

Meditations on the Epistle to the Hebrews

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OUTLINE:

- FIRST:** the **GLORIES** of the Person of Christ (Son of God and Son of Man) and His place in heaven (**Hebrews 1, 2**)
- SECOND:** the **PRIESTHOOD** of Christ maintaining His people on earth, on their way to heaven (**Hebrews 3-8**)
- THIRD:** the **SACRIFICE** of Christ, opening heaven to the believer, and fitting the believer for heaven (**Hebrews 9, 10**)
- FOURTH:** the **PRESENT ACCESS** to heaven where Christ is (**Hebrews 10**)
- FIFTH:** the **PATH OF FAITH** that leads to Christ in heaven (**Hebrews 11**)
- SIXTH:** the different **WAYS OF CHASTENING** God takes to keep our feet in the path that leads to Christ in heaven (**Hebrews 12**)
- SEVENTH:** the blessedness, on earth, of the **OUTSIDE PLACE OF REPROACH** with Christ (**Hebrews 13**)

The Epistle to the Hebrews is addressed to believers in the Lord Jesus from amongst the Jews. The contents of the Epistle clearly show that it was written to establish these believers in the truth of Christianity with all its privileges and blessings, and thus to deliver them from the Jewish system with which they had been connected by natural birth. To understand the significance of the teaching in the Epistle, we must remember the character of this religious system with which the Jewish remnant had been connected. It was a national religion given to those who, by natural birth, were descended from Abraham. It raised no question of new birth. It was entirely for earth; it was silent as to heaven. It regulated man's conduct in relation to God and his neighbour, and promised earthly life, with earthly blessing, to those who walked according to its precepts. This religion had for its rallying centre a visible temple—the most sumptuous building ever erected by man—with material altars, on which material sacrifices were offered by a special class of officiating priests who conducted an outward worship of God, accompanied by elaborate ceremonies, according to a prescribed ritual.

It was purposely designed to appeal to the natural man to prove whether there is anything in man in the flesh that can answer to the goodness of God, when a religion is given which regulates every detail of man's life, from birth to old age, in order to secure his earthly prosperity, ease, and happiness.

In result, this appeal to the natural man only served to show there is nothing in unregenerate man to answer to God. Thus it came to pass that this Jewish system, which in its inception was established by God, in its history became corrupted by man. The culmination of wickedness, under this system, was the rejection and murder of the Messiah. The Jews having thus filled up the cup of their iniquity became ripe for judgment. For the holy God to bear longer with a system that, in the hands of men, had been degraded to murder the Son of God would be to tarnish His righteousness and condone man's sin. Hence judgment is allowed to take its course, and in due time the city is destroyed and the nation scattered in A.D. 70.

There was, however, another purpose in the law. It not only regulated man's life by showing him his duty to God and his neighbour, but, **the whole system was the shadow of good things to come**. Its tabernacle was a pattern of things in the heavens: its priesthood spoke of the priestly work of Christ: its sacrifices looked on to the great Sacrifice of Christ. Christ being come—the glorious substance of all the shadows—the Jewish system has fulfilled its purpose as the pattern of things to come. It is therefore set aside, first, because man has corrupted it; secondly, because Christ is its fulfilment.

We have further to remember that, while this system appealed to man in the flesh, and left the great mass only in an outward and formal relationship with God, yet there were those in this system who clearly were in true relationship with God by faith, and when Christ came they acknowledged Him as the Messiah. They form but a remnant of the nation and in this Epistle are recognised and addressed as already in relationship with God before Christianity was established. To this godly remnant the Epistle is addressed in order to bring them into the new and heavenly relationships of Christianity by detaching them from the earthly religion of Judaism.

