## THE EPISTLE TO THE HEBREWS.

### THE STRUCTURE OF THE EPISTLE AS A WHOLE.

<table>
<thead>
<tr>
<th>1:1—2:18</th>
<th>DOCTRINAL INTRODUCTION.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:2—14.</td>
<td>SON OF GOD. BETTER THAN ANGELS.</td>
</tr>
<tr>
<td>2:5—18.</td>
<td>SON OF MAN. LOWER THAN ANGELS.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3:1—4:13</th>
<th>THE MISSION OF CHRIST.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:1—6.</td>
<td>THE APOSTLES, &amp;c.</td>
</tr>
<tr>
<td>3:6—19.</td>
<td>WARNING.</td>
</tr>
<tr>
<td>4:1—13.</td>
<td>THE REST GIVER.</td>
</tr>
</tbody>
</table>

| 4:14—16 | GENERAL APPLICATION. “HAVING THEREFORE.” |

<table>
<thead>
<tr>
<th>5:1—10:18</th>
<th>THE PRIESTHOOD OF CHRIST.</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:5—10.</td>
<td>CHRIST CALLED OF GOD AFTER THE ORDER OF MELCHISEDEC.</td>
</tr>
<tr>
<td>5:11—6:20.</td>
<td>DIGRESSION. EXHORTATION.</td>
</tr>
<tr>
<td>7:1—28.</td>
<td>PRIESTHOOD OF THE SON (MESSIAH); AFTER THE ORDER OF MELCHISEDEC.</td>
</tr>
<tr>
<td>8:3—10:18.</td>
<td>THE EFFICACY OF CHRIST’S PRIESTHOOD.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>10:19—12:29</th>
<th>PARTICULAR APPLICATION. “HAVING THEREFORE.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>10:19—23.</td>
<td>EXHORTATION TO DRAW NEAR...CHRIST BEING ACCESSIBLE/FAITHFUL.</td>
</tr>
<tr>
<td>10:38, 39.</td>
<td>LIVING BY FAITH.</td>
</tr>
<tr>
<td>11:1—40.</td>
<td>EXAMPLES OF FAITH.</td>
</tr>
<tr>
<td>12:5—24.</td>
<td>CHASTISEMENT.</td>
</tr>
<tr>
<td>12:12—24.</td>
<td>COUNSELS AND ENCOURAGEMENTS.</td>
</tr>
</tbody>
</table>

| 13:1—25. | PRACTICAL CONCLUSION. |

See [Introductory Notes](#).
THE EPISTLE TO THE HEBREWS.

INTRODUCTORY NOTES.

The general subject of the Epistle is that the Messiah of the Old Testament Scriptures must suffer as Man (i.e. as Incarnate Man), and that Jesus is the Messiah.

ADRESSED. “To the Hebrews”: to the nation under its earliest name, Palestinian Jews and the Diaspora (John 7:35) alike. Outwardly for believers (cp. 6:8; 12:15, 16; 13:10).

AUTHORSHIP. The arguments in favour of the Pauline authorship are much more weighty than those in favour of all other candidates put together, and they may be stated thus:---

1. The thought and reasonings are Paul’s, whatever the style and language may be. All his other epistles were written to churches mainly composed of Gentiles. In addressing such an epistle to Hebrews, he would naturally write as an instructed scribe, one brought up “at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers” (Acts 22:3). It is therefore futile to argue that if Paul were really the author, the language and style would have been in exact accord with those of the other epistles. Had this been so, it would be an argument against, and not in favour of, Paul’s authorship.

2. There is a certain amount of external testimony that Paul was the writer, but none as to any other.

3. The testimony of 2 Pet. 3:15, 16, strictly interpreted, proves that Paul wrote an epistle to the Hebrews, and if this is not the epistle, where is it? No trace or indication of any other has ever been found.

4. Its anonymity is eminently in favour of Pauline authorship. The suspicion with which the Jews regarded Paul, and their furious hatred of him (cp. Acts 21:21; 2 Cor. 11:24; Phil. 3:2; 1 Thess. 2:15, &c.), would be ample reason why, in addressing such an important letter to his own race, he should withhold his name. If it was necessary at the time of it publication to send out such an epistle, equally necessary was it that it should not be handicapped with a name regarded generally by the Jews as that of an infamous renegade. The argument of the value of an unsigned article in any important journal applies with great force in the case of Hebrews.

5. DATE of writing and publication. Owing to the fixed idea in the minds of most commentators that the reference to Timothy in 13:23 (see note there) must have been connected with the Naronian persecution, the date is usually assigned to a period shortly before the destruction of the Temple, which took place late in A.D. 69 (Ap. 50. VI). The very latest “guess” is that “it may have been written at any time between A.D 65 and 85°. This is vague and unconvincing. In Ap. 180 the chronological position of Hebrews is shown, A.D. 53-54. Modern tradition places it after 2 Tim., circa A.D. 68. That the former is correct seems clear for the following reasons:---

(a) If Hebrews was written in or about the year 68, Paul’s ministry had existed for twenty-two years (since his and Barnabas’s “separation” for the work, in 46, Acts 13:2) without the aid of a written statement of such paramount importance as this. What was the immediate object of publishing then, only a year or two before the destruction of the Temple, and very shortly before his own death (2 Tim. 4:6), so weighty an argument that Jesus was both Messiah and true Man, and as Man must have suffered? That the Old Covenant was ended and its place taken by a New (Heb. 8:13)? It is incredible that the apostle who was inspired to write and publish Romans at a comparatively early date should not have been allowed to put forth Hebrews till the very end of his ministry. “To the Jew first” is verily applicable in this connection.

(b) Paul was at Jerusalem for the Council meeting (51) when the very subjects of Hebrews had evidently been bitterly discussed (Acts 15:5—7). Shortly thereafter he writes Thess. 1 and 2, both of which contain poignant references to “shameful treatment” at the hands of his own people.

(c) Some authoritative statement must be placed in the hands of even an early ambassador in regard to new and altered relationships between his supreme head and those to whom he is commissioned and sent. The 1919 Treaty of Versailles may be used as illustration. No representative there reported ultimately by word of mouth to his country, but by presentation of a copy of the entire Treaty. So with this treatise-epistle. Paul, as God’s ambassador to the Diaspora and Gentiles, must have had some documentary argument, proof, and testimony, in support of his (and of Timothy’s and others’) oral teaching and instruction, for circulation among the “many thousands” of Jews who believed at and after Pentecost, yet all of whom were “zealous of the Law” (Acts 2:41; 4:4; 6:7; 21:20), and with whom Paul and his fellow-workers must have come into contact. To Have attached his own name to this would have defeated his purpose, as above mentioned.

