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Decoding Hebrews - The Entire Book Through a Hebraic perspective

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What if everything you've ever been taught about the book of Hebrews was wrong? What if the phrase "the old covenant is growing old and ready to vanish away" never meant what we've been told, but was actually a first-century Jewish idiom that the reader immediately understood? And what if recovering that one single detail changes how the entire book is read? Get ready, my friends, for a warp-speed walk through the entire book of Hebrews in less time than it takes to watch a single episode on Netflix, right after this.

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Hello, everyone, and welcome to this week's broadcast. I'm [Jim Staley](#) with [Passion for Truth Ministries](#). Excited to go over the entire book of Hebrews with you from the original Hebraic Jewish perspective. It was written in high-level Greek, going through each chapter, pointing out the most important gold nuggets that you need to know. So, this is going to be an overview of the entire book of Hebrews from the original author's perspective, the Jewish perspective, the Hebrew perspective. If you like a deep dive, if you are a student of the word and you really truly want to understand Hebrews in all of its context, I encourage you to go to the [playlist](#) of the book of Hebrews. It is a commentary verse by verse. You won't regret it. Some of the chapters and episodes are just phenomenally rich in first-century Hebraic culture and idioms, and the amount of things that the Holy Spirit brought to us through those broadcasts, I believe, will be a blessing for you. I know it was for hundreds of thousands of other people. I encourage you to check that out.

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For now, if you are looking for content such as this to learn the Bible from the original perspective that it was written in and not the 21st-century Western Greco-Roman perspective that our modern-day Christian denominations are rooted in, then hit that subscribe button and turn on the notification bell. This is your channel. This is what we do. We love to minister to you in this way and serve you the truth, the whole truth, and nothing but the truth. We don't have it all figured out here, my friends, but we absolutely know the One that does. And what makes us and separates us differently from most of the rest of the crowds that are out there is we definitely take the time to dive into first-century academic biblical culture. And we look into extra-biblical writings such as

Josephus and Philo and the Dead Sea Scrolls for validation or extra information that allows us to understand the scriptures even better. So, that's what we do, and we're going to start out right now. So, let's do the overview chapter by chapter, shall we? Here we go.

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All right. So, first of all, the **book of Hebrews** has been unfairly cast as the book that separates the old covenant from the new covenant. And such verses, I'm not going to lie, as the verse that says that the old covenant is waxing away and, "*Behold, here comes the new covenant*," doesn't help. And so, if we don't understand what the author means by the word "covenant," period, and understanding what his entire point is, we're literally just going to read into that what we already believe. What do we already believe? Our modern-day Christian framework believes that God's law is done away with. It believes that there's no purpose to the Torah. The law was for the old covenant. We're under the new covenant. We don't have to keep the law of the old covenant. This is the prevailing theological construct of the modern-day Christian church. And when you put on those glasses, you're going to read verses out of **Hebrews 8 and 9**. And you are going to read right into them what you already believe rather than extracting, exegeting the scriptures properly and knowing what the author actually intended. And so, that's what we're going to be doing.

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The book of Hebrews as a whole is not about the law being abolished or the old covenant being discarded so the new covenant could replace it. May it never be, as Paul would say. The author is educating Jewish believers---now this is important---particularly those in Rome whose entire religious life revolved around the temple and the Torah. Their entire being was connected to this concept of the temple that existed for so long. There had never been a change in administration. It had always been the Levites, and everything was business as usual every day with the sacrifices, and on Yom Kippur once a year the high priest would go into the Holy of Holies, sacrifice for his sins, and then for all the sins of Israel. This was a staple understanding in first-century Judaism and in Messianic Judaism as many Jews were getting saved early on.

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But there was a new authority that was coming into place. This Yeshua, Jesus, the Messiah, was this. They were trying to understand where He fits into Jewish life or into the pages of scripture, even in the prophets. What does it look like now that Christ rose from the dead? How does that affect modern-day temple worship in Jewish culture? This was what was going on. But now there is a high priest from heaven in the order of Melchizedek, one with no beginning, no end, who permanently administers and ministers the law through grace. This was a totally unheard-of theology in the first century. And this is why the book of Hebrews was written. If you don't remember anything else, this is the entire point of the book of Hebrews: to talk to these Jewish believers who are

completely non-understanding of any other possible priesthood outside of what Moses was given on the mountain---the Levitical priesthood---and teach them the power of the Melchizedek priesthood and how it is the actual priesthood from heaven. So, that's what we're going to do, and we're going to go chapter by chapter. Here we go.

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All right, let's go to **chapter one** here in verse two and three. We're going to spend a little bit of time on this. He says,

Hebrews 1

"²He has in these last days spoken to us by His Son, whom He appointed heir of all things, through whom also He made the world, ³who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high."

-NKJV

This is an amazing chapter because the author starts off the entire chapter letting them know this is not a man. This is not just an angel. This is God Himself in the flesh. He's letting them know that this was before all time. That the brightness of the glory of God, which God says He shares with no one, but yet He shares it with His Son, is that---look, if you're a son of man, you're human. If you are a son of God, you are deity.