As ever, if God sets aside the old it is in order to bring-in something better. While setting aside the old system God secures a believing remnant from the Jews, bringing them into the Christian circle of profession. This Jewish remnant would naturally have strong links with the religion of their fathers. The ties of nature, the love of country, the prospects of earth, and the prejudices of training, would all tend to bind them to the system that God has set aside. It would therefore be especially difficult for them to enter into the heavenly character of Christianity. Moreover, while the temple was yet standing, and the Aaronic priests were still offering up visible sacrifices, there was the constant danger of those, who had made the profession of Christianity turning back to Judaism. To counteract this tendency, and in order to establish our souls in Christianity, the Spirit of God inspires the writing of this epistle.

It thus becomes clear how constantly and blessedly heaven is kept before us in this Epistle. It is indeed the Epistle of the opened heavens. This presentation of the heavenly character of Christianity makes the Epistle of special value in a day when Christendom has lost the true character of Christianity by reducing it to a worldly system for the improvement of man.

Moreover, as the Spirit of God passes these great and heavenly truths before our souls we are given to see how they exceed, and set aside, all that went before. The **glories of Christ** eclipse every created being whether prophets or angels. The **Priesthood of Christ** sets aside the Aaronic priesthood. The **sacrifice of Christ** sets aside the many sacrifices under the law. The **immediate access to God** sets aside the temple and its veil. The **path of faith** sets aside the whole system of seen things. The **outside place** sets aside "The Camp" with its earthly religion.

It will be further noticed that in this Epistle the Church, as such, is not presented. It is only once mentioned, and then as one amongst other things to which we have come. (The mention in ii. 12 is a quotation from Psalm xxii.) It is the greatness of Christ and Christianity, in contrast to Judaism, that is passed before our souls. We are made to see how everything in Christianity lies in the region of faith, outside things of sight and sense. Christ in the glory, His priesthood, His sacrifice, approach to God, the path of faith, the heavenly race, and the things to which we have come, can only be seen and known by faith. The *effects* of Christianity may indeed be manifest in life and character, and may even produce results in the lives of unconverted men; but all that properly pertains to Christianity, that produces the effect in lives, is unseen in contrast to Judaism with its appeal to sight and sense. Moreover, in coming to heavenly things, and the things of faith, we have come to things which are before God, and things which are stable. We are surrounded by things which are passing, things which are changing, things that are shaking. In Christianity we are brought to that which never passes, never changes, and never will be shaken. Christ remains, Christ is the Same, and all that is founded upon Christ, and His eternal redemption, is stable and will never be moved.

The practical effect of the teaching of the Epistle must be to detach us from every form of earthly religion, whether it be Judaism, or corrupt Christendom formed after the pattern of Judaism. Moreover, if the truth puts us in the outside place on earth, it gives us a place inside the veil in heaven itself, and makes us strangers and pilgrims in the world through which we are passing.

‘ONCE’ in Hebrews in contrast to ‘REPEATED’ under the Law

1. **Hebrews 7:27**
"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did **once**, when he offered up himself."
2. **Hebrews 9:12**
"Neither by the blood of goats and calves, but by his own blood he entered in **once** into the holy place, having obtained eternal redemption for us."
3. **Hebrews 9:26**
"For then must he often have suffered since the foundation of the world: but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself."
4. **Hebrews 9:28**
"So Christ was **once** offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."
5. **Hebrews 10:2**
"For then would they not have ceased to be offered? because that the worshippers **once** purged should have had no more conscience of sins."
6. **Hebrews 10:10**
"By the which will we are sanctified through the offering of the body of Jesus Christ **once** for all."

