this context that the author says, how can we neglect this opportunity that Jesus Christ has provided for salvation.

Just in case the readers didn't know who this Son was, the Hebrew author unveils again this Son, Jesus Christ!(1-4).

The author goes extensively into his polemic. He provides Scriptural support familiar to Hebrews, particularly leaders. He shows Jesus as this one made a little lower than angel, but now with all power and glory.

Next, He makes what Jesus did personal and familial. We become brothers and sisters using the prophets words as support ( . ), 11-12

Only by dying the author says could Jesus break Satan's grip. The devil had been given the power of death. Jesus broke or took this power. It's a thing of beauty that He did not come to help angels, but to help the descendants of Abraham.

As a note the Bible does not include the history or beginning of angels. It is devoted to humanity with angels as participants, but this does not mean that they do not have their own history (See Angelocentric History).

Nevertheless, He take the place of the High Priest. Again, this is going to have special meaning to the Hebrew. What an idea. This Jesus goes through the suffering and testing a of humanity so when we call on Him to intercede He's been there. What's the cry? What the need? What's the offense? What's the condition? Chains, ostracized, enslaved, sick, ridiculed. humiliated, alone. without strength, sadness, grave injury, stripped, despair Jesus temped in all ways like each and everyone of us name it!

C3 The writer has already shown Jesus' superiority to angels. What about the great personalities in Hebrew history. The author brings them into the picture.

Moses! He was faithful in God's house. Notice he does not have speak of Mosss' weak moments and her certainly had them. He calls him a servant in the Lord's house. But in comparison, Christ is in charge or the house. In fact, the house is His (1-7)

The author has a warning for the Hebrew. They are not to turn their hearts away. In other word, they need to receive what he's telling them (8-19). They need to get it. There are no options.

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C4-6

C4 the author continues by reasoning that they need to believe and enter the Lord's rest. Like a smooth tactician he continues to work using warning, logic and skillful application of Scriptural truth to make his point. He 'a able to show how they refused the Lord's rest historically and they forfeited rest. The author uses this as a reminder and challenge to succeed their ancestors. He says God set another time and that time is now...

There is the theological principle of windows if time. There are time periods when faith has to be executed. The Hebrews are told to paint blood over their homes. They executed and were passed. Later they had an opportunity to enter the promise land but they forfeited it with unfaithfulness. Jonah calls on the citizens of Nineveh to repent. They executed and are spared ( . )

The author is telling the Hebrew readers here's another window. Don't repeat the mistakes of the past. He calls in them to follow the word of God as he has presented revealing Jesus.

Again he shows Jesus as high priest and this person who was tempted in every kind of way. Unlike a high priest, he never sinned though temped. He's so much more superior than any high priest.

Then words that we all need to receive with contextual truth. The high priest entered the holy of hollies with great intrepidation. Anything out of order and he would die on the spot. Now with Jesus as our high priest we don't need to be in such fear to approach the throne. It does not mean we are to be irreverent and presumptive based on our own desires. We always need to approach as children who do not know everything. We ask with a caveat. Your will be done not bouts.

C5 The author returns to the high priest. He's one who can deal all the people and he is called by God almighty. No On my way! Could just desire to be the high priest.

The author shows insights about Jesus that may not have been obvious in reading the Gospel. There is the great theological question about at what point did Jesus know who he was? Was he prepared all at once for his ultimate purpose or over time. Clearly there's the time he announced in the synagogue reading Isaiah that He was the one the Scriptures was identifying ( . ). Here we learn more. The writer indicates Jesus' sufferings were instructional for Him (7-8). He learned obedience! As result He satisfied the requirements to be high priest.

The writer turns to a more disciplinary tone revealing some things about the listeners. They are difficult in that they are either sarcastic or jaded by the time they have been around. This happens in every church setting. People become a passé, status quo, going through the motion of organized faith without energy or true compassion for the faith. It's 'ho-hum, here we go again. We have heard and done it all but we'll show up and even pay up.' He calls them babies having to go over the same things, and know right from wrong.

C6. The author calls them to move forward from the basics even as elementary as being

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told they need to repent. Then the author makes a startling revelation.