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And so, I want to go over to **Philippians chapter 2, 10-11**, and then also **Isaiah 45:23**. And I want to show you something. We're not going to spend a whole lot of time on this because I go through it extensively in the verse-by-verse breakdown. But take a look at this. When we get to Philippians 2, it says,

Philippians 2

"¹⁰that at the name of Yeshua, Jesus, every knee will bow of those in heaven and those on earth and of those under the earth, ¹¹and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

-NKJV

Now, that's an extraordinary verse that every Christian knows: that when the Messiah comes, everyone is going to fall on their face. Whether they like it or not, they're going to claim that Yeshua is Lord. There's only one problem with that. If you don't believe that Yeshua is deity, then we have a massive contradiction on our hands and a larger problem in that because **Isaiah 45:23** is the source material for that quote from Philippians. It says this,

Isaiah 45

"²³I have sworn by Myself" [---now God is talking---] "The word has gone out of My mouth in righteousness and shall not return, that to Me every knee shall bow, every tongue shall take an oath, shall confess."

-NKJV

So, that's a problem because either every knee is going to be bowing to God or every knee is going to be bowing to Yeshua His Son. What's fascinating is the answer is right there in Isaiah. It says the word has gone out of His mouth. And what is Yeshua? He is the Word made flesh. They're combined. We don't have to understand it, but they're definitely connected. And the author of Hebrews--- now this is not a treatise in and of itself to prove that Yeshua is God; I do that very extensively in a teaching called "Trinity on Trial." You can check that out on our website or on our YouTube channel. But it's important to know that the author of Hebrews starts off by saying this is significant. This high priest is not human. He's not angelic. This is special. He's before the beginning of time.

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John 1:13 says this---I've quoted a couple times---

John 1

"¹In the beginning was the Word, and the Word was with God, and the Word was God. ²The Word was with God in the beginning. ³Through Him all things were made; without Him nothing was made that has been made."

-NKJV

Nothing. The entire universe was made by the Word, which eventually becomes Yeshua. This clearly distinguishes the Word, Yeshua, from created things. If nothing was made without Him, He cannot be a created being. That simple. And **John 17:5** says,

John 17

"⁵And now, Father, glorify Me in Your presence with the glory I had with You before the world existed."

-NKJV

Again, it's a problem because you can't have God saying, "I don't share My glory," and then have Yeshua saying, "Share Your glory with Me of the glory that I had before I was even here." **Hebrews 1: 2, and 3** again, it says,

Hebrews 1

"Through whom He created the world... sustaining all things by His powerful word." [That's Yeshua.] "¹⁰You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of Your hands."

-NKJV

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This is right out of **Micah chapter 5:2**. It says,

Micah 5

"²But you, Bethlehem Ephrathah, from you shall come forth for Me one who is to be ruler in Israel, whose goings forth are from old, from everlasting."

-NKJV

In other words, the roots of Yeshua before He came to earth were from eternity. That's what the prophet Micah is saying. And this is the slide that I showed you guys on the actual chapter 1, I believe, in Hebrews. But this kind of gives you an idea. If you look at the human brain, there's really three components to it. And I equate it: the left side is analytical; the right side is the mercy, it's the compassion, it's the empathy side; and then you have the brain stem that connects the two. And that's the Holy Spirit. So, you have the Father who's the creator, lawgiver; He's sovereign. You have Yeshua, the redeemer, the revealer; He's the relationship builder, the grace-giver; and then you have the Holy Spirit, which is the connector between the two. All three of those make up the brain. You cannot take one and say, "Oh, this is the brain, but this isn't the brain." No, all three of these are represented perfectly in scripture. And again, you can watch ["Trinity on Trial"](#) if you'd like more information on that.

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All right, so let's move on to chapter two. **Chapter 2** is all about warning the assembly to hold true to their faith in Christ and remember the foundation of where their salvation comes from. Let's take a look at a couple verses here that will prove that to be true. All right. So, **Hebrews 2:12** says,

Hebrews 2

"¹²I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You."

-NKJV

Now, one of the false narratives that traditional Christian understanding of Hebrews is is that there's a difference between the church, the Christian church, and the Jewish people or Israel. But the Bible does not separate the two at all. As a matter of fact, if we go over to **Ephesians 2:12 and 13**, it makes it very clear that at that time, talking to the Gentiles,

Ephesians 2

"¹²you who were without Christ, you were aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. ¹³But now in Christ Jesus" [---He's about to contrast now being aliens from the commonwealth---] "but now in Christ Jesus, you who once were far off from being part of the commonwealth of Israel are brought near to the commonwealth of Israel by the blood of Christ. Now therefore, you are no longer strangers and foreigners, but fellow citizens of the commonwealth of Israel with the saints and members of the household of God."