(d) The approximate time therefore for writing and publishing such a body of doctrine must have been shortly after the beginning of his ministry, and, consequently, Hebrews was in all probability written during the eighteen months of Paul’s sojourn at Corinth, during which he was “teaching among them the word of God” (Acts 18:11).

(e) Lastly, weighty support is given to these conclusions by the position Hebrews occupies in the four most important MSS., N, A, B, C, and in others. In some MSS. Hebrews is found in different positions with regard to the other books of the New Testament. In certain it appears as it stands in our Bibles, but in these four, N (Codex Sinaiticus), A (Codex Alexandrinus), B (Codex Vaticanus), and C (Codex Ephraemi), it is placed after 2 Thessalonians. This testimony to the foregoing is significant, and is not to be lightly set aside.
THE EPISTLE OF PAUL THE APOSTLE TO THE
HEBREWS.

1 God, Who in many portions and in many ways spake of old to the fathers, in the prophets, 2 Spake at the end of these days to us in His Son, Whom He... appointed heir of all things, by Whom... He made the worlds also; 3 Who being the effulgence of His glory, and the exact impression of His substance and upholding all things by the word of His power, having made purification of... sins, sat down on the right hand of the Majesty on high; 4 Having become so much better than the angels, as He hath inherited a more excellent name than they. 5 For to which of the angels said He at any time, "Thou art My Son, this day have I brought Thee to the birth?" And again, "I will be to Him for a Father, and He shall be to Me for a Son?" 6 But when He again shall have brought in the firstbegotten into the world, He saith, "And let all the angels of God worship Him." 7 And with reference to the angels He saith, "Who maketh His angels Spirits, and His ministers a flame of fire." 8 But unto the Son He saith, "Thy throne, O God, is for ever and ever: the sceptre of righteousness is the sceptre of Thy kingdom. 9 Thou lovedst righteousness, and hatedst iniquity; because of this God, even Thy God, ...anointed Thee with the oil of gladness above Thy fellows." 10 And, 'Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>begotten, &amp;c.</td>
<td>= brought Thee to the birth. I.e. at resurrection, when the Son became the glorified federal Head of a new order of beings. Cp. 5.5; Acts 13.33. Rom. 1.4, with 1 Cor. 15.45, &amp;c, and Ps. 2.7 (Sept.).</td>
<td>= brought Thee to the birth. I.e. at resurrection, when the Son became the glorified federal Head of a new order of beings. Cp. 5.5; Acts 13.33. Rom. 1.4, with 1 Cor. 15.45, &amp;c, and Ps. 2.7 (Sept.).</td>
<td>= brought Thee to the birth. I.e. at resurrection, when the Son became the glorified federal Head of a new order of beings. Cp. 5.5; Acts 13.33. Rom. 1.4, with 1 Cor. 15.45, &amp;c, and Ps. 2.7 (Sept.).</td>
<td>= brought Thee to the birth. I.e. at resurrection, when the Son became the glorified federal Head of a new order of beings. Cp. 5.5; Acts 13.33. Rom. 1.4, with 1 Cor. 15.45, &amp;c, and Ps. 2.7 (Sept.).</td>
<td>= brought Thee to the birth. I.e. at resurrection, when the Son became the glorified federal Head of a new order of beings. Cp. 5.5; Acts 13.33. Rom. 1.4, with 1 Cor. 15.45, &amp;c, and Ps. 2.7 (Sept.).</td>
</tr>
</tbody>
</table>

The Companion Bible (Condensed) : HEBREWS: Page: 1824 (3)
11 They shall perish; but Thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt Thou roll them up, and they shall be changed: but Thou art the same, and Thy years shall not fail.

13 But to which of the angels said He at any time, “Sit on My right hand, until I make Thine enemies a footstool of Thy feet?”

14 Are they not all ministers of spirits, sent forth for ministry on account of them who are about to inherit salvation?

2 On account of this we ought to give heed more abundantly to the things which we have heard, lest haply we should let them glide away.

2 For if the word spoken by angels was sure, and every violation and disobedience received a just recompence of reward;

3 How shall we escape, neglecting so great salvation; which at the first began to be spoken by the Lord, ... was confirmed unto us by them that heard Him;

4 God also bearing witness with them, both with signs and wonders, and with divers miracles, and distributions of the Holy Spirit, according to His own will?

5 For not to angels did He subject the world to come, concerning which we speak.

6 But one in a certain place testified, saying, “What is man, that Thou art mindful of him? or the Son of Man, that Thou visitest Him?”

7 Thou madest Him for a little while lower than angels; Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands:

8 Thou hast put all things in subjection under His feet.” For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things subjected to Him.

9 But we see Him Who was made a little lower than angels, even Jesus (because of the suffering of death crowned with glory and honour;)

2: 5-18 SON OF MAN. LOWER THAN ANGELS.

5, 6. God’s purpose. Not angels, but man, to have dominion.

7, 8. First Adam’s failure. Purpose fulfilled in the Lord Jesus.


whereof = concerning (Gr. peri) which, See Acts 2. 40.


7 madest ... lower. Gr. elattoo. Only here, v. 9, and John 3. 30 (decrease).

the. Omit.

not yet. Put under = subjected to.

not. &c. Gr. anupotakos. See 1 Tim. I. 9. This is said by Fig Prolepsis, or Anticipation. See Ap. 6.

Jesus. Gr. apo. See Ap. 98. X.


The Companion Bible (Condensed): HEBREWS: Page: 1825 (4)
that He by the grace of God should taste death in the place of every man.

10 For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings.

11 For both He That sanctifieth and they who are sanctified are all of God: for which cause He is not ashamed to call them brethren,

12 Saying, “I will declare Thy Name to My brethren, in the midst of the church will I sing praise unto Thee.”

13 And again, “I will put my trust upon Him.” And again, “Behold I and the children which God gave Me.”

14 Forasmuch then as the children are partakers of flesh and blood, Himself also likewise took part of flesh and blood; in order that through death He might destroy him holding the power of death, that is, the devil;

15 And deliver them who through fear of death were through all their lifetime subject to bondage.

16 For certainly He taketh not hold of angels; but He took on Him the seed of Abraham.

17 Wherefore according to all things it behoved Him to be made like to His brethren, in order that He might become a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For wherein He Himself hath suffered being tested, He is able to aid them that are tempted.

