

NEW TESTAMENT SYNTHESIS NOTES

by Dr. Fred Wittman

THE EPISTLE TO HEBREWS BY PAUL THE APOSTLE

INTRODUCTION:

What would you do if you came to realize that the life in The Lord Jesus Christ is a matter of running a race that requires every participant to run His or her very best with our eyes fixed on The Lord Jesus Christ until the finish and the race is not finished until death or The Lord Jesus Christ returns in the air to rapture us to Heaven?

Review:

1. The Theme of The Bible: **The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.**
2. The Purpose of The Bible: **To Present The Lord Jesus Christ as The Redeemer or To Teach The God's Plan of Redemption.**

PRESENTATION:

A. Pertinent Facts.

I. Facts to Be Noted

Author: Paul, the Apostle (2 Pet. 3:15,16) Date Written: late spring A.D. 63 Key Verse: 8:6
Key Word: "better" (13x+superlatives=16x) Written to: confirm, comfort and caution three groups of Hebrews
Provenance: Italy (13:24) Content: New Covenant Superior to Old Covenant. Theme: Christ Supreme
Thrust of The Book: Christological: Christ and His New Covenant is better than all. "Key to The Book:
Hear Christ, the full and final revelation of The God (1:1,2), fulfilling, completing, and superseding The Old
Testament revelation (Mt. 17:4,5)! *Persistently*^{APT} [*italics mine*] Hear Him! TO FAIL TO HEAR HIM IS
FATAL (2:1-3; 4:12,13; 10:26-31; and 12:25-29)." (C. E. Mason, Jr., Hebrews notes).

1. Authorship

a. Because of anonymity (the author does not give his name in This Epistle except in the title) authorship is questioned. Most commonly attributed to Paul as per title in the head of the scroll, but some scholars differ.

b. Most scholars acknowledge Pauline authorship, but some deny it.

c. Evidence of Paul's Authorship:

(1) Internal Evidence to Paul's authorship include the following six facts:

(A) Peter ascribes an epistle to The Hebrews (2 Peter 3:15,16) to Paul which, of all his epistles, can refer only to Hebrews. Only The Epistle to Hebrews applies (see paper by Wittman, "A Consideration of the Attestation of Scripture to the Authorship of Hebrews").

(B) Paul's use of a trilogy of emphasis taken from Habakkuk 2:4 would ascribe authorship to Paul:
(a) in Romans (1:17): "The Just"; (b) in Galatians (3:11): "Shall live"; and (c) in Hebrews (10:28): "By faith."

(C) Timothy is mentioned as a brother and fellow worker and travelling companion (13:23 cf. 2 Cor. 1:1; Col. 1:1; 1 Thes. 3:2; Phlm. 1).

(D) The author of this Epistle was a prisoner and ministered to by Hebrews (10:23). To whom else beside Paul among the suggested authors by the differing critics and dissenters was Timothy so identified?

(E) The author of Hebrews mentioned that he was not one of the eleven who were with The Lord during His earthly ministry (2:3).

(F) The author testified that he was a prisoner 'in bonds' among the Hebrews and recently released from the Romans (10:34; 13:9).

(2) External Evidence comes from Athanasius, Bishop of Alexandria, who wrote a letter listing the Canon in A.D. 367. K. S. Latourette's **A History of Christianity** (p. 134) states, "The first list which has come down to us of the twenty-seven books which embraces only those which appear in our New Testament." Late in the 4th century the western church recognized the canonicity of Hebrews on the basis of Pauline authorship. Without exception the Greek writers ascribed Hebrews to the apostle Paul. He was regarded as the author until the Reformation. Additionally there is no contradictory evidence found in Early Church writings, but Paul's authorship was an accepted fact and never doubted until the eighteenth century. for a fuller apologetic discussion see **The Pulpit Commentary**, VOL. XXI, Hebrews, Introduction, II. Author-ship (esp pp. i-vi).

2. The Readers of this Epistle.

According to 1:1 the recipients were Hebrews and according to Peter (2 Pet. 3: 1,15 cf. 1 Pet. 1:1) were Jews of the Diaspora and both of whom had a knowledge of Judaism. Some have been saved for a number of years

(5:12). They had passed through many trials (10:32-34; 12:4) and fierce persecution from both Jews and Romans. They were regarded as apostates from Judaism and the blessings of Israel.

3. Characteristics.

Comparative, cautionary, Christological, expositional, and exhortative.