-NKJV

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Now, this is really, really important because this is founded all upon the new covenant scripture out of **Jeremiah 31:31** when it talks about bringing a new covenant to the house of Israel and the house of Judah. And I hate to tell you, there is no house of Gentile. It just doesn't exist. So, the house of Israel and the house of Judah are the only ones that can be part of the new covenant. And this is a bomb-dropper for most of Christian theologians who have never even seen the elephant that's standing right in front of them in the living room: you cannot be a Gentile and be part of the covenant of God. You can't. There is no Jew, there's no Gentile; it's just those that are part of Israel. You have to be a covenant commonwealth of Israel believer. That's it. That's what Jeremiah

31:31 says. And the whole fundamental foundation of Jeremiah 31 is that He's going to take this new covenant, and the definition of it, or the purpose of it, is He's going to write the Torah, the very Torah that most of Christianity says doesn't exist; He's going to write that on your heart. You can't write something on your heart that's done away with. That wouldn't make any sense. So, we've really, really misunderstood this whole topic, and it's mainly because we've misunderstood Hebrews. And that's what we're going to try to do. So, the church is simply just the assembly. There was no word called "church." It was *ecclesia*, the assembly. And the assembly of God in the Old Testament is the same as the assembly of God in the New Testament. It has always been by faith through grace. The Torah is just the way to live life. That's it. It's blessings and curses. It's just God's way of saying, "Hey, this is how you please Me. This is how you have great relationships." The administrators are just simply going to change from the Levites to the Melchizedek. And we'll talk about that coming up here soon.

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All right. Now, moving to **chapter 3**. It's not Moses versus Christ. Let's take a look at it. **Hebrews 3:5-6** says,

Hebrews 3

"⁵For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. ⁶For every house is built by someone, but He who built all things is God. And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward. But Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end."

-NKJV

Now, this has been radically misunderstood to say that this proves the law of Moses is done away with and now the law of Christ is supreme. But the context compares the roles of Moses and Yeshua, not to abolish what Moses taught, but to highlight the authority of the Messiah as the final high priest and Son over the household of God. Moses is over the household of God, and Yeshua is because He is literally heir to the throne. He is the Son of God. He's the faithful Son, heir over the whole house. It's not replacing the house. It's not replacing the rules of the house. It's replacing the one who's ruler over it. Both are faithful. One is a servant in the house; the other is a son over it. Both are integral to the same house.

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Galatians 3:24 and 25 is similar to this, talking about the tutor, right? That as long as the parents are gone, the father's gone, the tutor is in charge. But when the father comes home, the tutor is no longer needed. Right? Very true. The

tutor cannot discipline the children when the father comes home. But it doesn't mean that everything that the tutor taught them or the rules of the house are gone. There's no new rules when the father comes home. It's just He is the one that offers and can administrate discipline. This is where grace and mercy come in. The Torah cannot operate under grace and mercy. It's just like the codified law in the United States or any country. The laws are the laws. It just doesn't matter. You can't go up to a stop sign and change it. You can't go up to a speed limit sign and change the number on the sign. It is what it is. The law doesn't change. But Christ can absolutely give grace when one breaks it. And that's the point of the book of Hebrews.

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All right, let's move to **chapter 4** where He establishes the Shabbat, the Sabbath. You can read **chapter 4, verse 1-9**, and you'll see over and over again He's using the Sabbath to talk about that there is a Sabbath rest that remains for the people of God. Now, why is He even talking about the Sabbath if the Sabbath is done away with? Now, this is likely close to 30 years after the death of Christ. So, if the Shabbat was done away with and it had all been switched to Sunday---which the Catholic Church hadn't been in existence yet at this time, so that couldn't have happened because the Sabbath was changed from Saturday, the 7th day, to the first day of the week in 321 AD by a Roman edict. But that's for another day. But for now, this is about 30 years after Christ's resurrection. And there is no sign that the Sabbath is done away with. As a matter of fact, it's so integrated into first-century Christianity that He uses it as an example because everybody's familiar with it. And that's why He uses this word, the Sabbath.

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Now, there's two Greek words that are used in this chapter, which is fascinating. It's *katapausis*, which is the general rest. Okay? So, when He talks about Sabbath, Sabbath, Sabbath all the way to verse 9, it's all *katapausis*, general rest that you can do in any time of week. But when you get to verse 9, He changes everything. He uses *sabbatismos*, which is the actual Greek word for Sabbath rest, the seventh-day Sabbath. And that's why He says,

Hebrews 4

"Therefore there remains a Sabbath rest for the people of God."

