

The Enhancement Series• Book Five

THE NEW TESTAMENT

BOOK OF HEBREWS

EXPLOSIVELY
ENHANCED

This is an independent work, utilizing the
King James Translation of the Bible, with author
enhancement for clarity and presentation of intended thought.

Robert E. Daley



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Introduction

The sole purpose for enhancement is for simple clarity.

In this work, the King James Translation of the Bible is unchanged within its textual record. Punctuation and translator added words may be altered, but the singular purpose behind that, is for clear understanding of intended divine thought by the reader.

Since the book is a major doctrinal thesis concerning the Law verses grace, it is important that the student of the word of God have a clear cognizance of spiritual truth. Drastic spiritual changes occurred upon the resurrection of the New Creation Lord, Jesus Christ of Nazareth. Those changes are largely unknown, or at the least, unrecognized by modern day Christianity, and may be clearly seen here.

This work presents the reality that there are now three separate “types” of Human Beings in existence, that are now living here on this planet, Earth. These three “types” of Human-Beings are: the ***Gentile***, the ***Jew***, and the ***New Creation***.

Failure to understand this reality, will lead to spiritual confusion, and religious insistence. Division will be the end result, just as was the case in the scriptural letter that was addressed to the Corinthian church.

This author desires that all Christians become fully aware of who they are now “in Christ”, after having asked Jesus of Nazareth to “save” them, and then direct them by his Holy Spirit, in their walk with God.

THE BOOK OF HEBREWS

CHAPTER 1

1. **God**, *the Father of all of creation*, who at *various and sundry times* and in *various and divers manners* spake *clearly* in time past unto the *patriarch fathers of Israel*, by the *various prophets that he raised up*,
2. Hath in these last *probationary days of Humanity itself*, spoken unto us *directly* by his **Only Begotten Son**, whom he hath appointed, *after his resurrection from the dead*, as the **heir of all things**, and by whom also, he *originally, in the beginning*, made the worlds.
3. **Who being**, *within his humanity*, the *very* **brightness of his glory**, and the *expressed, exact* image of his person, and *while* upholding all things by the word of his power, when he had *all* by himself purged our sins *through his finished work upon the cross of Calvary*, sat down on the right hand of the *Father God in heaven, who is the* **Majesty on high**.
4. **Being made in his humanity**, so much better than the angels, as he hath by *the process of inheritance* obtained *amuch* more excellent name than they . . . and that is the name of **MAN**.
5. For unto which of the angels said he at any time, “Thou art my son, this day have I begotten

thee?” (*Psalms 2:7*) And again, “I will be to him a Father, and he shall be to me a Son.” (*II Samuel 7:14*)

6. And again, when he *first* bringeth in the first begotten *from the spiritual and physical dead, back into the world*, he saith, “And let all the angels of God worship him.” (*Septuagint — Deuteronomy 32:43*)

7. And of the *holy* angels *themselves* he saith, “Who maketh his angels spirits, and his ministers a flame of fire.” (*Psalms 104:4*)

8. But unto the *Only Begotten* Son he saith, “Thy *Kingdom of Heaven* throne, O God, is for ever and ever. *And a scepter of righteousness is the scepter of thy kingdom.*

9. *For thou hast truly loved righteousness, and hated iniquity. Therefore, because of that, the living God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*” (*Psalms 45:6-7*)

10. And, Thou, Lord, in the *beginning of the creation of all things*, hast laid the foundation of the earth. *And all of the three heavens that have been created, are the works of thine hands.*

11. They shall perish *within the passage of time*; but thou remainest; and they all shall wax old as doth a garment, *but thou shalt continue for ever.*

12. And as *one does with a cloth vesture*, shalt thou fold them up, and *through a renovation by fire*, they

shall be changed. But thou art the same, and thy years shall not fail.

13. But to which of the *lesser-creation-category* angels said he at any time, “Sit on my right hand, until I make thine enemies thy footstool?” (*Psalms 110:1*)

14. Are they not all *angelic* ministering spirits, sent forth *at the direction of the Lord*, to minister unto, and especially for, them who shall become the heirs of salvation?

CHAPTER 2

1. Therefore, we ought to *pay attention and* give the more earnest heed to the things which we have heard *from those who have gone on before us*, lest at any time we should *forget the reality of spiritual truth*, and let them slip away.