4. Purpose.

In order to adequately comprehend the significance of Paul's purpose in writing this treatise it is necessary to visualize the circumstances and the challenge they faced and the persecution they would experience for holding fast to their newfound faith. Therefore the purpose is threefold

- a. To confirm young Hebrew converts (newly regenerated) in the face of intense persecution .
- b. To comfort Hebrew Christians who were enduring prolonged persecution.
- c. To caution Hebrew non-Christians, who were sharing spiritual blessings, had repented but have not embraced The Lord Jesus Christ by faith, and were being pressured to abandon their faith and apostitize from The Lord Jesus Christ.

5. The Occasion for Writing this Treatise to The Hebrews.

In late Spring , the apostle Paul recently had been acquitted and released from his two-year imprisonment in Rome (Acts 28:30,31). While still in Italy abiding with the saints, he wrote this treatise (13:25). Three years before this he participated with the early Christians in Jewish observance of the Old Testament Law (Acts 21:19-32), which resulted in His arrest by the Romans and oppression by the believing Jews boiling zealous for The Law (v. 20). Observance of The Law was evident since Pentecost (Acts 2:36-46). But more and more Paul had come to realize under The Holy Spirit's illumination after adverse experience with adamant believing Hebrews who were holding on to The Law and meditation during the secluded time in the Roman prison, that Judaism, The Law, and The Old Covenant had been replaced by The Crucified, resurrected-ascended Christ and His New Testament-Covenant (the fully combined meanings of Both).

But when Paul sat down to pen this Treatise to The Hebrews (late spring A.D. 63), he knew that the time had come for those Hebrews who claim faith in The Lord Jesus Christ to make a complete-and-full severance from The Law, The Old Covenant and the first Order of Worship, so that The New Covenant and New Order of Worship totally replaces the Old Covenant and Priesthood and makes both of them null and void. With the impending prophesied destruction of The Temple and demolishment of Jerusalem, both by the Prophets and reinforced by The Lord Jesus Christ (Lk. 19:42-44), The God indicated that such event makes The Old no longer accepted and unable to be fulfilled. Therefore since such a treatise explaining why the need for complete negation and replacement of The Old and how The New effectively, efficiently, and efficaciously displaces the Old Covenant, The Law, and Its Priesthood with The Gospel of The Lord Jesus Christ, the Sacrifice of The Lamb of The God, The **Mehlkhee-sehdék** order of Priesthood, and The Access into The Holy of Holies in The Tabernacle in Heaven. It was laid upon Paul by The Holy Spirit to explain the fact and the serious and fatal (dooming) consequences if continuing to adhere to or revert back to the practice of The Old ways, which definitely have been abandoned by God The Father (6:1-6; 10:26-39). These two passages describe the difference between professors and possessors. Unfortunately two movements have arisen reverting back under the guise of the name "Seventh Day Adventist and on another hand "Messanic Jew" both of which embraces keeping The Old Testament Law with a Messanic Christ, both looking forward to the return of the Messiah but disregard the teaching by Paul in The Epistles of Galatians, Romans, and Hebrews.

B. Scenes in Hebrews.

Heaven, the Tabernacle, and Israel.

C. Characters in Hebrews.

Christ Jesus, Moses, Joshua, David, (**Ah-aharōn**) Aaron, **Mehlkhee-sehdék**, Abraham, Judah, Abel, Enoch, Noah, **Sáhrrah**, **Eesah-áhc**, Jacob, Joseph, Pharaoh, Rehab, Gideon, Barák, Samson, Jephthah, Samuel, **Aysahû** (Esau), Timothy, and the angels.

D. Outline of Hebrews:

- I. Christ is the Proper object of Faith (ch. 1-10).
- II. The Proper Accomplishment of Faith (ch. 11).
- III. The Race of Faith (ch. 12).
- IV. The Leaders of Faith (ch. 13).

E. Alternate Outline of Hebrews:

- I. The Doctrinal Dissertation (1:1-10:18).
- II. The Central Exhortation (10:19-39).
- III. The Practical Application (11:1-13:15).

F. Why is Hebrews called a Treatise? A treatise is "a systematic exposition or argument in writing including a methodical discussion of the facts and principles involved and conclusions reached" (Webster's New Collegiate

Dictionary.)

