

II. THE WORLD YET TO BE SUBJECT TO HIM (3:6-4:13)
(until your enemies are made your footstool Ps. 110:1b)

A. Initial text:(3:7-3:11) (Ps. 95:7-11)

B. Exposition (3:12-4:3)

C. Second text (4:4) (Gen. 2:2)

D. Exposition (4:5-14)

Psalm 95 and Gen. 2:2

7 For He is our Elohim, and we are the people of His pasture, and the flock of His hand.
Today, if you would but hearken to His voice,
8 Harden not your heart, as at M'rivah, as in the day of Massah in the wilderness,
9 When your fathers tried Me; proved Me, even though they saw My work.
10 For forty years was I wearied with that generation, and said: It is a people that do err
in their heart, and they have not known My ways.
11 Wherefore I swore in My wrath, that they should not enter into My rest.
(Ps. 95:7-11 HRV)

7. For he is our God and we are *his* people *and* the flock of his hand's pasturing; today, if you
accept his word –
8. Do not harden your heart as in the dispute, as on the day *you tested God* in the wilderness.
9. For your fathers tempted me, they tried me; yet they saw my works.
10. Forty years I rejected the generation *of the wilderness*, and I said, "They are a people with
error in their heart, and they do not know my ways."
11. For I swore in *the harshness of* my wrath, "They will not enter the repose *of my sanctuary*."
(Targum Ps. 95:7-11)

And on the sixth day, Elohim finished His work which He had made. And He rested
on the seventh day, from all His work which He had made.
(Gen. 2:2 HRV)

Psalm 95:11 in the Talmud

Our Rabbis taught: The generation of the wilderness hath no portion in the world to come, as it is written, in this wilderness they shall be consumed, and there they shall die.' 'they shall be consumed', refers to this world; 'and there they shall die' — to the world to come. And it is also said, Forty years long was I grieved with his generation [sc. of the wilderness — . . .] Unto whom I swear in my wrath that they should not enter into my rest: this is R. Akiba's view. R. Eliezer maintained: They will enter into the future world, for it is written, Gather my saints together unto me; those that have made a covenant with me by sacrifice. How then do I interpret Unto whom I swear in my wrath etc? — [Only] in my wrath I swear, but repented thereof. R. Joshua b. Karha said: This verse was spoken only in reference to future generations. [Thus:] Gather my saints together unto me — this refers to the righteous of every generation; that have made a covenant with me — to Hananiah, Mishael, and Azariah, who submitted to the fiery furnace; by sacrifice — to R. Akiba and his companions, who gave themselves up to immolation for the sake of the Torah. R. Simeon b. Manasya said: They will enter the future world, as it is said, And the ransomed of the Lord shall return, and come to Zion with songs. Rabbah b. Bar Hana said in R. Johanan's name: [Here] R. Akiba abandoned his love. For it is written, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown; if others will enter [the future world] in their merit, surely they themselves most certainly will!

(b.Sanh. 110b)

Psalm 95:11 in the Midrash Rabbah

R. Tahlifa observed: The Holy One, blessed be He, said: 'To them it appears as anger, but what can anger mean to Me? 'Wherefore I swore in My wrath (Ps. 95:11). I swore in My wrath, but will retract. That they should not enter into My rest (ib). They will not enter into this rest, but they will enter into another rest. R. Levi in the name of Bar Kappara said: The matter may be compared to the case of a king who was angry with his son and decreed that he should not enter with him into the palace. What did the king do then? He rose and had the palace pulled down, and then rebuilt it and brought his son in with him. He thus fulfilled his oath and yet brought his son in. Similarly the Holy One, blessed be He, said: 'Wherefore I swore in My wrath that they should not enter into My rest,' meaning: They shall not enter into this rest but they will enter into another rest.

(Leviticus Rabbah XXXII:2)

Another instance is the text, Wherefore I swore in My wrath (appi) that they should not enter into My rest (Ps. 95:11), which means: when My wrath (appi) shall turn away they may 'Enter into My rest.