3 Wherefore, holy brethren, partakers of the heavenly calling, discover and come to understand the Apostle and High Priest of our profession, ... Jesus;

2 Who was faithful to Him That appointed Him, as Moses also was faithful in all His house.

3 For He was counted worthy of more glory than Moses, inasmuch as he who

<table>
<thead>
<tr>
<th>2: 5-18.</th>
<th>FITNESS FOR DOMINION.</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-13.</td>
<td>Perfected by experience of suffering.</td>
</tr>
<tr>
<td>17, 18.</td>
<td>Qualified by experience of trials.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>12 declare.</td>
<td>Gr. apanello. See Acts 4. 23.</td>
</tr>
<tr>
<td>16 it behoved.</td>
<td>Gr. dia.</td>
</tr>
<tr>
<td>17 in order that.</td>
<td>Gr. hina.</td>
</tr>
<tr>
<td>2: 5-18.</td>
<td>See 2 Cor. 9. 13.</td>
</tr>
<tr>
<td>4. 9.</td>
<td>The MISSION OF CHRIST.</td>
</tr>
<tr>
<td>1-6.</td>
<td>The Apostle and High Priest.</td>
</tr>
<tr>
<td>1.</td>
<td>Christ.</td>
</tr>
<tr>
<td>2.</td>
<td>His faithfulness.</td>
</tr>
<tr>
<td>4.</td>
<td>Reason.</td>
</tr>
<tr>
<td>5.</td>
<td>Moses' faithfulness.</td>
</tr>
<tr>
<td>6.</td>
<td>The Son.</td>
</tr>
<tr>
<td>1-13.</td>
<td>The MISSION OF CHRIST.</td>
</tr>
<tr>
<td>3. 10.</td>
<td>partakers. Gr. metochos. See 1. 9.</td>
</tr>
<tr>
<td>18 that.</td>
<td>See 1. 4.</td>
</tr>
</tbody>
</table>

The Companion Bible (Condensed) : HEBREWS: Page: 1826 (5)
built the house hath more honour than the house. 4 For every house is builded by some one; but He That built all things is God. 5 And Moses also verily was faithful in all His house, as a servant, for a testimony of those things which were about to be spoken; 6 But Christ as Son over His … house; Whose house are we, if we retain the assurance and the rejoicing of the hope steadfast unto the end. 7 Wherefore (as THE Holy Spirit saith, “To day if ye should hear His voice,” 8 Harden not your hearts, as in the provocation, according to the day of temptation in the wilderness: 9 When your fathers tempted Me, by testing Me, and saw My works forty years. 10 Wherefore I was grieved with this race, and said, They do alway err in their heart; and they knew not My ways. 11 So I sware in My wrath, They shall not enter into My rest.”) 12 Take heed, brethren, lest ever there be in any one of you an evil heart of unbelief, in falling away from the living God. 13 But exhort one another according to each day, while it is called To day; in order that not any one of you be hardened through the deceitfulness of sin. 14 For we have become partakers of Christ, if we retain the beginning of our confidence steadfast unto the end; 15 In its being said, “To day if ye will hear His voice,” harden not your hearts, as in the provocation. 16 For some, having heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was He grieved forty years? was it not with them that …sinned, whose carcases fell in the wilderness? 18 And to whom sware He that they should not enter into His rest, if not to them that disbelieved? 19 And we see that they could not enter in because of unbelief.

4 Let us therefore fear, lest haply, a promise being left us of entering into His rest, any of you should seem to have failed of it.


The Companion Bible (Condensed) : HEBREWS: Page: 1827 (6)
2 We also were evangelized, as they also were, but the word of hearing did not profit them, since they were not united by faith to those that heard.

3 For we which by the Spirit believed do enter into rest, as He said, “As I have sworn in My wrath, if ye shall enter into My rest,” although the works were finished from the foundation of the world.

4 For He hath said in a certain place concerning the seventh day this wise, “And God did rest on the seventh day from all His works.”

5 And in this place again, “If they shall enter into My rest.”

6 Seeing therefore it remaineth that some must enter into it, and they who were first evangelized entered not in, because of disobedience:

7 Again seeing, He defineth a certain day, saying in David, “To day,” so long after a time; as it is said, “To day if ye will hear His voice, harden not your hearts.”

8 For if Joshua caused them to rest, then would He not after these things have spoken concerning another day.

9 There remaineth therefore a Rest Day to the people of God.

10 For he that is entered into his rest, he also hath rested from his works, as God did from His own.

11 Let us labour therefore to enter into that rest, in order that not any man fall therein of hearing. Gr. akoe. Ap. 121. 9.

12 For the word of God is living, and powerful, and sharper above any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.


9 rest = a Rest Day. i.e. the great day of "rest" under the rule of the great "Priest (King) upon His throne." See Zech. 6. 13. Gr. sabbatismos. Only here. The verb sabbatizo, to keep sabbath, occ. several times in the Sept.


4: 12, 13.

REASON. GOD AND HIS WORD.

12-.

-12.

-12.

-13.


12-.

-12.

13.


THE REST-GIVER.


2 unto us, &c. = we also were evangelized. Gr. evangelizeo. Ap. 121. 4, as, &c. = as they also (were). word. Gr. logos. Ap. 121. 10.


mixed. Gr. sunkerannumi. Only here and 1 Cor. 12. 24. The texts prefer the acc. pl. of this word, agreeing with "them," rather than the nom. sing. agreeing with "word." There is the addition of one letter in the Gr. Read "them, since they were not united by faith to those that heard."


3 have. Omit.


4 spake = hath said. God. Ap. 98. I. 1, i.

rest. Gr. katapaano. See Acts 14. 18. Quoted from Gen. 2. 2.

the seventh, &c. = on (Gr. en) the seventh, &c.

6 some. Gr. tines. Ap. 124. 4. therein = into (Gr. eis) it.

to whom, &c. = who were first evangelized. See v. 2.


unbelief = disobedience. Gr. apatheia. See Rom. 11. 30. Eph. 2. 2; &c.

7 Again, &c. Read Again (seeing), &c. Fig. Ellipsis. Ap. 6. limiteth = defineth. Gr. horizo. See Acts 2. 23.

David. In Ps. 95. 7, 8. Psa. 99-99 (with the exception of 94) are used on "the Inauguration of the Sabbath."


harden. See 3. 8.


had given ... rest = caused ... to rest. Gr. katapaano, as v. 4.