G. The Ten Ways The Lord Jesus Christ and The New Covenant Are Better:

1. Better than Old Testament Prophets (1:1-3);
2. Better than Angels (1:4-2:18);
3. Better than Old Testament Leaders(3:1-8:6) - Moses, Joshua, Aaron, **Mehlkhee-sehdéhk**;
4. A Better Hope (7:19).
5. A Better Covenant or Testament (7:22; 8:6-10:25);
6. A Better Promises (8:6);
7. A Better Sacrifices (9:23);
8. A Better Continually-abiding Substance (10;34);
9. A Better Country (11:16);
10. A Better Resurrection (11:35).

H. The Seven Warnings Against Apostasy throughout This Treatise:

1. Don't Drift (2:1-4).
2. Don't Depart (3:7-19).
3. Don't Disbelieve (4:11-13).
4. Don't Degenerate (5:11-6:20).
5. Don't Despise (10:26-39).
6. Don't Deny (12:25-29).
7. Don't Be Deceived (13: 9).

I. Six 'Eternal' Details in Hebrews:

1. Eternal Salvation (5:9);
2. Eternal Judgment (6:2);
3. Eternal Ransoming {Redemption, lit.: the transaction of paying the ransom price for release from bondage} (9:12);
4. The Eternal Spirit (9:14);
5. Eternal Inheritance (9:15);
6. Eternal Covenant (13:20).

J. The Race of Faith (Heb. 12:1-8).

The English word translated 'race'(Heb. 12:2 is the Greek word *ἀγών* (*agōn*) which is also translated 'fight' or 'conflict' which literally means "agonize in conflict" whether in a 'race' (Heb. 12:1) or in a 'fight' (1 Tim. 6:12) or in 'prayer' (Col. 2:1) or in 'proclaiming The Gospel' (1 Thes. 2:2) or in 'suffering for Christ' (Phil. 1:29,30) or in 'life' (2 Tim. 4:7). In all of these situations there is conflict in order to be successful, especially in the 'life of Faith.' The conflict in battle goes on against the flesh, against Sin, against Satan and His angels (principalities, powers, and authority of rulers of this dark age), and against the world and its attractions, which Satan uses to distract us from proclaiming The Gospel and Making disciples. The conflict continues through out life until death or until The Lord Jesus Christ Raptures all the saints.

II. The Theme of The Bible: The Coming of The Messiah and His Coming Kingdom of Righteousness and Peace: Since the initial coming of the Messiah has taken place and His Return was imminently expected, and since Paul discussed the doctrine of The Coming-Presence of The Lord Jesus Christ rather extensively in both of The Epistles to Thessalonians and in 1 Corinthians, and in Romans Paul only succinctly referred five times to The Coming-Presence of The Lord Jesus Christ. Then He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah to Earth to set up His Kingdom. However in **Ehféhseeous** (Ephesians), Paul does not mention The Coming-Presence of The Lord Jesus Christ directly, but alludes to His coming when referring to The Lord Jesus Christ loving The Church. He "delivered Himself over in Her behalf of Her . . . so that He present Her to Himself, The Church Glorious, not having spot or wrinkle or any such things." Likewise The Kingdom of The God is not mentioned positively, but rather from the negative standpoint by reminding his readers of those who are sexually immoral or unclean or covetous or idolaters continually are not having inheritance in The Kingdom of The Christ and of God. Then in **Kohlóhs-sah-eh-êes** (Colossians), The Kingdom is called "The Kingdom of The Son of His Love" (1:13 APT) as well as "The Kingdom of The God" (4:11). Firstly, Paul reminded his readers that in This Kingdom we are recipients of Redemption through His Blood and forgiveness of Sins and then he cited only the ones of the circumcision (Jewish heritage) whom he deemed as fellow-workers in The Kingdom of The God. Then in **Feeláymohn** (Philemon), since Paul was dealing with a personal matter between himself and two brothers (**Ohnáyseemohs** and **Feeláymohn**) in union with The Lord Jesus Christ in The Kingdom of The God, The Kingdom is not specifically mentioned.

Now in Hebrews in chapter one (vs. 8,9), the sceptre of The Lord Jesus Christ's Kingdom (also previously referred to as 'The Kingdom of God' is declared to be Righteousness (AV) [rightness (APT)]. The Son is addressed as 'The God' and The Kingdom is referred to as 'Your Kingdom,' but in the same quotation The Father addressed Himself as 'The God of Yours' Who has significantly anointed 'You' and also as The One who wields 'the scepter of rightness' (Heb. 1:8,9) and Who 'laid the foundation to The Earth' at its 'beginning' (1:10). Then in Hebrews twelve it is recorded that the saints receive "an immovable Kingdom alongside with Christ, let us have grace by means of which we sacredly serve The God well-pleasingly with modesty and reverence" (Heb, 12:28 APT).