Our Great High Priest

- The Lord Jesus could not exercise the ministry of the High Priest during His earthly life, because He was of the tribe of Judah and only those of the tribe of Levi were set aside for this ministry. **Heb. 7:13, 14; 8:4**
- The Father however, conferred on His beloved Son by a special oath, after His resurrection and ascension, the eternal priesthood after the order of Melchisedec. **Heb. 7:14-21; 5:5**
- Aaron's ministry was carried out in weakness in the wilderness but the Lord Jesus Christ carries out His ministry in the Heavens and this ministry is unchangeable and eternal. **Heb 6:20; 7:28**
- The Lord Jesus carries out His intercessory work for all believers before God with compassion, **mercy, love, grace** and **power**. He always has a ready ear. He is our **Succorer** in trial/temptation; our **Sympathizer** in our sufferings; our **Support** in our weakness/infirmities and **He presents** our feeble praises/worship to God in perfection. His blood alone is the wonderful and blessed foundation of our relationship with the God of Glory and Christ is "able to save us to the uttermost that come unto God by Him." **Heb. 7:25**
- We are not left alone as He is our Surety that we will be led safely through all misery and need. Unlike Aaron who must stand to minister in his office, the Lord Jesus is forever set down at the right hand of God. **Heb 10:11-12**
- We must not lose heart in tribulations, or be discouraged with our infirmities, weaknesses and failures but rather with our eyes and hearts focused on our High Priest, Jesus Christ our Lord then let us:
 1. "Therefore fear, lest, a promise being left us of entering into His rest, any ... come short of it." **Heb. 4:1**
 2. "Labour therefore to enter into that rest ..." **Heb 4:11**
 3. "Hold fast our profession." **Heb. 4:14**
 4. "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help." **Heb. 4:16**
 5. "Go on to perfection (spiritual maturity)" **Heb. 6:1**
 6. "Draw near with a true heart ... our hearts sprinkled from an evil conscience, and our bodies washed with pure water." **Heb. 10:22**
 7. "Hold fast the profession of our faith ..." **Heb. 10:23**
 8. "Consider one another to provoke unto love and to good works." **Heb. 10:24**
 9. "Lay aside every weight, and the sin that doth so easily beset us, and run with patience the race." **Heb. 12:1**
 10. "Have grace, whereby we may serve God acceptably with reverence and Godly fear:" **Heb 12:28**
 11. "Go forth unto Him, without the camp, bearing His reproach." **Heb. 13:13**
 12. "By Him offer the sacrifice of praise to God continually ..." **Heb. 13:15**



SEVEN PARTS TO THE GARMENTS OF GLORY & BEAUTY

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, **CHRIST JESUS**

#	Verse	Part	Precious Application
1	Ex. 28:6, 7, 9-12	Ephod	The ephod is the central garment and consisted of two shoulder pieces fastened together which reached almost to the knees and covered the back and front. It was made of blue (heavenly), purple (Kingly), scarlet (Earthly splendor) and white linen (purity). It was woven throughout with gold, beaten into wires, a picture of divine glory. The <u>shoulder pieces</u> had 2 large gems set in gold and the <u>breastplate</u> with its 12 diverse gems set in gold were on the ephod. This all speaks of the nature of the Son of God in His high-priestly honour bearing His own on His shoulders (strength) and breast (affections). Heb. 7:21-8:2
2	Ex. 28:8	Girdle	The belt of the ephod indicates that our Great High Priest serves us in a <u>perfect ministry of intercession</u> to comfort, encourage, show mercy, love and grace and strengthen us in all of our infirmities and weaknesses. Jn. 13
3	Ex. 28:15-21	Breastplate	On the ephod above the girdle, the high priest wore a breast plate made of gold, blue, purple, scarlet and white linen woven together. Each side of the breastplate was a handbreadth. In a pocket at the bottom were placed the Urim and Thummin which represents <u>Lights and Perfections in Divine administration of Justice</u> . There were twelve precious stones each distinct and shining brightly as the light shone upon them picturing <u>the Lord Jesus carrying each of us close to His heart</u> as the shoulder pieces convey the strength of His shoulders to support us Ps. 23:3; 33:5; Eph. 1:14; 2:7
4	Ex. 28:39, 40; 29:5	Coat	The coat was made of fine linen speaking of the <u>spotless perfection</u> of our High Priest, the "Perfect Man", the Just One". He is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. 7:26 He was tempted like as we are, yet without sin. Heb 4:15.
5	Ex. 28:31; 29:5	Robe	The robe was entirely of blue representing Christ's heavenly character and ministry. The bells of pure gold portray <u>His testimony</u> which sound in the heavenly tabernacle and it is through His people that this testimony can go forth and bring fruit for His <u>glory</u> as pictured in the pomegranates , a seed burdened fruit in a blood red base. Php. 1:11; 2:5
6	Ex. 28:37-38	Mitre	The mitre was the head-dress of the high priest and it was made of fine linen and fastened to it, by a lace of blue, was "the plate of the holy crown of pure gold," on which was engraved "Holiness to the Lord." The mitre was emblematical of the <u>upholding of purity, righteousness and holiness by the Lord Jesus</u> as the Minister of the sanctuary, or holy place. 1 Cor. 1:30; Heb 4:15, 16
7	Ex. 28:36; 39:30, 31	Diadem	The priest wore a diadem of fine gold upon the white linen mitre and written on it was "Holiness to the Lord". It was always on his head and spoke of the fact that we and our prayers, praises and worship are always <u>accepted</u> before God in Christ Jesus. Eph. 1:6; 1 Pet. 2:5; Heb. 13:15; 10:19, 21-22