-NKJV

He's making the connection that there is a Sabbath in Yeshua, but the weekly Sabbath is the microcosm of that. When we celebrate Shabbat from Friday night to Saturday night, which is a worldwide revival right now that's happening within Christianity---Christians everywhere, even in the wake of Charlie Kirk wrote a whole book on **"Stop in the Name of God,"** on how the Sabbath

changed and revolutionized his entire family's life, and he encourages everybody to do it. Why? It's such a great idea. Because God said so. That's why before man even sinned, we were commanded to keep the Sabbath on the seventh day. Not out of legalism. It's a way for us to connect with God and remember that when the seventh millennium comes, that is going to be the eternal rest of God's people on that seventh day, prophetic day, if you will. And the weekly Sabbath is the weekly reset. It's the reminder and recalibration of that. And that's why He says it still remains. The Sabbath isn't abolished. Sabbath without Messiah is simply ritual. Messiah without Sabbath is incomplete rest. I love how Joshua Caleb looks at it. Their faith entered the rest. Disbelief empowers giants. Did you know that faith allows you to enter into rest? Disbelief empowers giants. Never forget that.

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All right, let's move along to **chapter five**. It is all about the eternality of Yeshua, the new high priest. Even the Qumran community knew that Melchizedek was God in the flesh. Now, this is a crazy thought. I know there's people listening to these broadcasts that don't believe that Yeshua is part of a deity, and I'm not going to pretend that I understand all of it at all. How can I understand something that's eternal with my 2% of my brain that I use, and sometimes less than that at times? But the Essenes in Qumran, from which we get the Dead Sea Scrolls, they had a concept that Melchizedek was God in the flesh. And that's where the author is going to get it from. It says this in *11QMelchizedek*, okay? In *column 2* inside the Dead Sea Scrolls, it says, *"In its interpretation, Elohim here is Melchizedek, who will avenge the vengeance of the judgments of God, and He will drag them from the hand of Belial, Satan, and from the hand of all the spirits of His lot. And all the gods of justice will come to His aid to attend to the destruction of Belial. And the height is all the sons of light. This is the day of peace, shalom, concerning which He said through the prophet Isaiah who said, 'How beautiful upon the mountains are the feet of the messenger who proclaims peace, who brings good news, who proclaims salvation, who says to Zion, 'Your God reigns.'"* Ladies and gentlemen, go back and you can look in chapter 5 when I do that whole program on chapter 5, and you can see the rest of these quotes. But this is significant because this is telling us that a Jewish sect in the first century took this scripture out of [Isaiah 52](#), which is clearly a messianic prophecy, attaches it to Melchizedek, and then calls Melchizedek Elohim, which is one of the names of God. And then the author of Hebrews says that Melchizedek is the one who's going to be the high priest. That's pretty incredible and a powerful example of how Melchizedek supersedes all priesthood.

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All right, moving to **chapter six**. Now, we're almost halfway done. Let's take a look at **verse 1 through 3**. There's something to take a look at here and uncover. So, let's go. **Verse one:**

Hebrews 6

"Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works, and of faith toward God, ²of the doctrine of baptisms"---baptisms, plural, that's interesting---"of laying on of hands, of resurrection of the dead, and of eternal judgment. ³And this we will do if God permits."

-NKJV

This is fascinating because when you look at the doctrine of baptisms in first-century Christianity, it wasn't anything like it is today where there's just a baptism for getting saved. They had what was called a *mikvah* or a ritual immersion bath, and all the Christians used it. It was fully understood, all the different types of clean and unclean and the spiritual uncleanness that happens in our lives. This entire chapter six is about enduring till the end and not allowing culture to pull you out of covenant from following Messiah, which causes us to be unclean.

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Let's move on to **chapter 7** here and see what we've got. Now, when you get to chapter 7, there's a little bit of a switch. Chapter 7 establishes with the Torah that Melchizedek is higher than Abraham. So, again, we're beginning the process of separating Levi from Melchizedek and continually showing the superiority of the Melchizedek priesthood. The author is trying to remind his audience that, look, the entire Torah, all of the temple, the entire priesthood of Levi is patterned after a temple in heaven. Don't forget the temple in heaven just because you can't see it. There is a whole another priesthood, and it comes from Melchizedek, who is the Son of God, that is leading that whole charge up there and is going to now bring that whole entire umbrella and fuse it over the top of Levi on earth. Okay? The heaven and the earth realms are going to merge. All right? So, it explains in chapter 7 how Abraham paid tithe to Melchizedek out of [Genesis 14](#), and because Levi was not born yet and still in the loins of Abraham, that means by default Levi was paying tithe to Melchizedek, and that proves that Melchizedek priesthood was greater. So, chapter 7 is all about that.

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And when you get to **verse 11**, I want to point out something that's interesting that's misunderstood and totally mistranslated in the English language. And that's verse 11. It says,

Hebrews 7

"Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there

that another priest should arise according to the order of Melchizedek and not be called according to the order of Aaron?"