The Companion Bible (Condensed) : HEBREWS: Page: 1828 (7)
13 And there is not a created thing that is not manifest before His eyes: but all things are naked and opened up (as separating into parts) to the eyes of Him with Whom is our account.

14 Having therefore a great High Priest, That is passed through into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an High Priest not able to sympathize with our weakness; but was according to all things tempted according to our likeness, yet apart from sin.

16 Let us therefore draw near with boldness to the throne of grace, in order that we may receive mercy, and find grace for seasonable help.

5 For every high priest taken from among men is ordained for men in things pertaining to God, in order that he may offer both gifts and sacrifices for sins:

2 Being able to have compassion on [those that are] sinners through ignorance, and on them that are erring; for that he himself also is compassed with weakness.

3 And on account of it he ought, as concerning the people, so for himself also, to offer concerning sins.

4 And not any one taketh this honour to himself, but ... when called of God, even as Aaron also was.

13 Neither, &c. = And there is not (Gr. ou) a created thing. See Rom. 8. 39. that, &c. Lit. not manifested. Gr. aphanes. Only here. Cp. Ap. 106. l. i. in His sight = before His eyes. The Divine X-rays allow nothing to be hidden. Fig. Anthropopatheia. Ap. 6. opened. Gr. trachelizomai. Only here. This word in classical Gr. is used of bending back the neck (trachelos) of animals to be sacrificed, and may refer to the separating of the victim into its parts. See Lev. 1. 6-9; &c. unto = to. with. Gr. pros. Ap. 104. xv. 3.

we have to do. Lit. is our account (Gr. logos, as v. 2).

4: 14-16. GENERAL APPLICATION.


15. Exhortation based upon it.


2 Chron. 30. 9. Neh. 9. 17. Ps. 86. 15; 103. 17; 111. 4; 130. 7; 145. 8. Joel 2. 13. Micah 7. 18. &c. to help, &c. = for (Gr. eis) seasonable (Gr. eukairos. Only here and Mark 6. 21) help (Gr. botheia. Only here and Acts 27. 17).
5. 5.

HEBREWS.†

5 5 So Christ also glorified not Himself to be made . . . High Priest; but He That said unto Him, "Thou art My Son, to day have I begotten Thee."
6 As He saith in another place also, "Thou art a Priest for ever according to the order of Melchisedec.
7 Who in the days of His flesh, having offered up both prayers and supplications with strong crying and tears unto Him That was able to save Him out of death, by resurrection, and was heard for His Godly fear;
8 Though He was . . . Son, yet learned He obedience from the things which He suffered;
9 And having been perfected, He became the Causer of eternal salvation unto all them that obey Him;
10 Having been designated High Priest according to the order of Melchisedec.
11 Concerning Whom we have much words to say, and difficult to explain, since ye having become dull of hearing.
12 For when by reason of the time ye ought to be teachers, ye have need that one teach you again which ye partaketh of milk is inexperienced in the word of righteousness: for he is a babe.
13 But solid food belongeth to them that have reached maturity, even those who on account of its use have their senses trained for the discrimination of both good and evil.

6 Therefore having left the word of the beginning of the Messiah, let us be borne along; the Instructor being the Holy Spirit unto completeness; not laying again the foundation

5: 11–6: 20. DIGRESSION.
5: 11–6: 3. Exhortation.

5: 11–6: 3. EXHORTATION.
5: 11. Personal.
5: 12. First principles.
5: 1. 2. First principles.
5: 3. Personal.
12 for = by reason of. Gr. dia. Ap. 104. v. 2. one. Ap. 123. 3. first principles = rudiments (Gr. stoicheion). See Gal. 4. 3) of the beginning (Gr. arche.
13 useth = partaketh of. Gr. metecho. See 2. 14; 7. 13 (pertaineth to) and 1 Cor. 9. 10.
6. 1 leaving = having left.

The Companion Bible (Condensed) : HEBREWS: Page: 1830 (9)
6.1

HEBREWS.

6. 15

°of repentance from dead works of the old nature, and of faith toward God,
2 Of the teaching of washings, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if, that is God permit.
4 For it is impossible for those who were once enlightened, and ... tasted of the heavenly gift, and became partakers of the Holy Spirit [gifts],
5 And ... tasted the good word of God, and the powers of a coming age.
6 And fall away, to renew them again unto repentance; crucifying, as they do, to themselves the Son of God afresh, and putting, as they do, Him to an open shame.
7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs fit for them on account of it which is tilled also, receiveth blessing from God:
8 But that which beareth thorns and briers, is rejected, and is nigh unto a curse; whose end is for burning.
9 But, beloved, we are persuaded better things concerning you, and things that are nigh to salvation, even if we thus speak.
10 For God is not unrighteous to forget your work and ... love, which ye exhibited toward His Name, having ministered to the saints, and ministering.
11 And we desire that each one of you do exhibit the same diligence to the full assurance of hope until the end:
12 In order that ye be not lazy or stupid, but followers of them who through faith and patient endurance are inheritors of the promises.
13 For when God made promise to Abraham, because He could swear according to no one else, He swore by Himself,
14 Saying, "Surely blessing I will bless thee, and multiplying I will multiply thee."
15 And so, having patiently endured, he obtained the promise.

10 unrighteous. Gr. adikos. See Rom. 3. 5.
11 desire. As 1 Tim. 3. 1.
12 That = In order that. Gr. hina.
14 Surely. Gr. e (the texts read ei) men. Only here.
15 after he had = having obtained. Gr. epituchancho. See Rom. 11. 7.
HEBREWS. ¶

7. 6

16 For °men ... swear by the greater: and the oath for °confirmation is to them an °end of all contradiction.
17 In which °God, °willing more abundantly to shew to the heirs of the promise the unchangeableness of His resolve, intervened by an oath:
18 °In order that by °two °unchangeable things °[God's promise and God's oath], in which it is impossible for °God to lie, we may have a strong comfort, who °fled for refuge to lay hold upon the hope °set before us:
19 Which °hope we have as °our anchor, both °sure and °steadfast, and °entering into that °within the °veil;
20 Whither °as °Forerunner is for us entered, even °Jesus, °having become °High Priest °for ever °according to the °order of Melchisedec.