(Numbers Rabbah XIV:19)

R. Abbahu said in the name of R. Tahlifa his father-in-law: It is written, Therefore I swore in My wrath (Ps. 95:11)--the Holy One, blessed be He, said: "' [swore in My wrath," but retracted, That they should not enter into My rest (ib.)-into this resting-place they will not enter, but they will enter into another resting-place.' R. Bibi said in the name of R. Joshua b. Levi: It may be likened to a king who was angry with his son and drove him away from the palace, swearing that nobody should let him enter there. What did the king do? Since [the palace] was already built, he demolished and rebuilt it, and brought his son in. Consequently he permitted him to enter and yet fulfilled his oath. Similarly spake the Holy One, blessed be He: ' "I swore in My wrath," but retracted, That they should not enter into My rest"--into this resting-place they will not enter, but they will enter into another resting-place.'

(Ecclesiastes Rabbah X:20)

Yeshua on Rest

Come to me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. (Jer. 6:16) for my yoke is easy and my burden is light.
(Mt. 11:28-30)

And as the Good-news according to the Hebrews quotes Yeshua:

He that seeks will not rest until he finds and having found he shall be amazed and having been amazed, he shall reign and having reigned he shall rest.
(Quoted by Clement of Alexandria; Strom. 2:9:45; 5:14:96 This saying also appears in P. Ox. 654 and in the Gospel of Thomas)

R. Kattina said: Six thousand years shall the world exist, and one [thousand, the seventh], it shall be desolate, as it is written, And the Lord alone shall be exalted in that day. Abaye said: it will be desolate two [thousand], as it is said, After two days will he revive us: in the third day, he will raise us up, and we shall live in his sight.

It has been taught in accordance with R. Kattina: Just as the seventh year is one year of release in seven, so is the world: one thousand years out of seven shall be fallow, as it is written, And the Lord alone shall be exalted in that day,' and it is further said, A Psalm and song for the Sabbath day, meaning the day that is altogether Sabbath — and it is also said, For a thousand years in thy sight are but as yesterday when it is past.

The Tanna debe Eliyyahu teaches: The world is to exist six thousand years. In the first two thousand there was desolation; two thousand years the Torah flourished; and the next two thousand years is the Messianic era,
(bSan. 97a)

The Sword (Heb. 4:12)

The Wisdom of Solomon says:

"His severe wrath shall he sharpen for a sword,..."
(Wisdom 5:20)

*Your all powerful Word leaped from heaven,
from the royal throne,
into the midst of the land that was doomed,
a stern warrior carrying the sharp sword
of your authentic command...*
(Wisdom 18:15-16)

What does the Tanak say that the "Word of God" is?

*Hear the word of YHWH... give ear to the Torah
of our Elohim,...*
(Isaiah 1:10)

*...For the Torah will go out from Zion;
and the Word of YHWH from Jerusalem.*
(Isaiah 2:3)

Note that just as "Zion" and "Jerusalem" are synonyms in this poetic parallelism, so are "Torah" and the "Word of YHWH". If we diligently search the Tanak we will find that the Torah is his "Word" (Is. 1:10; 2:3; Deut. 17:19; 27:1-3; 27:26; 31:12; 32:45-46; 2Kn. 23:24; Neh. 8:9)

The Talmud says:

*Whoever reads the Shema upon his bed is as though he holds
a two edged sword in his hand (to ward off evil spirits); as it
is said "Let the high praises of Elohim be in their mouth,
and a two edged sword in their hand" (Ps. 149:6)*
(b.Ber. 5a)

III. A MIDRASH ON MELCHIZADEK (4:14-7:28)
(A priest forever after the order of Melchizadek Ps. 110:4)

A. Introductory exposition (4:14-5:5)

B. Initial text: (5:6) (Ps. 110:4)

C. Exposition (5:7-11)

D. Parenthetical (5:12-6:12)

E. Second text (6:13-14) (Gen. 22:17)

F. Exposition (6:15-7:28)

Heavenly High Priest

(Heb. 5:1-5)

." The Talmud teaches the existence of seven heavens (b.Hag. 12b-13a) and describes the fourth in this way:

· · ZEBUL is that in which [the heavenly] Jerusalem and the [heavenly] Temple and the Alter are built, and Michael, the great Prince, stands and offers up thereon an offering, for it is said: I have surely built you a house of habitation [ZEBUL] a place for you to dwell in forever (1Kn. 8:13) And where do we derive that it is called heaven? For it is written: Look down from heaven, and see, even from your holy and glorious habitation. (Is. 63:15)
(b.Hag. 12b)

Philo on Melchizedek
(Heb. 5:6-10)