-NKJV

Now, this is fascinating because the word "law" here doesn't exist. That is not the word in the Greek. The word is *nomotheteō*, which means to instruct or teach. It does not mean law. It is talking about the administration of it. It's a perfect passive verb. Right now in English it's a noun; it's not in the Greek. It's a passive verb that literally means to legislate or institute regulations. It's talking about the people. And according to Greek scholars, the word "law" is not the subject intended, but the administration of it. It should actually read, "For on the basis of it, the people were given their legal administration---the Levites." The purpose or the subject here of that thought is the people, the Levites, not the law itself. And why is that so important? Because many a pastor or scholar or Bible student will take their preconceived ideas that there is---we're no longer under the law---and they read that into this text. What He's saying here is, "Perfection were through the Levitical priesthood." You see that? It doesn't say through the law. It says priesthood. "For under it the priesthood, the people received the administration." You see how that dramatically changes the entire context of the verse when we look at it through the right eyes.

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And He goes on; it says,

Hebrews 7

"For the priesthood being changed" [---the next verse gives it away---] "12the priesthood being changed, of necessity there also has to be a change in the law."

-NKJV

Not the entire law; the law of the priesthood having to come only from Levi. So, it's not the entire law, but it's a specific law that says the priesthood can only be from Levi. And He quotes the provision to make this change from [Psalm 110:4](#). And that's why this is not about changing the entire law of God; this is about doing and making a change that the law itself allows us to make, prophesied that was going to happen. It's the change of the priesthood. And when you get down to **verse 18 and 19**, it says,

Hebrews 7

"18For on one hand there is an annulling of the former commandment," [Levi,] "because of its weakness and unprofitableness" [---because there were fallible men.] "19For the law

made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God."

-NKJV

Again, the subject is people. What's the better hope? Yeshua, Jesus, the high priest that gave His life once and for all. Not daily, but once and for all. The entire focus is priesthood, priesthood, not content, content. Okay? He's not saying that the Torah is bad. He's simply saying that the law itself from which the people have become dependent on could not make anyone perfect or bring full restoration to the covenant that was broken in the Garden of Eden. It had no power to forgive, only to bring blessing if you kept it, and a curse if you didn't. But through Christ and His priesthood, there was a better hope because His blood was shed once and for all. That's the brilliance of Romans chapter 7. And comparing and showing the Melchizedek, it's to let us know there is a change necessary. He wants the Jewish readers and the Hebrew Christians to migrate from the mindset of the high priest in the temple that they can see to the high priest in the temple that they can't see. He wants their faith to go from trusting in the high priest on Yom Kippur to trusting in Yeshua every day. This is the whole point of everything that the writer of Hebrews is trying to convey.

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All right, moving on to **chapter 8**. It says this in **verse 7 and 8**:

Hebrews 8

"For if the first covenant"---now, this is a difficult one until you learn what it all means---"if the first covenant had been faultless, then no place would have been sought for a second. ⁸Because finding fault with," [the Torah? Nope, doesn't say that. It says,] "Finding fault with *them*."

-NKJV

And He's about to quote **Jeremiah 31:31** and following. He's not finding a fault with His own word. And the Word is flesh. The Word is Yeshua Himself. The Word is God. There cannot be any fault in God's word. God's word is perfect. The fault is with us. So, a new covenant had to be made because we and our ancestors failed.

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Now, let's discover---and this was a powerful chapter. Ladies and gentlemen, I encourage you to go back and watch the whole thing because what I'm about to share with you, if you haven't watched Hebrews 8 broadcast, this is theologically a bombshell on traditional interpretation of Hebrews---is understanding the difference between covenant and law. People assume that

the old covenant is the law of God, but that's not true. This is a problem because if the covenant is obsolete, law is now obsolete, which makes sin obsolete because [1 John 3:4](#) says sin is the transgression of the law. The very definition of sin depends on there being a law. So, if the old covenant is the law of God and the law of God is done away with, we've done away with the definition of sin, and therefore there's no point for Christ to come because Christ came to redeem us from sin. But if there is no transgression of the law because there's no law, then there's no sin, which means we don't need Christ. Big problem. But covenant and law are different. Covenant is a relationship structure. It's simply the umbrella. The law is the terms of that relationship structure. So, when you get to **verse 13**, which is one of the most difficult and most misunderstood verses in the book of Hebrews, it says,

Hebrews 8

"¹³And that He says, 'A new covenant,' He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away."

-NKJV

Now, most of Christianity has interpreted this as the new covenant is superseding the old covenant and the old law is done away with. But that's not what it means. And you see how easy it is to understand when you know the difference between covenant and law. He is telling the truth; we're just misunderstanding it. So, let's read it again. And He's saying, *"A new administration, He has made the first administration of Levi obsolete. Now the Levitical priesthood is becoming obsolete and growing old and is ready to vanish away,"* because they're right on the precipice of 70 AD where the temple is going to be destroyed. The Levitical priesthood is no longer going to be in operation, and Melchizedek will be in full bloom.