7 For this °Melchisedec, °king of °Salem, °priest °of °the °Most °High °God, °who °met °Abraham °returning °from °the °smiting °of °the °kings, °and °blessed °him;
2 To whom °... °Abraham °appointed °a °tenth °part °also °of °all; °first °being °by °interpretation °King °of °righteousness, °and °after °that °King also °of °Salem, °which °is °King °of °peace;
3 °Without °father, °without °mother, °without °descent, °having °neither °beginning °of °days, °nor °end °of °life; °but °made °like °to °the °Son °of °God, °abideth °a °priest °continually.
4 °Now °consider °how °great °this °one °was, °to °whom °even °the °patriarch °Abraham °gave °the °tenth °of °the °spoils.
5 °And °they °indeed °that °are °of °the °sons °of °Levi, °who °receive °the °office °of °the °priesthood, °have °a °commandment °to °take °tithes °of °the °people °according °to °the °law, °that °is °of °their °brethren, °though °they °come °out °of °the °loins °of °Abraham:
6 °But °he °whose °descent °is °not °counted °out °of °them °received °tithes °of °Abraham, °and °blessed °him °that °had °the °promises.
7. 7. HEBREWS.

7 And apart from all strife the less is blessed by the better.
8 And here indeed men that die receive "tithes; but there one ... , of whom it is "witnessed that he "liveth.
9 And as I may so say, Levi also, who receiveth tithes, "paid tithes through Abraham.
10 For he was yet in the loins of his ancestral father, when Melchisedec met him.
11 If therefore perfection were by the Levitical priesthood, (for proceeding from it the people were furnished with law,) what further need was there that another priest should "rise according to the order of Melchisedec, and not be called according to the order of Aaron?
12 For the priesthood being changed, there is made of another tribe, of which Moses was not a part.
13 For he on Whom these things are spoken pertaineth to another tribe, of which no one gave attendance at the altar.
14 For it is evident that our Lord hath risen out of Judah; with regard to which tribe Moses spake nothing concerning priests.
15 And it is yet far more evident: if that after the likeness of Melchisedec there rise another Priest,
16 Who hath become, not after the law of a fleshy commandment, but after the power of an endless life.
17 For He testifieth, "Thou art a Priest for ever according to the order of Melchisedec."
18 For there is indeed a cancellation of the commandment going before on account of the weakness and unprofitableness ... .
19 For the law made nothing perfect, but the superinduction of a better hope did; by the which we draw nigh to God.
20 And inasmuch as not apart from an oath He was made Priest:
21 (For those priests were made apart from an oath; but This with an oath by Him That said unto Him, “The Lord swear and will not repent, Thou art a Priest for ever according to the order of Melchisedec.”)
22 By so much hath Jesus become a surety of a better covenant.
23 And they truly were many priests, because of their being hindered from continuing by death:
24 But this Priest, because He continueth ever, hath an unchangeable priesthood.
25 Wherefore He is able to save also them to the uttermost that come to God by an oath. See Luke 13. 11.


their being hindered from continuing. continue. Gr. parameno. See 1 Cor. 16. 6.
this. Supply “Priest”, in place of “Man”.
unchangeable. Gr. aparabatos. Lit. not passing over to another. Only here.

7 without. Gr. choris, apart from.
contradiction. See 6. 16 (strife).
of = by. Gr. hupo. Ap. 104. xviii. 1. Both these adjectives, “the less” and “the better”, are by Fig. Heterosis (of Gender, Ap. 6. 7) in the neuter gender though referring to persons.
8 here. Add “indeed”.
tithes. Same as “tenth”, v. 2.
he. Read one. receive them. Omit.
witnessed. Gr. martureo. See p. 1511.
liveth. I. e. as there is no mention of his death Melchisedec in the Scripture record is an illustration of perpetuity of life, a type of Him Who liveth for ever.
9 paid tithes. Gr. Pass. of dekato, as v. 6.
10 father. I. e. ancestral father.
12 changed. Gr. metathenai. See Acts 7. 16.
change. Gr. metamorphosis. See Acts 20. 27.
also, &c. = of the law also.
14 evident. Gr. prodelos. See 1 Tim. 5. 24.
Lord. Ap. 98. VI. i. B. 2, A.
15 sprung = hath risen. Gr. anatello. Generally used of the sun rising.
16 priesthood. The texts read “priests”.
similitude. Gr. homoiotes. See 4. 15. aristed. Same as “rise”, v. 11.
18 is made = hath become.
carnal. Gr. sarkikos, but texts read sarkinos. See 2 Cor. 3. 3.
17 testifieth. Same as “witnessed”, v. 8.
for ever. See 6. 20. Quoted from Ps 110. 4.
for = on account of. Gr. dia.
20 bringing in = superinduction. Gr. epeisogoge. Only here.
a better hope. Note that there are also a better covenant (v. 22); better promises (8. 6); better sacrifices (9. 23); a better substance (10. 34); a better country (11. 16); a better resurrection (11. 35); a better thing (11. 40). In chap. 1, Christ is shown to be better than angels; in 3, better than Moses; in 4, better than Joshua; in 7, better than Aaron; in 10, better than the Law.
20 inasmuch as. Gr. kath’ (Ap. 104. x. 2) hoson.
The Companion Bible (Condensed) : HEBREWS: Page: 1834 (13)
8. 8.  

HEBREWS.†  

8 For finding fault with them, He saith, “Behold, the days come, saith the 2Lord, when I will complete a 2new 2covenant with the house of Israel and with the house of Judah: 9 Not according to the 2covenant that I made with their fathers in the day 2when I took them by My hand to lead them out of the 2land of Egypt; because they 2continued not in My covenant, I 2also disregarded them, saith the 2Lord. 10 For this 2is the 2covenant that I will 2make with the house of Israel after those days, saith the 2Lord; “I will put My laws into their mind, and 2write them upon their hearts: and I will be to them 2for 2God, and they shall be to Me 2a people: 11 And they shall not teach each one his fellow-citizen, and each one his brother, saying, 2Know the 2Lord: for all shall know Me, from the little to great. 12 For I will be 2merciful to their 2unrighteousness, and their 2sins and their 2iniquities will I remember 2no more.” 13 In that He saith, “A 2new covenant,” He hath 2made the first old. Now that which 2is made old and 2waxeth old is near to vanishing.