XXV. (79) Moreover, God made Melchisedek, the king of peace, that is of Salem, for that is the interpretation of this name, "his own high Priest,"(Gen. 14:18.) without having previously mentioned any particular action of his, but merely because he had made him a king, and a lover of peace, and especially worthy of his priesthood. For he is called a just king, and a king is the opposite of a tyrant, because the one is the interpreter of law, and the other of lawlessness. (80) Therefore the tyrannical mind imposes violent and mischievous commands on both soul and body, and such as have a tendency to cause violent suffering, being commands to act according to vice, and to indulge the passions with enjoyment. But the other, the kingly mind, in the first place, does not command, but rather persuades, since it gives recommendations of such a character, that if guided by them, life, like a vessel, will enjoy a fair voyage through life, being directed in its course by a good governor and pilot; and this good pilot is right reason. (81) We may therefore call the tyrannical mind the ruler of war, and *the kingly mind the guide to peace, that is Salem*. And this kingly mind shall bring forth food full of cheerfulness and joy; for "he brought forth bread and wine," which the Ammonites and Moabites were not willing to give to the beholder, that is Israel; by reason of such unwillingness they are shut out from the companionship and assembly of God. For the Ammonites being they who are sprung from the outward sense of the mother, and the Moabites, who originate in the mind of the father, are two different dispositions, which look upon the mind and the outward sense as the efficient causes of all existing things, but take no notice of God. Therefore "they shall not come," says Moses, "into the assembly of the Lord, because they did not come to meet you with bread and water when you came out of Egypt," (Deut. 23:4) that is, out of the passions.

XXVI. (82) But *Melchisedek shall bring forward wine instead of water*, and shall give your souls to drink, and shall cheer them with unmixed wine, in order that they may be wholly occupied with a divine intoxication, more sober than sobriety itself. *For reason (Gk: Logos) is a priest, having, as its inheritance the true God*, and entertaining lofty and sublime and magnificent ideas about him, "for he is the priest of the most high God." (Gen. 14:18.) Not that there is any other God who is not the most high; for God being one, is in the heaven above, and in the earth beneath, and there is no other besides Him."(Deut. 4:39). But he sets in motion the notion of the Most High, from his conceiving of God not in a low and grovelling spirit, but in one of exceeding greatness, and exceeding sublimity, apart from any conceptions of matter.

(Philo; Allegorical Interpretation III)

Philo makes a very interesting comment concerning the Torah command of the cities of refuge (Num. 35:6-28; Josh. 20:1-9). The Torah says:

And the assembly shall deliver the manslayer, out of the hand of the avenger of blood, and the assembly shall restore him to his city of refuge, where he was fled. And he shall dwell therein until the death of the High Priest, who was anointed with the Set-Apart oil.

(Numbers 35:25)

Philo makes an interesting observation on this passage, he writes:

The fourth and last of the points which we proposed to discuss, is the appointing as a period for the return of the fugitives the death of the high priest, which, if taken in the literal sense, causes me great perplexity; for a very unequal punishment is imposed by this enactment on those who have done the very same things, since some will be in banishment for a longer time, and others for a shorter time; for some of the high priests live to a very old age, and others die very early, and some are appointed while young men, and others not until they are old. And again of those who are convicted of unintentional homicide, some have been banished at the beginning of the high priest's entrance into office, and some when the high priest has been at the very point of death. So that some are deprived of their country for a very long time, and others suffer the same infliction only for a day, if it chance to be so; after which they lift up their heads, and exult, and so return among those whose nearest relations have been slain by them. This difficult and scarcely explicable perplexity we may escape if we adopt the inner and allegorical explanation in accordance with natural philosophy. For we say that the high priest is not a man, but is the Word (Logos) of God, who has not only no participation in intentional errors, but none even in those which are involuntary.

(On Flight 106-108)

Elsewhere he writes:

XXVI. (82) But Melchisedek shall bring forward wine instead of water, and shall give your souls to drink, and shall cheer them with unmixed wine, in order that they may be wholly occupied with a divine intoxication, more sober than sobriety itself. For the Word is a priest, having, as its inheritance the true God, and entertaining lofty and sublime and magnificent ideas about him, "for he is the priest of the most high God." {38} {Genesis 14:18.} Not that there is any other God who is not the most high; for God being one, is in the heaven above, and in the earth beneath, and there is no other besides Him." {39} {Deuteronomy 4:39.} But he sets in motion the notion of the Most High, from his conceiving of God not in a low and grovelling spirit, but in one of exceeding greatness, and exceeding sublimity, apart from any conceptions of matter.

