

Hebrews

Chapters 1-3

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Hebrews

□ Introduction

- I. It is a "Word of Exhortation"** Hebrews 13:22 But I urge you, brethren, bear with (Present Imperative) this word of exhortation, ("Calling out", "Encouraging", "Comforting") for I have written to you briefly.
- II. The People addressed-** to the Jews entering the "New Covenant" and warnings for every follower of Jesus Christ.
- III. Authorship - Paul**

Who Wrote Hebrews? (*Halley's Bible Handbook*)

In the King James Version it is called "The Epistle of Paul to the Hebrews." Later Bible translations simply call it "The Epistle to the Hebrews," because in the oldest manuscripts, found since the King James translation was made, its author is not named. The Eastern church (see *The Middle Ages: ca.800-1500: The Split Between East and West*) accepted from the beginning that this letter was written by Paul. Not until the 4th century did the Western church accept it as the work of Paul. The church fathers (see *From the Edict of Milan (a.d. 313) to Charlemagne (a.d. 800)|The Church Fathers*) were not unanimous in their opinion. Eusebius and Origen considered Paul the author, Tertullian called it the Epistle of Barnabas, and Clement of Alexandria thought that Paul wrote it in Hebrew and that Luke translated it into Greek (it is written in most excellent Greek). Later, Martin Luther guessed it was Apollos, an opinion for which there is no ancient evidence but some indirect support (see Acts 18:24; 1 Corinthians 1:12; 3:4-6, 22). Other possible authors include Priscilla and Aquila, as well as Clement of Rome, one of the early church fathers.

We do know that the author was well known in the early church and that Timothy was with the writer (Hebrews 13:23). "Those from Italy send you their greetings" (13:24) may indicate that the letter was written from Italy, although this is not a necessary conclusion. But whoever the author was, as a literary work Hebrews is superb: orderly and logical, "in balanced and resonant sentences of remarkable precision, rising to wonderful heights of eloquence."

□ Outline

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Notes to Help with the Greek

Dana - Mantey Greek Grammar. 290.

The purpose of a prohibition, when expressed by the **aorist subjunctive**, is to forbid a thing before it has begun; i.e., it commands to never do a thing.

But a prohibition in the **present imperative** means to forbid the continuance of an act; it commands to quit doing a thing.

There should be nothing confusing about understanding the force of these negative commands as they occur in these tenses. As we learned in the study of tense, the present tense in any of its moods means linear or durative action, whereas the aorist tense in any of its moods means the converse of linear or durative action, it means punctiliar or summary action

1. Thus a prohibition expressed with the **present tense** demands the cessation of some act that is already in progress.
2. A prohibition expressed in the **aorist tense** is a warning or exhortation against doing a thing not yet begun.

Subjunctive of Emphatic Negation

a) This is a way to strongly deny that something will happen. It is the strongest way to negate something in Greek.

b) It is formed by using a double negative (ου μη) with an aorist subjunctive verb (or possibly future indicative). While ου plus the indicative denies a certainty, ου μη plus the subjunctive denies even the potentiality.

c) It is translated "certainly not" or "never", with the English future tense.

d) This use is found primarily in the reported sayings of Jesus and in quotes from the Septuagint. Outside of these two occurrences, it is used only rarely.

e) Examples:

i) Matthew 24:35

"but my words will not at all (certainly not) pass away."

οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν

ii) Matthew 5:20

"unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will certainly not enter the kingdom of the heavens".

ἐὰν μὴ περισσεύσῃ ὑμῶν ἢ δικαιοσύνη πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν

iii) Hebrews 13:5

"I will not at all (certainly not) fail you, nor will I ever leave you."

Οὐ μή σε ἀνώ οὐδὲ οὐ μή σε ἐγκαταλίπω

The Personal Pronoun for Emphasis

Dana - Mantey Greek Grammar. P. 123

(1) *The Personal Pronoun for Emphasis.* The pronominal subject of a finite verb is ordinarily not expressed, the person and number of the subject being indicated by the verbal ending. When the personal pronoun is used, it is for emphasis.

John 1:25 They asked him, and said to him, "Why then are you baptizing, if you (Singular personal pronoun Nominative case making this "YOU" Emphatic) are not the Christ, nor Elijah, nor the Prophet?"

Perfect Tense

Dana - Mantey Greek Grammar. P. 200

It is best to assume that there is a reason for the perfect wherever it occurs.