III. The Purpose of The Bible: To Teach The God's Plan of Redemption: So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: in James the problem of faith demonstrated by works was clarified. In Galatians it is revealed that Faith

is the means whereby we live in union with The Son of God, receive The Promise of The Spirit, become the sons of The God, and are in the sphere of Spirit. Also in Galatians a new dimension to Redemption is added, Justification by means of The Lord Jesus Christ's Faith [note: it is our personal faith in The Lord Jesus Christ's Faith that results in Salvation]. To be justified is to be declared righteous freed of: blame, guilt, and / or penalty of Sin as a result of The Lord Jesus Christ taking Sin upon Himself and becoming: a curse in behalf of us and the propitiation of our sins in order to provide Redemption which includes complete freedom from bondage to Sin and Satan. In Thessalonians we are taught that the exchange of bond-slavery of which Jesus spoke takes place at Redemption. Paul referred to the redeemed disciple-saints as "Salvation's purchased possession." Then Paul presented The God's determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God and the consequences of rejecting it. Thus far (up to early winter of A.D. 58), the contents of the plan of Redemption contain these practical doctrines emphasized in Romans: Salvation, Sin, exchange of Masters in bond-service, Redemption, Reconciliation and Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things} (8:19). The in Ehfêhseeous (Ephesians) Redemption was referred to in three instances. In the first instance (1:7), 'Redemption' referred to the initial occurrence of Redemption of every disciple-saint, when the sinner is identified in union with The Lord Jesus Christ through totally committed faith unto Him and His shed-blood results in forgiveness of gross stupid errors (sins). In the second instance (1:14), Paul referred to the occasion of the completion of Redemption of every disciple-saint, when the whole person in the glorified body united with the soul and spirit appears in the presence of The Lord Jesus Christ. In the third instance (4:30), Paul referred to the sealing by The Holy Spirit for security upon totally committed faith unto The Lord Jesus Christ which permanently lasts until the Day of completion of redemption (cf. 1:7). But in Kohlohs-sah-eh-êes (Colossians) redemption is only mentioned once (1:14), where the recipients of Redemption through the blood of The Son of The God's Love are identified with Him.

In Feeláymohn (Philemon), since Paul was dealing with Redemption based upon love and forgiveness of seriously offensive Sin deserving death and resulting in a huge debt, discretely he tactfully analogized the imputation aspect of the redemptive work of The Lord Jesus Christ by alluding to the payment of the debt for Sin on our behalf which was charged to Him and His righteousness imputed to us. Paul requested Feeláymohn to charge Ohnýseemohs' debt to Paul's account even as every sinner's debt was charged or 'imputed' to The Lord Jesus Christ's account and graciously received by The God even as The God received Paul and Feeláymohn as Jesus Himself did in union with Himself, so Paul urged Feeláymohn to do with Ohnýseemohs (Phlm. 12,17-19). In Filippáysious (Philippians) Redemption is not mentioned but alluded to in the altering of the outward appearance of body of humiliation to conform to the body of The Glory in Heaven which completes the process of Redemption (4:20,21).

Now in Hebrews we have already seen the ten ways in which The Lord Jesus Christ, The Mediator of The New Covenant as well as The New Covenant Itself are better than The Old Covenant (cf. I. G. 1-10) and as a result because The Mediator of The New Covenant completely and satisfactorily to the pleasure of The Father God fulfilled The Old Covenant and replaced and consummated and made it obsolete 'near to disappearing' with The New Covenant (8:6,13). This New Covenant provides Redemption of The Nation including restoration on The Land under The Millennial Reign in The Kingdom of The Lord Jesus Christ (8:6-13 cf. 12:18-29; 13:12-14).

IV. The Progressive Revelation of The God: Previously it was noted that in Romans foundation Truths of The Christian Faith were revealed, especially explaining The Righteousness of The God, Sin, condemnation and Judgment, Justification by Faith, Salvation including Sin, Exchange of Masters, sphere of the flesh. It was revealed that Israel's fall resulted in her being set aside, which resulted in blessing for the Gentiles for the duration of Grace and The Church Age until The Christ raptures The Church, followed by Israel's suffering in Tribulation for seven years "until the fullness of The Gentiles enter." This will take place before The Messiah King returns to Earth to set up The Promised Kingdom. Israel's fullness in restoration will bring greater blessing for the world. Practical, reasonable, sacred service to The God is to be performed by a public presentation of the body as an Absolutely-Living sacrifice in return for the dying Sacrifice by The New Master, The Lord Jesus Christ. After this occasion transpires, each one is to be renewed in the mind so as to utilize the grace-gifts, serving as bondslaves to The Lord in love. The Truth concerning the future judgment for all saints, who shall present themselves at The Christ's Báymah Seat was disclosed.