2. For if the word *of rebellion that was* spoken by *disobedient* angels was *ultimately* steadfast and unrepented of, and every *action of* transgression and disobedience received a just recompence of *judgmental* reward;

3. How shall we *then* escape certain destruction, if we neglect so great an *offer of* salvation. Which at the first, *came to light and* began to be spoken of by the Lord *Jesus*, and was *then* confirmed unto us by them that *walked with him*, and heard him teach.

4. God *the Father* also bearing them witness, both with signs and wonders, and with divers miracles, and *with Merismos* gifts to align the soul of man; which were given of the Holy Ghost, according to his own will?

5. For unto the *lesser-creation-category*, *holy angels of the Most High God*, hath he not put into subjection the world to come, whereof we speak. Even though Adam became a servant to whom he obeyed (Romans 6:16), nevertheless that did not alter the status or position that Man was originally created for.

6. But one *man named David*, in a certain place within the psalms testified, saying, “What is *this creature called Man*, that thou art mindful of him? or even the son of man, that thou visitest him?

7. Thou hast made him a little lower than the Holy Godhead known of as Elohim. Thou hath crownedst him with glory and honour, and *authoritatively* didst set him over *all* of the works of thy hands.

8. Thou hast *purposefully* put all created things in subjection under his feet.” (Psalms 8:4-8) For in that he put all things in subjection under him, he left nothing that is not put under him, except for the Creator God himself, and his throne. (I Corinthians 15:27) But right now we see not yet all things manifestly put under him, because we

are still operating within the Probationary Period.

9. But we see *his Only Begotten Son Jesus*, who was made *in his humanity* a little lower than the *lesser-creation-category*, *holy angels* for the purpose of the suffering of *spiritual death*, and then *magnificently* crowned with glory and honour *upon his resurrection from that death*. That he *alone*, by the grace of God, should taste of *spiritual death* for every man.

10. For it became him, for whom are all things, and by whom are all things, in bringing many *adopted* sons unto glory, to make the captain of their salvation, *Christ Jesus*, perfect through sufferings.

11. For both he that sanctifieth *and sets apart*, and they who are *to be* sanctified, are all of one *mystical body*. For which cause he is not ashamed to call them *his* brethren,

12. Saying, “I will declare thy name O *God* unto my brethren, in the midst of the church will I sing praise unto thee.” (*Psalms 22:22*)

13. And again *he saith*, “I will put my trust in him.” (*II Samuel 22:3*) And again, “Behold I and the children of the Most High which the God of all grace hath given unto me.” (*Isaiah 8:18*)

14. Forasmuch then as *those who shall become the children of the Most High God* are partakers of the two elements of flesh and blood, he also himself likewise

took part of the same *when he took upon himself the flesh part*. That through *the partaking of spiritual death* he might destroy him that had the power of *both spiritual and physical death*, that is, the devil.

15. And *should finally* deliver them who through fear of *that death* were all their lifetime subject to *the bondage of sin*.

16. For verily he took not on *himself the nature of the lesser-creation-category, holy angels*, but he took upon *himself the promised seed of Humanity, for covenant purposes, which finds its origin in Abraham*.

17. Wherefore in all things it behooved him to be made like unto his brethren *in every respect*, that he might be *fully a human man, and a merciful and faithful High Priest, when the time came, in things pertaining to God, to make reconciliation for the sins of the people*.

18. For in that he himself hath suffered being tempted *while he was on this earth*, he is *now* able to succor and comfort them that are tempted *in a manner like as he was*.

CHAPTER 3

1. Wherefore, *my holy brethren, who are partakers of the heavenly high calling of God, consider if you will*

the Apostle and High Priest of our profession, Christ Jesus.

2. Who was faithful to him that *had* appointed him, as also Moses was *faithful unto God* in all of his house.

3. For this *genuine, human man* was counted worthy of *receiving much* more glory than Moses *did*, inasmuch as he who *is the one who* hath builded the house, hath *much* more honour than the house *itself*.

4. For every house is, *by design*, builded by some *man*, but he that *originally* built all things *is the living God*.

5. And Moses verily *was* faithful in all of his house, *which is the Nation of Israel*, as a servant of God. *This he did for a testimony and an example of those things which were to be spoken of afterward*.

6. But Christ *Jesus our Lord* is *faithful as a family-member son* over his own house. Whose *spiritual* house are we, if we hold fast the confidence and the rejoicing of the hope *that we have*, firm unto the end.

7. Wherefore as the Holy Ghost saith *in the Scriptures*, "Today if ye will hear his voice,

8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness.