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The examples that I give are marriage and the Constitution of the United States. So, inside of marriage, you have the marriage covenant itself. People go down the aisle; they make their vows. That is the marriage vows. That is the marriage covenant. If you get divorced, it doesn't change the covenant laws. When you get remarried, it's simply a new covenant. It's a new administration. The husband is a new administrator of that covenant. The wife is a new administrator of that covenant. But the covenant is the same. It's the administration of it that changes. And the best example is in the United States: you have the Constitution of the United States that is a living, breathing document, but it does not change. Just because a new administration comes, it doesn't mean that the Constitution changes. The Constitution is the same. The laws are the same, but there's a new president, a new cabinet, a new administration. That's called a new covenant. It doesn't change the laws or the

Constitution underneath the covenant. Do you see the drastic change in mindset here? When you understand new covenant does not mean old laws are done away with. New covenant means new administration, new sheriff in town, new president; there's a brand new way to interpret the law. That is the power of the book of Hebrews. And when He says that there is a new covenant, this is what He's talking about. Not a new law---new covenant.

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That's why in **verse 9** it says, *"It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience---concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation."* What's He talking about there? He says that the entire Levitical system was symbolic until now where all of these ordinances, the fleshly ordinances, meaning the human ordinances, they're dealing with human beings. But once you change to a new covenant with a new administrator who's not of this world, it's no longer fleshly ordinances. We're not dealing with human high priesthood anymore. We're dealing with the supernatural, and that's better than the natural. That's all He's saying. And that's why when you get to **verse 13 and 14**, which has also been taken out of context, it says,

Hebrews 9

"¹³For if the blood of bulls and goats and the ashes of a red heifer sprinkling the unclean sanctifies for the purifying of the flesh, ¹⁴how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?"

-NKJV

Now, this dead works doesn't mean the Torah, doesn't mean the law of God. It means sin. It's defined in [Hebrews 6:1](#) as simply sin. Repentance from dead works. You don't repent from following what God told you to do. You repent from things that are wrong, things that bring no life. So, the whole point of chapter nine is once the first covenant had been broken, there had never been a final penalty that the covenant law required in order to bring that covenant to a close and create an opportunity for a new covenant relationship. Once the death certificate had been signed by God that when Christ died and His Son chose to pay the covenant price, the law of the first covenant was satisfied. Finally, it was satisfied, and it allowed for a new covenant to begin. Same law, new leadership. You can't have a new covenant without the old covenant being satisfied---the old administration. You see, you can't change presidents until the election. The entire four years must be complete. Then there can be an exchange to a new administration. That's the whole point of chapter nine. Ain't that beautiful?

[0:34:06](#)

All right. Now, let's move to **chapter 10**. We're moving closer to the end here. **Verse 8 through 10**. Let's talk about some of the most difficult verses here as well. Says,

Hebrews 10

"⁸Previously saying, 'Sacrifice, offering, burnt offerings, offerings for sin You did not desire, nor had any pleasure in them' (which are offered according to the law)."

-NKJV

Talking about Moses. There are some that misunderstand God when He says, "I don't care about the sacrifices. I never wanted that." That's not His point. And He says this multiple times in the Old Testament is that He is so fed up with sacrifices and religious checkboxes being checked, but without the heart behind it, without pure hands, clean hands, and a pure heart. He doesn't care. Obedience is better than sacrifice. He says in **1 Samuel 15:22**,

1 Samuel 15

"²²Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed is better than the fat of rams."

-NKJV

Look what happened to Saul. The sacrifice was mandatory. And this is that moment, right, where Samuel tells Saul, "Look, you have to sacrifice. We have to do a sacrifice, but you got to be obedient first, or the sacrifice means nothing." God hates sacrifices that are not connected to obedience. He's not saying He doesn't want them to follow His word that included the sacrifices.

[0:35:27](#)

Then He said,

Hebrews 10

"¹⁰Behold, I have come to do Your will, O God. He takes away the first that He may establish the second. ¹⁰By that will we have been sanctified through the offering of the body of Jesus Christ once and for all."

-NKJV

The question is this: takes away what? Because we've interpreted this through traditional Christianity: He took away the first covenant. And that's exactly right. But He didn't take away the law. That is what's been infused eisegetically into our interpretation, which is wrong because we don't understand the difference between covenant and law. They're not the same. He takes away the administration. And the very next verse proves this in **verse 11** when it says,

Hebrews 10

"¹¹And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. ¹²But this man, Yeshua, after He offered one sacrifice for sins forever, sat down at the right hand of God."

-NKJV

You see how the whole thing is about people. It's about the administration. It's about how the Levitical priesthood could not take away sins, but Yeshua can. He's not talking anything about the law of God. This entire book is focusing on the changing of the priesthood. And you as a believer in Christ get to be elevated into the form and the role of priest. This is what makes us a royal priesthood. Amen. He says,

Hebrews 10

"¹⁶I will put My laws in their mind and write it on their heart."

-NKJV

He's not changing the laws, ladies and gentlemen. He's changing the location of where they're stored---from tablets of stone and vellum to the writing on the doorpost of your heart. This is the power when you change administrations. He can change the location because it's no longer static on earth. It's no longer human. It is no longer of this earth. It is in our hearts, written on our temple in the Holy of Holies.