Then in Ehfêhseeous (Ephesians) at least sixty-three (63) doctrines, many of which were previously expressed, were mentioned or given, one of which is enlightenment, another dealing with the gifted leaders of The Church with their selected realm of ministry for the purpose of building -up The Church as The Body of The Christ to grow unto maturity by means of discipleship with each one having a part in adding to The Body increase of members and nurturing them to maturity in The Christ. Paul especially dealt with three doctrines specifically, on the one hand with unity (oneness) and union with The Lord Jesus Christ; on another hand The God's determined will for a persistently, godly, daily walk and on another hand with the necessary armor with which the disciple-saints are to clothe themselves to be able to stand-fast strongly against the wiles of the Devil and his evil forces of various sorts of fallen spirit-beings. In addition to these two important doctrines, the following were further expanded or introduced throughout this Epistle: the determined will of The God; the sealing ministry of The Holy Spirit; the completion of Redemption when the glorified body shall acclaim His glory; the dead condition of all sons of the disobedience {unregenerated people under The God's wrath and citizens of Earth}; three dispensations {periods of time under The God's administration}; Dispensation of The Fullness of Times of The Gentiles, The Dispensation of The Grace of The God, and The Dispensation of The Mystery; and four more Mysteries to that which was previously noted: The Mystery of His Determined Will, The Mystery of The Christ, The Great Mystery of Christ and The Church, and The Mystery of The Gospel, also The God's purpose and plan in providing redemption; and His method of revealing His mysteries to the world, angels, and all created beings; and The God's determined will for every saint is a persistently, godly, daily, walk and the persistent stand and withstanding in warfare by every disciple-saint of The God. **Finally**, Paul made it very clear that the warfare of the true child of The God, who is a summoned disciple-saint is on the spiritual level and not on a flesh and blood level, nor on a social level, nor on a moral level, nor on a legal level, and not a political level, nor even on a religious level. But on the contrary our warfare is spiritual. So often those claiming to be Christian, succumb to the trap and wile of the Devil, which is to get involved in battle on one or more of these other levels: religious, social, moral, legal, or political, all of which are aspects of flesh and blood warfare. A warfare on these other levels shall result to the detriment of our intricate relationship with our Blessed Savior and Lord, Jesus Christ as well as hindering the effect of The Gospel in the Salvation of souls.

In Kohlohs-sah-eh-êes Paul emphatically stated that the spread of The Gospel extended to bearing fruit in the whole world (1:6), but more it was proclaimed to every creature under heaven (1:23). This was accomplished by late mid A.D. 62, the time when this Epistle was written. This could only be accomplished by the precise obedience to The Lord Jesus Christ's third and fourth commandments (Mk 16:15; Mt. 28:16-20) by every regenerated disciple's enthusiastic participation in discipleship by training as disciples, and in turn, training others to become disciples and then disciple others. Next Paul reemphasized Christology: The Lord Jesus Christ is The Glorified Head of The Church, which is His Body: He also is The Preeminent One, absolutely preeminent in the sphere of all things (1:18). Paul's aim should be the aim of every