“THE *BETTER* THINGS” in Hebrews

#	VERSE	PASSAGE	COMMENT
1	Hebrews 1:4	“Being made so much <i>BETTER</i> than the angels, as he hath by inheritance obtained a more excellent name than they.”	SUPERIORITY OF OUR CHRIST: who has a place and Name far above angels and Psalm 2:7 is quoted to show this.
2	Hebrews 6:9	“But, beloved, we are persuaded <i>BETTER</i> things of you, and things that accompany salvation, though we thus speak.”	SALVATIONS BETTER THINGS: Having warned of falling away the apostle encourages them by telling them he is persuaded of better things of them that relate to salvation (love, faith and hope).
3	Hebrews 7:7	“And without all contradiction the less is blessed of the <i>BETTER</i> .”	BETTER THAN ABRAHAM: Abraham is blessed by Melchisedec showing his superiority.
4	Hebrews 7:19	“For the law made nothing perfect, but the bringing in of a <i>BETTER</i> hope did; by the which we draw nigh unto God.”	BETTER THAN MOSES AND THE LAW: The better priesthood brings in a better hope giving a conscience that is now free of fear and judgment.
5	Hebrews 7:22	“By so much was Jesus made a surety of a <i>BETTER</i> testament.”	BETTER COVENANT: The blessings of the new covenant are sure because they rest on Christ our High Priest and not on the obedience of man after the flesh.
6	Hebrews 8:6	“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a <i>BETTER</i> covenant, which was established upon <i>BETTER</i> promises.”	BETTER PROMISES: Christ is the mediator of this better covenant which has better promises (heavenly rather than earthly) than the former.
7	Hebrews 9:23	“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with <i>BETTER</i> sacrifices than these.”	BETTER SACRIFICE: The purification of heavenly things demanded a better sacrifice than the bulls and goats of the earthly tabernacle which was only a pattern.
8	Hebrews 10:34	“For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a <i>BETTER</i> and an enduring substance.”	BETTER SUBSTANCE IN HEAVEN: We know that in heaven we have a better and more enduring substance,”a far more exceeding and eternal weight of glory” 2 Cor. 4:17 .
9	Hebrews 11:16	“But now they desire a <i>BETTER</i> country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”	BETTER COUNTRY: Heaven is our home and it is beyond our ability to comprehend what it will be like to be with Christ which is far better.
10	Hebrews 11:35	“Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a <i>BETTER</i> resurrection.”	BETTER RESURRECTION: The endurance of faith leads us on through even the greatest adversity because we have ahead of us a better resurrection than merely giving us our life here (eternal life with Christ).
11	Hebrews 11:40	“God having provided some <i>BETTER</i> thing for us, that they without us should not be made perfect.”	BETTER THING: Great will be the blessing of the Old Testament saints, yet God has provided some better thing for the Christian. “To die is gain” Php. 1:21
12	Hebrews 12:24	“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh <i>BETTER</i> things that that of Abel.”	Abel’s blood was sprinkled on the earth and cried aloud to God for VENGEANCE but the blood of Christ has been sprinkled on the mercy seat and gives PARDON .