9 Now even the first 2covenant had also 2ordinances of 2divine service, and the 2tabernacle, an earthly one. 2For there was a 2tent prepared; the first, in which was the 2lampstand, and the 2table, and the 2shewbread; which is called the 2sanctuary. 3 And 2behind the second 2veil, the 2tent which is called the Holy of Holies; 4 Which had the golden 2censer, and the 2ark of the 2covenant overlaid round about with gold, 2in which was the golden 2pot that had manna, and Aaron’s rod that 2budded, and the 2tables of the 2covenant; 5 And over it the 2cherubim of 2glory overshadowing the 2mercyseat; concerning is not now to speak in detail. 6 Now these things having been thus prepared, the priests go always into the first 2tent 2accomplishing the 2service. 7 But into the Holy of Holies went the high priest alone 3once 3every year, not 3apart from 3blood, which he offered for himself and for the ignominies of the 3people. 8 THE Holy Spirit this 3signifying, that the way of the Holy places 3was not yet 3made manifest, while the first tabernacle is as yet standing; 9 Which is a 2parable for the time.

The Companion Bible (Condensed): HEBREWS: Page: 1835 (14)
9. 9.  

HEBREWS.†  

9. 22

present, according to which are offered both gifts and sacrifices, that could not "make him that serves perfect, according to … conscience;"

10 Which stood only upon meats and drinks, and divers washings, and rites and ceremonies, imposed on them until the time of reformation;

11 But Christ having come … High Priest of the good things to come, by the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation.

12 Neither by the blood of goats and calves, but by His own blood He entered into once into the Holy Places, having found eternal redemption for us.

13 For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctith to the purifying of the flesh.

14 How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead work of the old nature to serve the living God?

15 And on account of this He is the Mediator of a new covenant, that by death having taken place, for the redemption of the transgressions that were based upon the first covenant, they which are called might receive the promised eternal inheritance.

16 For where a covenant is, it is necessary that the death of the appointed victim be brought in.

17 For a covenant is sure over the dead victims: otherwise it is of no strength at all while the appointed victim liveth.

18 Wherefore not even the first testament was inaugurated without blood.

19 For when every command having been spoken by Moses to all the people according to … law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled the book, and all the people,

20 Saying, "This is the blood of the covenant which God hath commanded unto you."

21 Moreover he sprinkled with blood both the tent, and all the vessels of the ministry.

22 And almost all things are according to the law purified in blood; and without shedding of blood is not remission.

The Companion Bible (Condensed) : HEBREWS: Page: 1836 (15)
23 It was therefore necessary that the copies of things in heaven should be purified with these; but the heavenly things themselves with one greater and better sacrifice than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet in order that He should offer Himself often, as the high priest entereth into the holy place every year [on the day of Atonement] with blood of others;

26 For then must He often have suffered from the foundation of the world: but now one offering has appeared for putting away sin by the sacrifice of Himself.

27 And inasmuch as it is appointed to men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and to them that look for Him shall He appear the second time apart from sin unto salvation.

10 For the law having a shadow of good things to come, and not itself the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged would have no more conscience of unpardonable sins.

3 But in those sacrifices there is a remembrance again made of sins year by year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when He cometh into the world, He saith, "Sacrifice and offering Thou desirest not, but a body hast Thou prepared for Me:

6 In whole burnt offerings and sacrifices concerning sin Thou didst not take pleasure.

7 Then I, Behold, I am come (in the volume of the book it is written concerning Me,) to do Thy will, O God."

8 Above when He said, Sacrifices and offerings and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said He, "Behold, I come to do Thy will, ... " He taketh away the first, in order that He may establish the second.

10 In the which will we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering.
10. 11.

and offering oftentimes the same sacrifices, which can never take away sins:

12 But this Priest, having offered one sacrifice for sins continually, sat down on the right hand of God;

13 From henceforth expecting till His enemies be made the footstool of His feet.

14 For by one offering He hath perfected continually them that are sanctified.

15 Whereof THE Holy Spirit also beareth witness to us: for after having said before,

16 "This is the covenant that I will make with them after those days, saith the Lord, giving My laws upon their hearts, and upon their minds will I write them;

17 And their sins and iniquities will I remember by no means any more."

18 Now where remission of these is, there is no longer offering for sin.

19 Having therefore, brethren, confidence for the entering of the Heavenly Holiest in the blood of Jesus,

20 By a newly slain and yet living way, which He dedicated for us, through the veil, that is to say, His flesh;

21 And having a Great Priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, sprinkled as to the hearts from an evil conscience, and bathed as to the body with pure water.

23 Let us hold fast the confession of the hope unwavering;

(For He is faithful That promised;) And let us consider one another for provoking of love and to good works:

25 Not forsaking the gathering together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day drawing nigh.

26 For we sinning willingly after having received the knowledge of the truth, there remaineth no longer sacrifice concerning sins,

27 But a certain fearful looking for of judgment and fiery indignation, about to devour the adversaries.

HEBREWS. †

10. 27.

take away. Gr. periaireo. See Acts 27. 20.

12 Man = Priest. after He had = having.

12 for ever = continually. Ap. 151. II. ii. Cp. v. 1. In A.V. from 1611 to 1630 the comma was placed after "ever". But in 1638 it was removed after "sins", thus going back to the punctuation of the Bishops' Bible of 1568. The Gr. expression is not the usual one, eis ton aiona, but as vv. 1, 14, and 7. 3=eis to dieneokes (Ap. 151. II. H.), and means "continually", in distinction from "interruptedly". It is not concerned with the offering of sacrifice, but with His having sat down. So that it does not contradict 9. 28. on. Gr. en. Ap. 104. viii.


14 His footstool = footstool of His feet. The seventh reference to Ps. 110. 1 in the NT. See L. 13.


15 after. Gr. meta. Ap. 104. xi. 2 that He had = having.

16 covenant. See 8. 6.


17 in = upon, as above.

17 no more = by no means (Gr. ou me. Ap. 105. III) any more (Gr. eti).

18 no more = no longer. Gr. ouk eitei. The argument of the Priesthood of Christ, begun in 5. 1, here triumphantly concluded.

10: 19–12: 29. PARTICULAR APPLICATION.

16-19.23. Exhortation to draw near in view of Christ being accessible and faithful.

16-20.25. Duty to accept exhortation.

16-21.31. Warning in view of God's being the living God.


17-23.40. Living by faith.


22-25.29. Exhortation to look away from examples to the supreme Example.

22-25.29. Warning in view of God's being a consuming fire.

19 boldness. Gr. parhthesia. See 3. 6.

19 to enter = for (Gr. eis) the entering (Gr. eisodos. Acts 13. 24) of the holiest. See 8. 2. The Heavenly Holiest.

20 Jesus, Ap. 98. X.


20 living way. Fig. Idioma. Ap. 6. hath. Omit.