disciple saint, that is to present every human perfectly complete in union with The Lord Jesus Christ at The **Báymah** Seat judgment immediately after The Rapture of His Church (1:28). Then Paul exhorted this local church to deal positively with seven heresies that threatened to destroy the union with The Lord Jesus Christ that the saints had initially experienced. These were: Jewish festivals, new moon and Sabbath observance (2:16); angelology, gnosticism, asceticism, will-worship, prohibition of normal body ingestion and abuse thereof, elements of the world: spirits, philosophy, vain deceit, and dogmas according to the commands and teachings of humans, and exclusivism. Then in light of the fact of the glorification of the saints at Christ's coming again is displayed (3:4), the readers are commanded to persistently mind the things above and not on things upon Earth and to put to death their body members, which were previously serving in union with sins as sons of disobedience, by stripping off the old human with his practices and clothe themselves at once with The New Human (3:2-12). Finally, the fact that there were two other churches established and existing in southeast Asia in addition to this one in **Kohlhssai** (Colossæ) being ministered to by **Ahr-khéepohs** (Archippus), one in **Lah-ohdee-keh-éeah** (Laodicea) meeting in the house of **Numfáhs** (Nymphas) and the other in **Hee-ehráhpohlees** (Hierapolis). While in **Feeláymohn** (Philemon), it is disclosed that the saints at **Kohlhssai** (Colossæ) met in the house of **Feeláymohn** (vs. 1,2) and that **Ohnýseemohs** belonged to **Feeláymohn** as a runaway bonds slave. For some reason he was imprisoned in Rome and converted under Paul's prison ministry and began to serve Paul domestically in the bonds of The Gospel in union with The Lord Jesus Christ (10-16). **Ohnýseemohs** was sent back to **Feeláymohn** by means of **Tukh-eekóhs** (Tychicus) with this epistle (Col. 4:7-9). This Epistle exemplifies and applies the doctrine of imputation to the lives of the regenerated-disciple saints both in Paul's life and throughout the remaining time until The Second Coming of The Lord Jesus Christ.

Then in **Filippáysious** (Philippians) The God revealed Himself as gracious, loving, righteous, and forgiving so that anywhere with Him is joy unspeakable, even in prison. Three of the seven means of Fellowship (κοινωνία (koinōnéeah) in Scripture are emphasized: Fellowship in Spirit (2:1-3), Fellowship with His Sufferings (3:10), and Fellowship in The Gospel (1:5; 4:14-19). Paul explained and exemplified Fellowship in The Gospel. He referred to the local church's on-going relationship with her missionary in both giving and receiving both financially and in prayer and communication as God's method of provision for His bonds slaves serving as Pastors, qualified teachers, and commissioned missionaries involved in evangelizing, discipling and then baptizing those who are discipled, and congregating them into local churches, while trusting and looking to The Lord God alone to meet all needs was revealed and explained. He also referred to this Fellowship as "the public-ministry {λειτουργίας (leh-eetour-géeahs) of the local church" (2:29,30). Then how to run the race of Faith is to be run: with eyes upon the goal persistently pursue the prize of our vocation by concentrating the mind upon The Lord Jesus Christ and persistently mind the same thing as others who are more mature are continually walking orderly in file with the same rule of conduct (3:13-17).

Now in Hebrews The God revealed that He has exalted Christ better than angels and all human systems and heroes through Whom He has provided Eternal Redemption. The Christ has performed and perfectly completely fulfilled all the qualifications absolutely necessary to become The Originator (Captain or Author or Chief Military Leader or Prince) of The Salvation of ours (2:8-10,14-17; 4:14-16), and through obedience became Causer of Eternal Salvation and Great High Priest after the order of **Mehlkhee-sehdéhk** (5:5-10; 7:17, 21), and both Guarantor and Mediator of a better Covenant (7:22; 8:6; 9:15 APT). And since He Established the New Covenant, He has Made the first obsolete (8:13; 10:9). By offering His own blood on the Mercyseat in The Holy Place He secured forgiveness of sins and Eternal ransoming (the transaction of payment of the ransom price for all once forever (9:11-15, 22-26). Since The Lord Jesus Christ performed and continues to perform all the mediations of The Great High Priest through His high priestly ministry with all its implications, The Only Way directly to The God is open and accessible through Christ by faith (10:19-23). Then Paul listed a register of the cloud of witnesses summarizing the Heroes of The Faith of The Old Testament (11:1-12:1). Then he likened the life of Faith as a race run with our eyes upon The Originator and perfecter of The Faith who patiently endured crucifixion, who promised with two triple negatives to assure us his faithfulness unto the absolute end (13:5). He ended his treatise to Hebrews with statements of encouragement, exhortation, injunction, warning, entreaty, warning, and salutation (13:1-25).

DISCUSSION:

- A. What was the second commandment that The Lord Jesus Christ gave to His Disciples? (Lk. 22:19,20 cf. 1 Cor. 11:24-32).
- B. What were the four distinct purposes for which The Early Church steadfastly, perseveringly gathered together in a cyclical week? (Acts 2:42; 20:7).
- C. Which of these gatherings were for the purpose of genuine worship?
- D. What statement did Paul make to the Corinthian church as to the frequency with which the local church is commanded to genuinely worship? (1 Cor. 11:23-26).

APPLICATION: What will you do to become a practicing genuine worshipper of The Only One True God observing His desires, commands, and restrictions?