ENCOURAGEMENT

Christ Seated on God's Throne

The place of glory & honour where he serves as our Great High Priest
The work of Eternal Redemption and Eternal Salvation having
Satisfied and Glorified God

#	VERSE	PASSAGE	COMMENT
1	Heb. 1:3	... when he had by himself purged our sins, sat down on the right hand of the Majesty on high ;	He is set down because of the Glory of His Person.
2	Heb. 8:1	We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens ;	He is set down in connection with the work as High Priest.
3	Heb. 10:12	... after he had offered one sacrifice for sins, forever sat down on the right hand of God .	He is set down because the work is finished.
4	Heb. 12:2	... the author and finisher of faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God .	He is set down because He has reached the end of the path of faith.

Hebrews 5:9 and 9:12

'Warnings' in Hebrews

<p style="text-align: center;">GREEN LIGHTS</p> <p>Encouragement of how and why to go on in the faith of the Lord Jesus.</p>	<p style="text-align: center;">ORANGE LIGHTS</p> <p>Cautions to carefulness and attitudes in the trials of the Christian race.</p>	<p style="text-align: center;">RED LIGHTS</p> <p>Warnings to stop and consider the fate of an apostate.</p>
<p>Go on to listening to the Lord Jesus. 1:1 - 14</p> <p>Christianity has Christ a better Spokesman than the angels of the Old Covenant</p>	<p>Be careful of not growing. 5:11-14</p> <p>In the wilderness path we need to discern what the mind of God is. Being unskillful in the Word will blind our decisions and we will not be able to teach others.</p>	<p>Stop: there is no escape for neglecters. 2:1-4</p> <p>This great salvation has been spoken by the Lord Himself and to neglect the Son's message means certain judgment.</p>
<p>Go on in approaching the Lord Jesus our Great High Priest. 2:5 - 8:6</p> <p>Christianity has a better priesthood than that of Aaron, sealed by God's oath, unchangeable, and forever in the endless life of the Son of God.</p>	<p>Be careful of having lazy faith. 6:9-18</p> <p>Not having full assurance will tempt us in the race to let up in serving others and not show "love", "faith" and "hope".</p>	<p>Stop: no faith keeps one out. 3:7 - 4:13</p> <p>The Exodus Israelites were kept out of the promised inheritance for not believing God. Regardless of one's profession, no true faith in the Lord Jesus, God's Son and His work, will keep one out of heaven.</p>
<p>Go on in trusting the principles of the New Covenant. 8:6 - 9:11</p> <p>There is a better covenant (letter for Israel but the spirit for us) than the old one for it is built upon better promises; not what God will do if we perform, but what God will do unconditionally for the one who has faith in His Son.</p>	<p>Be careful of losing confidence. 10:32-39</p> <p>God warns us not to be discouraged by sufferings, reproaches and afflictions. There is an ever present danger in shrinking from the path of faith. Confidence in Christ will have a bright reward and the waiting time is short.</p>	<p>Stop: re-crucifying Christ. 6:4-8</p> <p>When one has been enlightened with Christian spiritual privileges and experiences, and then to renounce the Lord Jesus Christ as Saviour and Son, we make Him a liar. Repentance is impossible and hell is a fatal certainty. This is not possible for a true believer but the apostle warns the mere professor.</p>
<p>Go on relying on the precious sacrifice of Christ. 9:11 - 10:23</p> <p>In Christ we have a better sacrifice, the only one that takes away sins and sin before God; the finished once for all time sacrifice of our precious Saviour Himself.</p>	<p>Be careful of letting up in the race. 12:1-24</p> <p>Do not become weary of God's faithful trials and loving discipline in our life which is meant to produce holiness and to prevent us from lagging behind in the race.</p>	<p>Stop: all other sacrifices. 10:24-39</p> <p>To know the truth of the gospel and then willingly forsake it for another gospel, leaves one with no sacrifice (covering) for his sin that God can recognize. This open contempt of His Son means certain wrath. This is apostasy!</p>
<p>Go on to our heavenly inheritance. 11:1 - 12:24</p> <p>Christianity has a better inheritance, not an earthly one, but a heavenly home reigning forever with the Son of Man.</p>	<p>Be careful of not remembering. 13:7-17</p> <p>God has given us godly teachers and shepherds. We must remember those who have spoken unto us the Word of God and consider the end of their faithful walk.</p>	<p>Stop: Refusing heaven's voice. 12:25-29</p> <p>Our God is a consuming fire for any who refused to listen to His voice when He spoke on earth. How much more the judgment as He speaks from heaven! <i>"The vengeance of the Gospel is heavier than the vengeance of the law"</i>. Samuel Rutherford.</p>