There are those who have been in the midst of all the blessings of The Lord, but they turn away. There are a number of possibilities here, but this writer will state the most obvious contextually. These are persons who were following Jesus, but they have gone back to their legal (Judaizers) practices attempting to justify personally sacrifice for their sins and earn their righteousness before God. They are crucifying Jesus again. That is they are figuratively crucifying Jesus again and again with their religious convictions.

The author shares a beam of hope that what he has said really does not apply to them. This is tactical. The reality is that it does apply to some or he wouldn't be saying it. He wants them to know they'll be blessed. It's an all-out anti-baby assist using child-psychology to get many of them on-board (9-12).

Next he interjects Abraham. He's related angels, Moses, Mechezedeck to Jesus and now Abraham. Abraham is viewed as a person who held to the promise of God and waited patiently. The promise is based on God's word Who cannot lie. The point is The promises are as the promises to Abraham. Jesus is a reliable refuge guaranteed by the one who cannot lie (13-20)

C7-9

C7 Vss 1-

Now the Hebrew writer brings the major characters into play and skillfully shows Jesus exceeding Mechezidek and Levitical priest.

There were concerns about Jesus because He was not from the tribe of Levi. The author skillfully takes The highly esteemed Abraham who bowed and gave first fruit tithes to Melchizedek. Melchizedek was not from Abraham's loins or a descendant but he was so great a priest Abraham honored him as a high priest.

This is proof that all highly esteemed priest don't have to come from the tribe of Levi. or Aaron. The author further uses Scripture to show that Scripture said the Messiah would be in the order of Melchizedek ( ).

Jesus does not have to give continuing sacrifices. He's superior in that once for all he sacrificed. He 'a made the perfect high priest for all.

C8 The author continues with Jesus as the High Priest. Where this does not have the same significance for Gentile. The High Priest represented both religious and political significance. Recall how Jesus was adjudicated before the High Priest. They were over all the affairs of the community and only appealed to the Roman authorities to affirm what they already adjudicated.

Unlike the earthly High Priest, the writer reveals Jesus sits beside the throne of God. All the Old Testament priest did was a shadow of what was to come. Jesus is, the reality of what they foreshadowed. He mediated for us with a covenant that has no flaws.

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The old covenant was on tablets and scrolls foreshadowing the law in the heart and mind of God's people under the new covenant.

A new covenant cancels the old one.

C9 Here the author addresses the issue of worship. Worship was tabernacle-based. The offering system for sins involved an intricate catalog of activities and sacrifices.

There was an extraordinary limit to these offerings for sin. The Hebrew writer record they were for the sins committed out of ignorance. It begs to question, how were premeditated sins covered? Typically, there was some bodily punishment. It could be banishment or excommunication from the community to death ( ).

The offering system was severely limited. Now! Jesus! He enters the tabernacle in glory having given His own blood as the Son of God! He died to set those who are called free. The author uses the term, those who are called. We continue to see throughout the New Testament writings this reference to persons being birthed into God's family (ref. ).

Using the principle of a will it's not in effect until the benefactor dies. Animals were used to execute the first covenant on earth. But in heaven animals could not possible be accepted.

God almighty prepares His Son to be the lamb who would descend and ascend to atone for all sins. He's more than acceptable. He's appeared once for all time.

C10-12

C10 The author continues with the theme of sacrifice showing there's no comparison between the Moses' law system and Christ. The author mindful that many Jewish Christians are still walking a tight line shows them the futility. The Moses' system required a litany of blood sacrifices and reminded the people of their sins, past and present continually.

The Holy Spirit says, I 'll never remember their sins. This has to be a liberating and refreshing revelation to those who believe. There's no need for an offering for sins ever again.

As before, the author reiterates that we can approach the throne of grace with confidence. The author encourages them to hold tight to these principles. We are to love each other, and there were those beginning to neglect the assembly because of the doubt and confusion (1-25)

The author pivots. Using the basis of all he has said he has another concern. He must warn the people that this new covenant does not mean to practice sinning. To do so would be met with eternal judgment . Believers do not use the knowledge of Jesus work on the cross to live lives of debauchery. They are free of the burden of the old system, but expected to

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walk in maturity and the love of a God.