Dana - Mantey Greek Grammar. P. 201

The significance of the perfect tense in presenting action as having reached its termination and existing in its finished results lies at the basis of its uses.

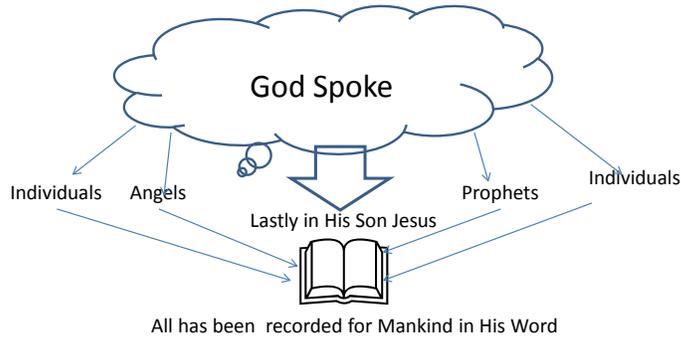
John 19:30 Therefore when Jesus had received the sour wine, He said, "It is finished (Perfect Passive)!" And He bowed His head and gave up His spirit.

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^{1:1} God, after He spoke Participle “Having spoken” long ago to the fathers in the prophets in many portions and in many ways, ² in these Emphatic last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

*GOD "speaking" [participle] "In" the prophets
 GOD is still speaking IN them!
 In many different ways and at different times.*

(Wuest Word Studies) (1:1) In the Greek text, the order of the words is, "At sundry times and in divers manners God spake." The Greek places his words at the beginning of a sentence for emphasis. Therefore, the main idea in the writer's mind here is not that God spake, but that it was at sundry times and in divers manners that He spake. He is not combating the denial of a revelation, but is preparing the reader for the truth that God has now, after the preliminary revelations, given a final word in the revelation of His Son.



All mankind will hear!

What Must happen when we hear!

- Those on Noah's day heard
- The Egyptians heard
- Those Jews in the wilderness heard
- The Jews Heard from Jesus
- All The Nations will hear from us!

- We must obey
- We must have true Faith
- We need confidence
- We need Perseverance

Jn. 10:16 "I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd.

(Jn. 10:27-30) "My sheep hear My voice, and I know them, and they follow Me; ²⁸ and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. ²⁹ "My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand. ³⁰ "I and the Father are one."

All the Jews heard GOD's voice!

De 4:12 "Then the LORD spoke to you from the midst of the fire; you heard the sound of words, but you saw no form—only a voice.

De 4:33 "Has any people heard the voice of God speaking from the midst of the fire, as you have heard it, and survived?

De 4:36 "Out of the heavens He let you hear His voice to discipline you; and on earth He let you see His great fire, and you heard His words from the midst of the fire.

They rejected hearing GOD's Voice for themselves!

Deu 5:23 "And when you heard the voice from the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes and your elders.

²⁴ "You said, 'Behold, the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that God speaks with man, yet he lives.

²⁵ 'Now then why should we die? For this great fire will consume us; if we hear the voice of the LORD our God any longer, then we will die.

²⁶ 'For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we *have*, and lived?

²⁷ 'Go near and hear all that the LORD our God says; then speak to us all that the LORD our God speaks to you, and we will hear and do *it*.'

Heb 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word (Rhema) of His power.(Dunamis) When He had made purification of sins, He sat down at the right hand of the Majesty on high, ⁴ having become as much better than the angels, as He has inherited (Perfect) a more excellent name than they.

(Vine's Complete Expository Dictionary) "a stamp" or "impress," as on a coin or a seal, in which case the seal or die which makes an impression bears the "image" produced by it,

"Word" is rehma

In this verse we encounter a perfect;

"He has inherited"

This relates to the "Incarnation" and not His Deity. As GOD all belongs to Him as creator and sustainer. Yet the purpose of man was to make him a clear reflection of his Creator. But man who has fallen could NEVER perceive of nor reach what was lost. GOD brings the completion to His eternal plan by sending the "Second Adam" to accomplish all that we were incapable of. GOD has now provided us the restoration and redemption of our souls by revealing His love and grace to us in Jesus who has received our full and complete punishment that we might never again be separated from Our Heavenly Father!