'Consider'

#	VERSE	PASSAGE
1	Hebrews 3:1	Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
2	Hebrews 7:4	Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.
3	Hebrews 10:24	And let us consider one another to provoke unto love and to good works:
4	Hebrews 12:3	For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

“LET US” in Hebrews

#	VERSE	PASSAGE	COMMENT
1	Hebrews 4:1	<i>LET US</i> <u>therefore fear</u> , lest, a promise being left us of entering into his rest, any of you should seem to come short of it.	Like Israel, believers today are passing through a wilderness scene on his way to glory to God's rest which is called "His rest". The mere professor will come short of the rest despising it and the true believer may <u>seem</u> to come short if he is not faithful.
2	Hebrews 4:11	<i>LET US</i> <u>labour</u> therefore to enter into that rest, lest any man fall after the same example of unbelief.	We must be diligent and not grow weary of labouring in love on the way to His rest. We must not be slothful but rather labour. This will take watchfulness and self-denial.
3	Hebrews 4:14	Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, <i>LET US</i> <u>hold fast</u> our profession.	We have the Word of God to help us deal with the secret evil of our wills but we need the Lord Jesus our High Priest to help our infirmities and to lead us into the rest of God.
4	Hebrews 4:16	<i>LET US</i> therefore <u>come boldly unto the throne of grace</u> , that we may obtain mercy, and find grace to help in time of need.	We are encouraged to draw near to God to help us with whatever difficulty may arise in our lives. Thus we have the <u>Word</u> , our <u>High Priest</u> and the <u>presence of God</u> at the throne of grace to help us through the wilderness.
5	Hebrews 6:1	Therefore leaving the principles of the doctrine of Christ, <i>LET US</i> <u>go on unto perfection</u> ; not laying again the foundation of repentance from dead works, and of faith toward God,	There is no greater hindrance to spiritual growth than to cling to some traditions rather than have personal faith. The mature Christian will be characterized by personal faith.
6	Hebrews 10:22	<i>LET US</i> <u>draw near</u> with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.	Our sins have been met by the blood of Jesus and our infirmities are met by our High Priest and now Christ as man has opened the way into the presence of God so we can now enter into the presence of God with holy boldness with a pure conscience. How blessed!
7	Hebrews 10:23	<i>LET US</i> <u>hold fast</u> the profession of our faith without wavering; (for he is faithful that promised;)	There is always the danger of settling down in this world. We must look up to Christ who is our faithful and perfect example of 'holding fast' as He intercedes for us.
8	Hebrews 10:24	And <i>LET US</i> <u>consider one another</u> to provoke unto love and to good works:	Having entered into the holy place, holding fast the profession we need to value our brethren, seeking to draw out their love and their good works.
9	Hebrews 12:1	Wherefore seeing we also are compassed about with so great a cloud of witnesses, <i>LET US</i> <u>lay aside every weight</u> , and the sin which doth so easily beset us, and <i>LET US</i> <u>run with patience</u> the race that is set before us,	We are in "the" race with Christ in glory before us. We want to run the race according to God's rules in the path He has laid out. This is outside the Jewish camp which Christendom has returned to. This will require endurance and we must lay aside all weights and any sin or lawlessness.
10	Hebrews 12:28	Wherefore we receiving a kingdom which cannot be moved, <i>LET US</i> <u>have grace</u> , whereby we may serve God acceptably with reverence and godly fear:	We must serve our God with reverence and Godly fear and not like Esau who did not value divine things.
11	Hebrews 13:13	<i>LET US</i> <u>go forth</u> therefore unto him without the camp, bearing his reproach.	This is a place of reproach from man but it is where we have the privilege of sharing in His sufferings.
12	Hebrews 13:15	By him therefore <i>LET US</i> <u>offer the sacrifice of praise</u> to God continually, that is, the fruit of our lips giving thanks to his name.	Worship should characterize us in the outside place with a company who want to worship in spirit and in truth.