[0:37:24](#)

All right. **Hebrews 10** ends with a warning:

Hebrews 10

"³⁸My righteous one shall live by faith. And if he shrinks back, My soul has no pleasure in him."

-NKJV

That final line is the hinge, ladies and gentlemen. The final line of Hebrews 10 forces the author to now explain what does it actually mean to live by faith. And this brings us to Hebrews 11, which ended up being the most popular broadcast of the entire year. Hundreds of thousands of people, almost a half a million people have watched this already, and it's made a huge impact, even in my own life. As a matter of fact, I almost had an emotional breakdown on that broadcast. It was so powerful to see the definition of faith from the original Hebraic perspective. Living by biblical faith is legal evidence according to scriptures. It's the courtroom proof that God's people have always operated under covenant faithfulness, and that living by faith is not new at all. It's ancient. It's the original pattern. So, let's find out what it is.

[0:38:23](#)

Let's read verse one out of **chapter 11**. The most famous definition of faith in the Bible says this:

Hebrews 11

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony."

-NKJV

Faith is the substance of things hoped for, the evidence of things not seen. What in the world does that mean? Well, this word here in the Hebrew is *amun*, which means to support, to hold up, to make firm. It's where we actually get the word "amen" from in English, believe it or not. *Amunah* is its very first nature, the final say. It's the final evidence. If you have faith, you have amen---the final, firm, reliable, trustworthy, and established truth. We see this word in **Exodus**. I love this. It says in **verse 12 of chapter 17**,

Exodus 17

"¹²And his hands were *amunah* until the going down of the sun."

-NKJV

So, you have Aaron and Hur holding up the hands of Moses. And it's called his hands were *amunah*. They were steady. They were supported. They were held up. But the Hebrew word is explicitly *amunah*: firmness, steady, reliable, faithful. This is the foundational Hebrew concept behind faith. It's not intellectual belief. You can believe that there's a God. The book of James says that's great. The demons believe there's a God, and they shudder, scared out of their mind. No,

it's steadfast covenant loyalty that holds firm under pressure. And you know, it's behavioral. It's not merely cognitive. It's a faithfulness expressed through obedience inside covenant relationship.

0:39:54

So, when Hebrews 11 opens up with "faith is the substance"---*hypostasis* in the Greek---"of things hoped for," it's not describing a mystical feeling. It's describing a covenant loyalty so concrete that it creates evidential substance that proves it. It understands that everything that happens to me is to be for the glory of God. God is good all the time. We say that, right? God is good all the time. All the time, God is good. But we don't live that way because when the pressure happens, we fold. We don't have the faith that we need that holds up under pressure because faith is absolutely the evidence. It's our faithfulness. It's steadiness under pressure. If your faith has no obedience, it's not Hebraic or biblical faith. Listen, if it has no action, it's not biblical faith. If it has no endurance, it's not priestly faith. And if it has no evidence behind it, it's not substantive. And finally, Yeshua is the faithful one, *amunah* incarnate. Your life is meant to reflect His. Our life is meant to be *amunah*. I trust You, God. And that is the evidence that you are in covenant. And the rest of chapter 11 is all the people of the Bible, all the patriarchs, all the amazing believers who actually demonstrated their faithfulness---not their intellectual, cognitive faith and belief in God, but their actual covenant loyalty.

0:41:28

And that brings us to **chapter 12**: running a race to win. And when He says in verse one and two,

Hebrews 12

"Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight"

-NKJV

---as Jews, they would have heard it as *tameh*, unclean. To have spiritual weight is to be spiritually unclean, which means you're carrying something that you shouldn't be carrying. And a spiritual weight entangles you and must be removed. And so, what I want to do is I want to share with you what a spiritual weight is. But before I do, I want you to see the beautiful tapestry that the author is creating. He starts off by talking about the power of Yeshua and goes into Melchizedek and how He comes from another realm that's eternal. He's taking over the priesthood that our faith needs to be in Him one and forever and only. And then He takes us to the process of what real faithfulness to the covenant looks like. And then He says, "By the way, when you're trying to do this, you're probably going to have some things attached to you that's not God,

not of God. It's unclean. And what does that look like? What is that spiritual weight? How do we get rid of it?"

[0:42:28](#)