⁵ For to which of the angels did He ever say, "YOU (Emphatic) ARE MY SON, TODAY I (Emphatic) HAVE BEGOTTEN (Perfect) YOU"? And again, "I (Emphatic) WILL BE A FATHER TO HIM AND HE (Emphatic) SHALL BE A SON TO ME"?

A series of Emphatics with a Perfect

"You" Emphatic; "I" Emphatic; "I" Emphatic; "He" Emphatic.

"Begotten" Perfect

⁶ And when He again brings the firstborn into the world, He says, "AND LET ALL THE ANGELS OF GOD WORSHIP (Imperative) HIM."⁷ And of the angels He says, "WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE."⁸ But of the Son *He says*, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM."⁹ "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."¹⁰ And, "YOU, (Emphatic) LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;¹¹ THEY WILL PERISH, BUT YOU (Emphatic) REMAIN; AND THEY ALL WILL BECOME OLD LIKE A GARMENT,¹² AND LIKE A MANTLE YOU WILL ROLL THEM UP; LIKE A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU (Emphatic) ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN END."¹³ But to which of the angels has He ever said, (Perfect) "SIT (Imperative) AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET"?

¹⁴ Are they not (Emphatic) all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

^{2:1} For this reason we must pay much closer attention to what we have heard, so that we do not drift away *from it*.² For if the word (Logos) spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,³ how will we (Emphatic) escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,⁴ God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

⁵ For He did not subject to angels the world to come, concerning which we are speaking.⁶ But one has testified somewhere, saying, "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?"⁷ "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS;⁸ YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected (Perfect Passive Participle) to him.

⁹ But we do see Him who was made (Perfect Passive Participle) for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned (Perfect Passive Participle) with glory and honor, so that by the grace of God He might taste death for everyone.

¹⁰ For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. ¹¹ For both He who sanctifies and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren, ¹² saying, "I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE." ¹³ And again, "I (Emphatic) WILL PUT MY TRUST IN (Perfect Participle) HIM." And again, "BEHOLD, I (Emphatic) AND THE CHILDREN WHOM GOD HAS GIVEN ME."

When we think of the LORD's "suffering" we must never connect "His Suffering" with "Sin" where we often suffer. What "He Suffered" fully connected Him to us in our Humanity.

[Vincent's Word Studies]

Jesus did not have to learn to obey, see John 8:29; but he required the special discipline of a severe human experience as a training for his office as a high priest who could be touched with the feeling of human infirmities. He did not need to be disciplined out of any inclination to disobedience.

¹⁴ Therefore, since the children share (Perfect) in flesh and blood, He Himself (Emphatic) likewise also partook of the same, that through death He might render powerless him who had the power (Dominion) of death, that is, (Emphatic) the devil, ¹⁵ and might free those who through fear of death were subject to slavery all their lives. ¹⁶ For assuredly He does not give help to (take hold of) angels, but He gives help to the descendant (seed) of Abraham. ¹⁷ Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. ¹⁸ For since He Himself (Emphatic) was tempted in that which He has suffered, (Perfect) He is able to come to the aid of those who are tempted.

^{3:1} Therefore, holy brethren, partakers of a heavenly calling, consider (Imperative) Jesus, the Apostle and High Priest of our confession; ² He was faithful to Him who appointed Him, as Moses also was in all His house. ³ For He (Emphatic) has been counted worthy (Perfect Passive) of more glory than Moses, by just so much as the builder of the house has more honor than the house. ⁴ For every house is built by someone, but the builder of all things is God. ⁵ Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; ⁶ but Christ ~~was faithful~~ as a Son over His house-- whose house we (Emphatic) are, if we hold fast our confidence and the boast of our hope firm until the end.

⁷ Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE, ⁸ DO NOT HARDEN (Subjunctive with a negative) YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, ⁹ WHERE YOUR FATHERS TRIED ~~Me~~ BY TESTING ~~Me~~, AND SAW MY WORKS FOR FORTY YEARS.