("De Allegoriis Legum," iii. 26).

Moreover Philo taught the "Word" (Logos) and the Messiah are one and the same:

"The head of all things is the eternal Word (Logos) of the eternal God, under which, as if it were his feet or other limbs, is placed the whole world, over which He passes and firmly stands. Now it is not because Messiah is Lord that He passes and sits over the whole world, for His seat with

His Father and God but because for its perfect fullness the world is in need of the care and superintendence of the best ordered dispensation, and for its own complete piety, of the Divine Word (Logos), just as living creatures (need) a head, without which it is impossible to live." (Q&A on Exodus, II, 117)

The Melchizedek Document (11Q13)

Translated by
James Scott Trimm

And concerning what Scripture says:

*"In this year of Jubilee you shall return,
everyone of you, to your property"
(Lev. 25:13)*

And what is also written:

*"And this is the manner of the remission; every creditor shall remit the claim that
is held against a neighbor, not exacting it of a neighbor who is a member of the
community, because Elohim's remission has been proclaimed"
(Deut.15;2)*

the interpretation is that it applies to the Last Days and concerns the captives,
just as Isaiah said:

*"To proclaim the Jubilee to the captives"
(Isa. 61;1)*

(...) just as (...) and from the inheritance of Melchizedek, for (... Melchizedek) ,
who will return them to what is rightfully theirs. He will proclaim to them the
Jubilee, thereby releasing them from the debt of all their sins. He shall proclaim
this decree in the first week of the jubilee period that follows nine jubilee
periods.

Then the "Day of Atonement" shall follow after the tenth jubilee period, when he
shall atone for all the Sons of Light, and the people who are allotted to Melchizedek.
(...) upon them (...) For this is the time decreed for the "**Year of Melchizedek's
favor**", and by his might he will judge Elohim's holy ones and so establish a
righteous kingdom, ...as it is written about him [Melchizedek] in the Songs of David:

*"Elohim has taken his place in the council of EL;
in the midst of the ELOHIM he holds judgment"
(Ps. 82:1)*

Scripture also says about him [Melchizedek]:

*"Over it take your seat in the highest heaven;
EL will judge the peoples"
(Ps. 7:7-8)*

Concerning what scripture says:

*"How long will you judge unjustly,
and show partiality with the wicked?
Selah"
(Ps. 82;2)*

the interpretation applies to Belial and the spirits predestined to him, because all of them have rebelled, turning from Elohim's precepts and so becoming utterly wicked. Therefore Melchizedek will thoroughly prosecute the vengeance required by Elohim's statutes. Also, he will deliver all the captives from the power of Belial, and from the power of all the spirits destined to him. Allied with him will be all the "righteous Elohim" (Isa. 61;3).

(The ...) is that whi(ch ...all) the Elohim. The visitation is the Day of Salvation that He has decreed through Isaiah the prophet concerning all the captives, inasmuch as Scripture says:

*"How beautiful upon the mountains are the feet of the messenger who announces peace,
who brings good news, who announces salvation, who says to Zion "Your Elohim
reigns".
(Isa. 52;7)*

This scriptures interpretation: "the mountains" are the prophets, they who were sent to proclaim Elohim's truth and to prophesy to all Israel. "The messengers" is the Anointed (Messiah) of the spirit, of whom Daniel spoke:

*"After the sixty-two weeks, a Messiah shall be cut off"
(Dan. 9;26)*

The "messenger who brings good news, who announces Salvation" is the one of whom it is written:

*"to proclaim the year of the YHWH's favor,
the day of the vengeance of our Elohim;
to comfort all who mourn"
(Isa. 61;2)*

This scripture's interpretation: he is to instruct them about all the periods of history for eternity (... and in the statutes) of the truth. (...) (... dominion) that passes from Belial and returns to the Sons of Light (...) (...) by the judgment of Elohim, just as t is written concerning him:

*"who says to Zion "Your Elohim reigns"
(Isa. 52;7)*

"Zion" is the congregation of all the sons of righteousness, who uphold the covenant and turn from walking in the way of the people. "Your Elohim" is Melchizedek, who will deliver them from the power of Belial.