Well, something that is heavy is oppressive. And I'm telling you right now, these are the things that we're carrying that we don't need to have in our lives that we can never run to our full potential with it: rejection, bitterness, resentment, anger, rage, unforgiveness, accusations, condemnation, guilt, shame, fear, anxiety, worry, envy, jealousy, addictions, separation, isolation. I could go on forever. All of these are not supposed to be on you and are delivered by the demonic realm. They weigh you down and prevent you from the joy of running the race to win consistently. Sometimes I see comments under these videos. One person recently said, "You need to get it right. You need to know your truth." Well, they happen to be wrong on everything that they were saying, both biblically and spiritually. An attitude like that is only arrogance. It is pride. And it comes from the demonic realm because God didn't give you that. That person has some sort of hurt that is attached to a trauma that is attached to an unclean spirit of superiority that loves pointing out everyone else's faults and doesn't see the log in his own eye. I do it. You do it. We all do it. And unfortunately, I've seen so many people that when they carry this stuff long enough, it actually changes their DNA, and they can get sickness and disease from it. Not every sickness or disease is from an unclean spirit, but many are. I've literally seen people healed of physical ailments when they recognized that they needed to forgive this person, and unbelievably, the moment they forgive them, within a few days their illness is gone. You can't do anything but make that connection. When we remove the weights, we become spiritually *tahor*---clean---and we can come close. I have this 10 steps to freedom. I'm not going to go over it here, but I want you to go back to chapter 12. [Watch that broadcast](#). I go 10 steps on how to absolutely separate yourself. Give yourself a spiritual car wash, if you will. Set yourself free. If you're sick, if you have a disease, if there's anything in your life that you don't like that you want to change and be more in the image of Christ, I encourage you to go through that 10-step program. It's just the very beginning.

[0:44:50](#)

All right. Finally, we've run to **chapter 13**. It's the key closing verses that I want to talk about. **Verse 1 and 2** says,

Hebrews 13

"¹Let brotherly love continue. ²Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels unaware."

-NKJV

And I talk about all the angels in the Old Testament and how they came in the form of human flesh or some sort of angelic being, and many of them were actually God Himself. Fascinating. Go back and watch chapter 13. I think you'll enjoy that. **Verse 6** says,

Hebrews 13

"⁶So we may boldly say, 'The Lord is my helper; I will not fear. What can man do to me?'"

-NKJV

Guys, He's saying when you're running the race, don't fear man. What can they do to you? They can kill the body, but they cannot kill the soul. In verse 13, it says,

Hebrews 13

"¹³Therefore, let us go forth to Him outside the camp, bearing His reproach." Talking about Jesus. "¹⁴For here we have no continuing city, but we seek the one to come."

-NKJV

In other words, we're being kicked out of Jerusalem. Everybody is against us. But we go out like He did and have the same reproach, and we will obtain the same ministry in the kingdom to come, the city to come.

Hebrews 13

"¹⁵Therefore, by Him let us continually offer the sacrifice of praise."

-NKJV

You see how He transfers it from the sacrifice of animals to the sacrifice of praise. And they did it twice a day, morning and evening sacrifices. This is why the author is trying to transition their mind from temple service to temple service with the offering of praise. Fastest way to get out of a miry pit? Praise. High praise. Praise God in song. It will heal you in every way. "¹⁶Do not forget to do good and to share, for with such sacrifices God is well pleased." You see, my friends, He's not talking about anything but the administration of the covenant of the law. The administration has changed.

0:46:48

So, what have we learned so far in Hebrews? The priesthood's changed. The covenantal administration has shifted from Levitical to Melchizedek. Access to God has moved locations from earthly tabernacle to heavenly. The sacrifices have been elevated from shadow to substance. The worshipper must now draw near through a better and living way---that's Christ. And those who are justified must live by faith---by faithfulness. The law remains the same, but the one who administers it is changed. The whole book of Hebrews emphasizes covenant faithfulness. The significance of Yeshua and Him being the manifestation of God on earth who died for His bride was highly emphasized. And the power of the Melchizedek priesthood that's inside every believer supersedes the Levitical priesthood and is what makes us royal---a royal priesthood that can boldly come before the throne of grace. The entire book of Hebrews is a beautiful letter reminding them, reminding us: there's no way but Yeshua. The eastern gate has been made clear. The shadow was there once, but the substance is here now. It was like a substitute government for a specific period of time until the real government showed up. Law is the same. Administration's different. And I'm so grateful for the administration of grace. My friends, you don't need grace if there's no law. And I'm so grateful that there's both. Wow.

0:48:32

Well, we have just went through 13 chapters in one of the most difficult books of the Bible. I pray it blessed you. If at any point you want to learn more about this, go back to the original episodes and broadcast where I go chapter by chapter, verse by verse. There's probably over 10 hours of content there that you can walk through. You may be doing a Bible study in your house; I think you'll be blessed along the way. In the meantime, my friends, thank you so much for sharing this content. Hit "like" if you liked this. Leave us a comment. Let us know what you think about this broadcast. And for those of you that like to say thank you financially and not just consumers of information, but you love to say thank you in different ways, send us a few shekels. Help us to support you in that way. We have employees all over the world that you are supporting them and their families. It's not just me over here at Passion for Truth. We have a pretty large network of believers that are part of our staff that are doing this for you. So, if this is the type of content that you absolutely love and it's ministering to you, do both of us a favor and pay it forward to the next person. We certainly would appreciate that. You can do that with the QR code on your screen, or you can go directly to passionfortruth.com and hit the donate button in the top right-hand corner. Until then, we love you guys. We pray for you every day, and I'm Jim Staley. I'll see you in the next video.

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