22 High = a Great. house See 3. 6.


24 assembling ... together. Gr. epismanagoge. See 2 Thess. 2. 1.


The Companion Bible (Condensed) : HEBREWS: Page: 1838 (17)
28 Any one despising Moses' law dieth without mercies upon the testimony of two or three witnesses:
29 Of how much worse punishment, suppose ye, shall he be thought worthy, who hath trampled under foot the Son of God, and hath counted the blood of the covenant, with which He was sanctified, a valueless thing, and hath insulted unto THE Holy Spirit of grace?
30 For we know Him That said, "Vengeance belongeth to Me, I will recompense, saith the Lord." And again, "The Lord shall judge His people."
31 It is a fearful thing to fall at the hands of God.
32 But keep ever in mind the former days, in which, having been made to see, ye endured a great fight of sufferings;
33 Partly indeed, being made a gazingstock both by revilings and afflictions; and partly, whilst ye became companions of them that were thus living.
34 For ye sympathized with [those that were] prisoners, and took with joy the spoiling of your goods, knowing yourselves that ye have ... and an enduring substance.
35 Cast not aside therefore your boldness, which hath great recompence of reward.
36 For ye have need of patient endurance, in order that, having done the will of God, ye may receive the promise.
37 For yet a very, very little while, and The coming One will come, and will not tarry.
38 Now the righteous shall live by faith: but if any man draw back, My soul shall have no pleasure in him.
39 But we are not of the drawing back unto destruction; but of faith to the saving of the soul.

11 Now faith is the title-deed of things hoped for, the proof of things not seen.
2 For by it the fathers obtained a good report.
3 Through faith we understand that the ages were prepared by the word of God, to the end that things which are seen came not into being of things which do appear.
4 By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying upon his gifts: and by it he being dead yet spakeeth.
5 By faith Enoch was translated that he should not see death; and was not found, because God had removed him: for before his removal he was borne witness to, that he pleased God.
6 But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He becomes a rewarder of them that diligently seek Him.
7 By faith Noah, seeing the world to come, moved with fear, prepared an ark, for the salvation of his house; by which he condemned the world, and became heir of the righteousness which is according to faith.
8 By faith Abraham, when he was called to go out into a place which he was about to receive for an inheritance, obedient; and he went out, not knowing whither he went.
9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise:
10 For he looked for the city which hath the foundations, whose Builder and Maker is God.
11 Through faith even Sara herself was given from above, strength to conceive seed, and brought forth a child when she was past season, because she counted Him faithful Who had promised.
12 Therefore were begotten there even of one, and that too, one having become dead, so many as the stars of the heaven in multitude, and as the sand which is by the sea shore innumerable.
13 These all died **according to** their faith, not having received the things promised, but having **saw** them **from afar,** ..., and **embraced** them, and confessed that they were **strangers and pilgrims** on the **earth.**

14 For they that say such things **declare plainly** that they **seek a true home.**

15 And if **indeed,** **if** they had been mindful of that **country** from whence they came out, they might have had opportunity to **returned.**

16 But as a **matter of fact** they **desire** a better **country,** that is, an **heavenly:** wherefore **God is not ashamed** of **them** to be **called their** **God:** for He ... prepared for them the **city.**

17 By his **faith** Abraham, when he was **tested,** **hath offered up** Isaac: and he that had **received the promises** was **offering up** his **only begotten son,**

18 With reference to whom it was said, That **

19 Reckoning** that **God was able to** raise him up, even **from the dead; from whence he did even in a figure receive him back.**

20 By his **faith** Isaac blessed Jacob and Esau **concerning** things to come.

21 By his **faith** Jacob, when he was a dying, blessed each of the **sons of Joseph; and** worshipped, leaning **upon the top of his staff.**

22 By his **faith** Joseph, when he was **ending life,** made mention of the **departing of the sons of Israel; and** gave commandment concerning his bones.

23 By his **faith** Moses, when he was born, was hid **three months** by his parents, because they **saw he was a handsome child; and they were not afraid of the king's commandment.**

24 By his **faith** Moses, **having become grown up,** refused to be called the **son of Pharaoh's daughter;**

25 **Having chosen** rather to suffer affliction with the **people of God,** than to **enjoyment** of sin for a season;

26 **Judged** the **reproach of the Messiah** greater riches than the treasures of Egypt: for he **looked away unto the omenpence of the reward.**

27 By his **faith** he forsook Egypt, not fearing the **wrath of the king:** for he **endured,** as **seeing** Him who **is invisible:**


24 when he was, &c. Lit. having become great, i.e. grown up. people. Gr. laos. See Acts 2, 47. enjoy the pleasures = have enjoyment (Gr. apolaissis. See 1 Tim. 6, 17). sin. Gr. harmartia. Gr. proskairoo. See 2 Cor. 4, 18. Christ. Lit. the Messiah. Ap. 98, 1X. Gen. of Relation. Ap. 17, 5. Moses, as well as Abraham, looked forward to His day. John 8, 56. reproach. Gr. apolepse, lit. look away. Only here.

26 Esteeming. Same as judged, v. 11. 

27 wrath. See Ex 10, 28, 29, 11, 48. invisible. Gr. aeratos. See Rom. 1, 20. He feared not the visible king, because he had seen the Invisible. Cp. Elijah (1 Kings 17, 1; 18, 15), and Elisha (2 Kings 3, 14; 5, 16).
11