¹⁰ "THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY (Emphatic) DID NOT KNOW (ginosko) MY WAYS'; ¹¹ AS I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST.'" ¹² Take care, (Present Imperative) brethren, that there not be in any one of you an evil, unbelieving heart that falls (Infinitive [ing] Verb form of Apostasy) away from the living God. ¹³ But encourage (Present Imperative) one another day after day, as long as it is ~~still~~ called "Today," so that none of you will be hardened by the deceitfulness of sin. ¹⁴ For we have become (Perfect) partakers of Christ, if we hold fast the beginning of our assurance firm until the end, ¹⁵ while it is said, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN (Subjunctive with a negative) YOUR HEARTS, AS WHEN THEY PROVOKED ME." ¹⁶ For who provoked *Him* when they had heard? Indeed, did not all those who came out of Egypt *led* by Moses? ¹⁷ And with whom was He angry for forty years? Was it not (Emphatic) with those who sinned, (Participle [ing]) whose bodies fell in the wilderness? ¹⁸ And to whom did He swear that they would not enter His rest, but to those who were disobedient? ¹⁹ So we see that they were not able to enter because of unbelief.

Let us examine the reasons why GOD was angry with that generation.

Ten times of murmuring

Num. 14:22 "Surely ^aall the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet ^bhave put Me to the test these ten times and have not listened to My voice, ^a 1Co 10:5 ^b Ex 5:21; 14:11; 15:24; 16:2; 17:2, 3; 32:1; Num 11:1, 4; 12:1; 14:2

²³ ^ashall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it.

²⁴ "But My servant Caleb, ^abecause he has had a different spirit and has followed Me fully, ^{1b}I will bring into the land ²which he entered, and his ³descendants shall take possession of it.

* GOD was also pleased with Joshua See Num. 26:65 Numbers 32: 10-13

Num. 26:65 For the LORD had said of them, "They shall surely die in the wilderness." And not a man was left of them, except Caleb the son of Jephunneh and Joshua the son of Nun.

Num. 32:10-13 "So the LORD'S anger burned in that day, and He swore, saying, ¹¹ 'None of the men who came up from Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac and to Jacob; for they did not follow Me fully, ¹² except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have followed the LORD fully.' ¹³ "So the LORD'S anger burned against Israel, and He made them wander in the wilderness forty years, until the entire generation of those who had done evil in the sight of the LORD was destroyed.

Ten times of murmuring

Numbers 14:22 (NASB Strong's)

²² Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet ^bhave put Me to the test these ten times and have not listened to My voice,

^b Ex 5:21; 14:11; 15:24; 16:2; 17:2, 3; 32:1; Num 11:1, 4; 12:1; 14:2

1. When they had no straw.

Exod. 5:19-21 The foremen of the sons of Israel saw that they were in trouble because they were told, "You must not reduce *your* daily amount of bricks."²⁰ When they left Pharaoh's presence, they met Moses and Aaron as they were waiting for them.²¹ They said to them, "May the LORD look upon you and judge *you*, for you have made us odious in Pharaoh's sight and in the sight of his servants, to put a sword in their hand to kill us."

2. When the Egyptian pursued them.

Exod. 14:10-12 As Pharaoh drew near, the sons of Israel looked, and behold, the Egyptians were marching after them, and they became very frightened; so the sons of Israel cried out to the LORD.¹¹ Then they said to Moses, "Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you dealt with us in this way, bringing us out of Egypt?"¹² "Is this not the word that we spoke to you in Egypt, saying, 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness."

3. When the water was bitter.

Exod. 15:22-27 Then Moses led Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water.²³ When they came to Marah, they could not drink the waters of Marah, for they were bitter; therefore it was named Marah.²⁴ So the people grumbled at Moses, saying, "What shall we drink?"²⁵ Then he cried out to the LORD, and the LORD showed him a tree; and he threw *it* into the waters, and the waters became sweet. There He made for them a statute and regulation, and there He tested them.²⁶ And He said, "If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer."²⁷ Then they came to Elim where there *were* twelve springs of water and seventy date palms, and they camped there beside the waters.

4. When they had no bread

Exod. 16:1-27 Then they set out from Elim, and all the congregation of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.² The whole congregation of the sons of Israel grumbled against Moses and Aaron in the wilderness.³ The sons of Israel said to them, "Would that we had died by the LORD'S hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger."⁴ Then the LORD said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction."⁵ "On the sixth day, when they prepare what

they bring in, it will be twice as much as they gather daily."⁶ So Moses and Aaron said to all the sons of Israel, "At evening you will know that the LORD has brought you out of the land of Egypt;⁷ and in the morning you will see the glory of the LORD, for He hears your grumblings against the LORD; and what are we, that you grumble against us?"