9. When your *patriarch* fathers tempted me, and proved me, and saw my works *for forty years*." (*Psalms 95:7-11*)

10. Wherefore I was grieved with that generation *that wandered in the wilderness*, and said, “They do always err in *their* heart, and they have not known my ways.

11. So I swear in my wrath, *that they shall not enter into my prepared rest.*” (*Septuagint — Psalms 95:8*)

12. Take heed, *my* brethren, lest there be *developing* in any of you an evil heart of unbelief, in departing from the living God.

13. But *continue to* exhort one another daily, while it is *still* called Today. Lest any of you *should* be hardened *in your heart* through the deceitfulness of sin.

14. For we are made partakers of Christ, *only* if we hold the beginning of our confidence steadfast unto the end.

15. While it is said *within the Scriptures*, “Today if ye will hear his voice, harden not your hearts, as in the provocation.” (*Psalms 95:7-8*)

16. For some *of those belonging to covenant Israel, even* when they had heard *from God*, did provoke. Howbeit not all *of the people* that came out of Egypt by Moses *moved to provoke the Lord*.

17. But with whom was he grieved *for forty years, because of their bad behavior?* Was *it* not with them that had *willfully disobeyed, and sinned*, whose carcasses *ultimately* fell in the wilderness?

18. And to whom sware he that they should not enter into his *prepared* rest, but to them that believed not? So we see that they could not enter into *what* God had provided for them because of their persistent unbelief.

CHAPTER 4

1. Let us therefore *take heed and* fear, lest, a promise from God being left *unto us* of entering into his *prepared* rest, any of you should seem to come short of it.

2. For unto us was the gospel preached, as well as unto them, but the word *that was* preached *unto them* did not profit them, not being mixed with faith in them that heard *it*.

3. For we which have believed *on the finished work of the cross of Jesus* do enter into *the* rest *that he has provided*, as he said, “As I have sworn in my wrath, if they shall enter into my rest.” (*Psalms 95:11*) Although the works of *this* rest were finished, because of *fore-knowledge*, from before the foundation of the world.

4. For he spake in *the Scriptures* at a certain place, of the *significance of the seventh day* on this wise, “And God did rest the seventh day from all of his works.” (*Genesis 2:2-3*)

5. And in this *place* again, “If they shall enter into my rest.” (*Psalms 95:7-11*)

6. Seeing therefore it remaineth that some must enter therein, and they *of the Nation of Israel*, to whom it was first preached, entered not in because of unbelief.

7. Again, he limiteth a certain day, saying in David, “Today, after so long a time” . . . as it is said, “Today, if ye will hear his voice, harden not your hearts.” (*Psalms 95:7-8*)

8. For if Jesus, *that is, Joshua*, had given them rest *after they had gone into the promised land*, then would he not afterward have spoken of another day *through the psalmist*.

9. There remaineth therefore *even unto this day* a rest *that has been prepared to and for the people of God*.

10. For *whomsoever he is*, that is entered into his *prepared* rest, he also hath ceased from *the labour of his own works*, *even as God **did** rest from his restoration work*. (*Genesis 2:2*)

11. Let us *purpose then to labour therefore*, to enter into that rest *that God has provided for all men through the finished work of Christ Jesus*, lest any man should fall away after the same example of unbelief *that we saw happen unto the wandering generation of the Nation of Israel*.

12. For the *living* word of God *is quick*, and powerful, and sharper than any two-edged sword.

Piercing even to the dividing asunder of *a man's soul and his spirit*, *through the merismos giftings of the Holy Spirit*

of God. And it is a divider of the spiritual joints and the life giving marrow. And it is a discerner even of the thoughts and the intents of the depths of the heart.

13. Neither is there any creature *in existence* that is not *revealed and* manifest in his sight. But all *created things are* naked and opened unto the eyes of him with whom we have to do.

14. Seeing then that *today* we have a great High Priest, that is *gone before us and* passed into the heavens, Jesus *of Nazareth* the Son of *the living* God, let us hold fast *to our* profession.

15. For we have not an High Priest which *is distant, and* cannot be touched with the feeling of our infirmities. But *he was himself* in all points, tempted like as *we are, yet* without sin.

16. Let us therefore come boldly *and confidently, through fervent prayer, even* unto the throne of grace *in heaven, that we may obtain the mercy that is available, and find the grace of God to help us in a time of need.*