He reminds them how persons were put to death who rebelled against the law of Moses. The author uses an extraordinary term. A worse punishment awaits those who trample on the Son of God. Treating what Jesus has done as unholy or common, or the sacrifice of a bird, bull or goat is solace of no return.

It is in this context that the author says it's a terrible thing to fall into the hands of The Lord. The author recalls their faithfulness and suffering when they first received The Lord. He encourages them to maintain this fervor. This contextually helps the readers to have a complete sense of what's happened to the Hebrew believer and why they need this sharp polemic. They have been under incredible duress.

Endurance and patience is required until they see what they have desired. He reminds them we are the faithful ones .

C11 Then the author turns to bolstering their faith. This Chapter is written recognizing that these Jewish Christians have been under extreme duress and persecution. It is to remind them of their faith heritage and bolster their faith.

Often the question is, what's the difference between trust and faith. Often they are interchangeable (word study). However in the technical sense they both have unique functions. Trust is present, while faith is future. So, the circumstance appears bleak or wanting, but I can wait today with peace (trust), while I anticipate the redeeming result I cannot (see, touch, or feel) that will unfold in my future (faith). The basis is God's word. The author explains these under the broader term of faith.

The author begins to provide illustrations of faith by using a litany of persons who exemplified faith. Ironically, he leaps the first two human beings. It's not clear whether this is an oversight or done with skill. No doubt the damage the first two beings, and particularly Adam unleashed upon humanity would be more controversial than illustrations of faith. However, they did continue living and did not end their lives. They also continued having children as directed. They believed in the promise of the One who would crush the head of the serpent.

The author shows diligent pursuit of the will of The Lord from Abel to all the prophets. It's an extraordinary summary of their relentless pursuit of the will of God. The author shows that they exemplified their faith under less than fulfilling circumstances because it was all being stored for us. Yet they were faithful. The author is saying, "how much more are we to be faithful.?"

C12 The author continues to harness the heritage of faith and those who now are watching. They are cheering the believers as it were. The believers confidence should be high. The energy should not wane, and path should be straight given what the Hebrew writer has articulated. There's a Greater High Priest, an everlasting covenant and a litany of faith champions.

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He points to Jesus as enduring the cross and it's shame looking forward to what was beyond the cross. These suffering Hebrews who have lost much under persecution are to do the same. If they think of Him, they will not give up (1-3).

Then the author pivots again. He begins to talk about the discipline of The Lord. It is clear here that no child of God can get away with misbehavior. There is extreme punishment for extreme misbehavior. The author is careful to delineate between God's discipline and atonement for sin. This is not atoning for sin. He uses the illustration of a father disciplining his child. Every Hebrew would know it was not time-out, which merely ceases activity. But the objective was to produce fruitful conduct and right living. The punishment was physical. The author makes it clear by telling the offenders under punishment to stand straight (after the rod) and do what the punishment was designed to do.

The author uses child-psychology, no pun intended. The corrective punishment was evidence of being God's child. It was as if the author is saying to some, "I know your hind-side is black and blue, but it means you are His child. So straighten up and fly right. You'll be fine."

Believers need to understand whole forgiven, there are consequences for sinful behavior (1-13).

The author is very concerned that they live godly lives. He wants them to know the dimension where they exist in faith is far greater than any thing before them. They are before God Himself. They have come to Jesus. Believers are on heaven 'a mount and not some foreshadow. Believers are to love in great awe of these circumstances (14-29)

C13 The author concludes with several reminders. Show hospitality, remember those in prison, remember the mistreated and honor marriage. Don't be a lover of money . These all are Christian Jew issues, but obviously extend to the Gentiles. The author inserts a reminder about the old system, and provides an everlasting refrain never stated. Jesus, the same yesterday, today, and forever (1-15). This place is not the believers home!

While, the author had taught them that they don't have priests he has to advise them about the new order of leaders. They need to be honored and follows. He provides a word about these leaders responsibility. They are responsible for the souls of the community and will be held accountable. He calls on them to pray for him.

The author gives the benediction. It's a prayer for understanding of what Jesus has done. It's a prayer calling for them to be provided the resources for their purpose in Him.

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