Concerning what scripture says:

"Then you shall have the trumpet sounded loud;
in the seventh month . . . "

(Lev. 25;9)

--- the rest of the document has not survived--

Hebrews 6:13 and the Akeda

The first century Jewish writer Philo of Alexandria understood the Akeda on a drash level as an allegory by which Avraham was prepared to offer up to YHWH his “self-taught wisdom” (represented by Isaac) but YHWH instead substituted the LOGOS “The Word” or “divine reason” represented by the ram:

*(4) For the appropriate progeny of God are the perfect virtues, but that offspring which is akin to the wicked, is unregulated wickedness. But learn thou, if thou wilt, O my mind, not to bear children to thyself, after the example of that perfect man Abraham, who offered up to God "The beloved and only legitimate offspring of his soul," the most conspicuous image of **self-taught wisdom, by name Isaac**; and who gave him up with all cheerfulness to be a necessary and fitting offering to God. "Having bound," as the scripture says, this new kind of victim, either because he, having once tasted of the divine inspiration, did not condescend any longer to tread on any mortal truth, or because he saw that the creature was unstable and moveable, while he recognised the unhesitating firmness existing in the living God, on whom he is said to have believed.*

(On the Unchangeableness of God 4)

*(133) Let us therefore consider what it is that he who is seeking doubts about, and what he who answers reveals, and in the third place what the thing is which was found. Now what the inquirer asks is something of this kind:--Behold the efficient cause, the fire; behold also the passive part, the material, the wood. Where is the third party, the thing to be effected? (134) As if he said, --Behold the mind, the fervid and kindled spirit; behold also the objects of intelligence, as it were so much material or fuel; where is the third thing, the act of perceiving? Or, again, --Behold the sight, behold the colour, where is the act of seeing? And, in short, generally, behold the external sense, behold the thing to be judge of; but where are the objects of the external sense, the material, the exertion of the feeling? (135) To him who puts these questions, answer is very properly made, "God will provide for himself." For the third thing is the peculiar work of God; for it is owing to his providential arrangement that the mind comprehends, and the sight sees, and that every external sense is exerted. **"And a ram is found caught by his horns;" that is to say, reason (LOGOS "The Word")** is found silent and withholding its assent; (136) for silence is the most excellent of offerings, and so is a withholding of assent to those matters of which there are not clear proofs; therefore this is all that ought to be said, **"God will provide for himself,"--he to whom all things are known, who illuminates the universe by the most brilliant of all lights, himself.** But the other things are not to be said by creatures over whom great darkness is poured; but quiet is a means of safety in darkness.*

(On Flight and Finding 133-136)

Hebrews 7:12

*For the priesthood being changed,
there is made of necessity a change also of the law.
– Heb. 7:12 KJV (from the Greek)*

However the word for “change/changed” here in the Hebrew is SHENISHTANA from the verb root SH-N-H (Strong’s 8138) meaning “to repeat, to do a second time” thus the Hebraic Roots Version reads:

*It is saying that according to which there is a repetition of the
office of the priesthood, of necessity it is saying there is a repetition of the Torah.
– Heb. 7:12 HRV*

In the original Hebrew there is no indication that the Torah or any of its commandments are changed, only that they are repeated. This repetition is all part of the renewal of Torah which is a primary paradigm of the Book of Hebrews in the original Hebrew.

Hebrews 7:18

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

Heb. 7:18 KJV from the Greek

However the Hebrew actually reads:

To me in this there was a carrying away of the first by a weak work and by drunkenness and that which is not worthy for use.

-Heb. 7:18 HRV from the Hebrew

The Hebrew word for “carrying away” is GISTAL’KAH. Jeremiah uses a form of this same word to describe the Babylonian captivity (Jer. 29:1, 4, 16, 20, 31; 46:19; 48:7, 11; 49:3). The “carrying away” here is that of the Babylonian captivity and the curse which has come upon Israel for having failed collectively to observe Torah as a people (see Deut. 28-29 and Lev. 26). The Torah promises that if after this curse comes upon us, we repent and turn back to Elohim as a people, he will regather us and renew the covenant with us (Deut. 30 and Jer. 31:31f). Hebrews is saying that a “carrying away” resulted from our failure to observe the Torah thus creating the need for a repetition of the Torah through a repetition of the priesthood.