EXHORTATION

“Perfection” in Hebrews

#	VERSE	PASSAGE
1	Hebrews 2:10	For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation PERFECT through sufferings.
2	Hebrews 5:9	And being made PERFECT , he became the author of eternal salvation unto all them that obey him;
3	Hebrews 6:1	Therefore leaving the principles of the doctrine of Christ, let us go on unto PERFECTION ; not laying again the foundation of repentance from dead works, and of faith toward God,
4	Hebrews 7:11	If therefore PERFECTION were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
5	Hebrews 7:19	For the law made nothing PERFECT , but the bringing in of a better hope did; by the which we draw nigh unto God.
6	Hebrews 9:9	Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service PERFECT , as pertaining to the conscience;
7	Hebrews 9:11	But Christ being come an high priest of good things to come, by a greater and more PERFECT tabernacle, not made with hands, that is to say, not of this building;
8	Hebrews 10:1	For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto PERFECT .
9	Hebrews 10:14	For by one offering he hath PERFECTED for ever them that are sanctified.
10	Hebrews 11:40	God having provided some better thing for us, that they without us should not be made PERFECT .
11	Hebrews 12:23	To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made PERFECT ,
12	Hebrews 13:21	Make you PERFECT in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

“Promise” in Hebrews

#	VERSE	PASSAGE
1	Hebrews 4:1	“Let us therefore fear, lest, a PROMISE being left us of entering into his rest, any of you should seem to come short of it.”
2	Hebrews 6:12	“That ye be not slothful, but followers of them who through faith and patience inherit the PROMISES .”
3	Hebrews 6:13	“For when God made PROMISE to Abraham, because he could swear by no greater, he swore by himself,”
4	Hebrews 6:15	“And so, after he had patiently endured, he obtained the PROMISE .”
5	Hebrews 6:17	“Wherein God, willing more abundantly to shew unto the heirs of PROMISE the immutability of his counsel, confirmed it by an oath:”
6	Hebrews 7:6	“But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the PROMISES .”
7	Hebrews 8:6	“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better PROMISES .”
8	Hebrews 9:15	“And for this cause he is the mediator of the new testament that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the PROMISE of eternal inheritance.”
9	Hebrews 10:23	“Let us hold fast the profession of our faith without wavering; (for he is faithful that PROMISED ;)”
10	Hebrews 10:36	“For ye have need of patience, that, after ye have done the will of God, ye might receive the PROMISE .”
11	Hebrew 11:9	“By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same PROMISE .”
12	Hebrews 11:11	“Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had PROMISED .”
13	Hebrews 11:13	“These all died in faith, not having received the PROMISES , but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”
14	Hebrews 11:17	“By faith Abraham, when he was tried, offered up Isaac: and he that had received the PROMISES offered up his only begotten son,”
15	Hebrews 11:33	“Who through faith subdued kingdoms, wrought righteousness, obtained PROMISES , stopped the mouths of lions.”
16	Hebrews 11:39	“And these all, having obtained a good report through faith, received not the PROMISE .”
17	Hebrews 12:26	“Whose voice then shook the earth: but now he hath PROMISED , saying, Yet once more I shake not the earth only, but also heaven.”