⁸ Moses said, "*This will happen* when the LORD gives you meat to eat in the evening, and bread to the full in the morning; for the LORD hears your grumblings which you grumble against Him. And what are we? Your grumblings are not against us but against the LORD."⁹ Then Moses said to Aaron, "Say to all the congregation of the sons of Israel, 'Come near before the LORD, for He has heard your grumblings.'"¹⁰ It came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.¹¹ And the LORD spoke to Moses, saying,¹² "I have heard the grumblings of the sons of Israel; speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am the LORD your God.'"¹³ So it came about at evening that the quails came up and covered the camp, and in the morning there was a layer of dew around the camp.¹⁴ When the layer of dew evaporated, behold, on the surface of the wilderness there was a fine flake-like thing, fine as the frost on the ground.¹⁵ When the sons of Israel saw *it*, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread which the LORD has given you to eat."¹⁶ "This is what the LORD has commanded, 'Gather of it every man as much as he should eat; you shall take an omer apiece according to the number of persons each of you has in his tent.'"¹⁷ The sons of Israel did so, and *some* gathered much and *some* little.¹⁸ When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat.¹⁹ Moses said to them, "Let no man leave any of it until morning."²⁰ But they did not listen to Moses, and some left part of it until morning, and it bred worms and became foul; and Moses was angry with them.²¹ They gathered it morning by morning, every man as much as he should eat; but when the sun grew hot, it would melt.²² Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses,²³ then he said to them, "This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning."²⁴ So they put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it.²⁵ Moses said, "Eat it today, for today is a sabbath to the LORD; today you will not find it in the field."²⁶ "Six days you shall gather it, but on the seventh day, *the* sabbath, there will be none."²⁷ It came about on the seventh day that some of the people went out to gather, but they found none.

5. When they had no water.

Exod. 17:1-7 Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink.² Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?"³ But the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?"⁴ So Moses cried out to the LORD, saying, "What shall I do to this people?"

A little more and they will stone me." ⁵ Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. ⁶ "Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. ⁷ He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?"

6. When they complained that they would die.

Exodus 17:3 But the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?"

7. Moses delay they built the golden calf.

Exod. 32:1 Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron and said to him, "Come, make us a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him."

8. Complained of adversity.

Num. 11:1-6 Now the people became like those who complain of adversity in the hearing of the LORD; and when the LORD heard *it*, His anger was kindled, and the fire of the LORD burned among them and consumed *some* of the outskirts of the camp. ² The people therefore cried out to Moses, and Moses prayed to the LORD and the fire died out. ³ So the name of that place was called Taberah, because the fire of the LORD burned among them. ⁴ The rabble who were among them had greedy desires; and also the sons of Israel wept again and said, "Who will give us meat to eat?" ⁵ "We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, ⁶ but now our appetite is gone. There is nothing at all to look at except this manna."

9. Leadership murmured

Num. 12:1-2 Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman); ² and they said, "Has the LORD indeed spoken only through Moses? Has He not spoken through us as well?" And the LORD heard it.

10. Complained they would die!

Num. 14:1-10 Then all the congregation lifted up their voices and cried, and the people wept that night. ² All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this

wilderness!³ "Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?"⁴ So they said to one another, "Let us appoint a leader and return to Egypt."⁵ Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel.⁶ Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes;⁷ and they spoke to all the congregation of the sons of Israel, saying, "The land which we passed through to spy out is an exceedingly good land."⁸ "If the LORD is pleased with us, then He will bring us into this land and give it to us-- a land which flows with milk and honey."⁹ "Only do not rebel against the LORD; and do not fear the people of the land, for they will be our prey. Their protection has been removed from them, and the LORD is with us; do not fear them."¹⁰ But all the congregation said to stone them with stones. Then the glory of the LORD appeared in the tent of meeting to all the sons of Israel.

GOD was done!

Num. 14:26-33 The LORD spoke to Moses and Aaron, saying,²⁷ "How long *shall I bear* with this evil congregation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me."²⁸ "Say to them, 'As I live,' says the LORD, 'just as you have spoken in My hearing, so I will surely do to you;²⁹ your corpses will fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me."³⁰ "Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun."³¹ "Your children, however, whom you said would become a prey-- I will bring them in, and they will know the land which you have rejected."³² "But as for you, your corpses will fall in this wilderness."³³ "Your sons shall be shepherds for forty years in the wilderness, and they will suffer *for* your unfaithfulness, until your corpses lie in the wilderness.

Hebrews 4:1 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short (Perfect) of it.

End of Part 1