28 Through faith he kept the passover, and the sprinkling of blood, in order that he that destroyed the firstborn should touch them.  
29 By faith they passed through the Red sea as by dry land: which the Egyptians attempting to do were swallowed up.  
30 By faith the walls of Jericho fell down, after they were encircled for seven days.  
31 By faith the harlot Rahab perished not with them that were disobedient, when she had received the spies with peace.  
32 And what shall I more say? for the time would fail me in narrating of Gedeon, of Barak, of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:  
33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 
34 Quenched the strength of fire, escaped the mouth of the sword, out of weakness were made strong, became mighty in battle, overturned the camps of the strangers.  
35 Women received their dead from resurrection: and others were bastinadoed to death, not accepting redemption; in order that they might obtain a better resurrection:  
36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and prison:  
37 They were stoned, they were sawn asunder, were tempted, died in the slaughter of the sword: they wandered about in sheepskins and goatskins; being in lack, afflicted, vilely treated.  
38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.  
39 And these all, having obtained a good report through faith, received not the promise:  
40 God having provided some better thing concerning us, in order that they without us should not be perfected.  
41 Wherefore we also having so great a cloud of witnesses surrounding us, laying aside every weight,
and the sin which doth so easily beset us, and let us run through patient continuance the race that is set before us,
2 Looking away from these witnesses unto Jesus the Author and Perfecter of... faith; Who for the joy that was set before Him Patiently endured a cross, despising shame, and hath sat down on the right hand of the throne of the God. 3 For consider Him That hath patiently endured such disobedience by sinners against Himself, in order that not ye be wearied fasting your souls. 4 Ye have not yet withstood unto blood, striving against sin. 5 And ye have forgotten the comfort which spakest to you as to children, “My son, shrink not from the chastening of the Lord, nor faint when thou art rebuked by Him: 6 For whom the Lord loveth he chasteneth, and flogoth every son whom He receiveth.” 7 Ye are suffering patiently for discipline, God dealeth with you as with sons; for what son is he whom a father chasteneth not? 8 But “if ye be apart from chastening, whereof all have become partakers, then have become ye fictitious children, and not sons. 9 Moreover we... had fathers of our flesh as correctors, and we gave... reverence: shall we not much rather be in subjection to the Father of spirits, and live? 10 For they verily for a few days chastened us according as it seemed good to them;

The Companion Bible (Condensed) : HEBREWS: Page: 1843 (22)
but He for that which is profitable, to the end that we might be partakers of His holiness.

11 Now all chastening seemeth not of joy, but of grief: nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are trained by it.

12 Wherefore lift up the hands which hang down, and the palsied knees;

13 And make straight paths for your feet, in order that not that which is lame be turned aside; but let it rather be healed.

14 Pursue peace with all men, and holiness, without which no one shall see the Lord:

15 Looking diligently lest any fail from the grace of God; lest any root of bitterness germinating up trouble you, and by it many be defiled;

16 Lest there be any fornicator, or heathenish person, as Esau, who for food sold his own birthright.

17 For ye know how that afterward also, wishing to inherit the blessing, he was rejected: for he found no place of repentance, having sought it carefully with tears.

18 For ye are not come to the mount that was touched, and that burned with fire, and to a thick cloud, and darkness, and a blowing storm,

19 And the sound of a trumpet, and the voice of words; which voice they that heard refuse that the word should not be added to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, ... There shall not a hand touch it, but he shall surely be stoned or shot through; whether it be beast or man, it shall not live:)

21 And so fearful was the spectacle, that Moses said, "I am fearful and quaking;"

22 But ye are come to Mount Sion, and to him who made the covenant of peace.
12. 22.


also heaven = the heaven (sing. Matt. 6. 9, 10) also. 27 signify. Gr. delos. See 1 Cor. 1. 11. removing. Gr. metathesis. Cp. 7. 12; 11. 5. that = in order that. Gr. hina. cannot be = are not (Gr. me) to be. remain. Gr. meno. See p. 1511. 28 which cannot be moved = immovable. Gr. asaleutos. Only here and Acts 27. 41. whereby = by (Gr. dia. Ap. 104. v. 1) which. serve. Gr. latreuo. Ap. 190. III. 5. acceptably. Gr. eurystos. Only here. The adj. in 13. 21. reverence. Gr. aidos. Only here and 1 Tim. 2. 9. The texts read deos, awe.

godly fear. Gr. euabia. See 5. 7, the only other occ. 29 consuming fire. From Deut. 4. 24. Cp. Exod. 21. 17. Ps. 50. 3; 97. 3. 2 Thess. 1. 8; &c. consuming. Gr. katanaulos. Only here. Intensive of analisko (Luke 9. 54. Gal. 5. 15. 2 Thess. 2. 8).
6 So that we may boldly say, “The Lord is my Soccourer, and I will not fear what a man shall do to me.”

7 Remember your leaders, such as spoke to you the word of God: whose faith imitate, considering the end of their manner of life.

8 Jesus Christ the same yesterday, and to day, and for ever. Be not carried away with divers and strange doctrines. For it is a good thing that the heart be confirmed by grace; not by various and strange doctrines, in which they who walked have not been profited.

9 We have an altar, of which they have no right to eat which serve the tabernacle.

10 For the bodies of those beasts, whose blood is brought into the Holy of Holies by the high priest concerning sin, are burned outside the camp.

11 Wherefore Jesus also, in order that He might sanctify the people by His own blood, suffered outside the gate.

12 Let us go forth therefore to Him outside the camp, bearing His reproach.

13 For here have we no continuing city, but we seek the coming one.

14 By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips confessing to His name.

15 But to do good and to fellowship forget not: for with such sacrifices God is well pleased.

16 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

17 Obey your leaders, and be submissive: for they watch for your souls, as those about to give account, in order that they may do it with joy, and not with groaning: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you more abundantly to do this, in order that I may be restored to you the sooner.

20 Now the God of the peace, That brought up from the dead our Lord Jesus, The great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, doing in you that which is imitable.
13. 21.  

HEBREWS. †  

13. 25

*wellpleasing before Him*, through *Jesus Christ*; to *Whom be glory* for ever and ever. Amen.

22 And *I beseech you, brethren*, *suffer the word of exhortation*: for I *wrote* a letter *to you* in few words.

23 *Know ye that our* brother Timothy *has been dismissed*; with whom, if he come shortly, I will *see you*.

24 *Salute your leaders*, and all the *saints*. *They of Italy salute you.*

25 *Grace be with you all.* Amen.

---

<table>
<thead>
<tr>
<th>wellpleasing</th>
<th>Gr. euarestos. See Rom. 12. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>in His sight</td>
<td>before Him.</td>
</tr>
<tr>
<td>exhortation</td>
<td>See 12. 5.</td>
</tr>
<tr>
<td>have written a letter</td>
<td>wrote.</td>
</tr>
<tr>
<td>is set at liberty</td>
<td>has been released, dismissed: or sent away on some special mission (as in 1 Cor. 4. 17). Gr. apoluoo. Ap. 174. 11. Cp. Acts 13. 3; 15. 30, 33; 19. 41; 23. 22; 28. 25 (departed), &amp;c. See Introductory Notes</td>
</tr>
</tbody>
</table>

---

(5) and Ap. 180.  


place whence *Hebrews* was dispatched. No clue here to the locality or to whom the Epistle was originally sent.  

They of Italy. Latins dwelling in the place whence *Hebrews* was dispatched. No clue here to the locality or to whom the Epistle was originally sent.  

---

The Companion Bible (Condensed) : HEBREWS: Page: 1847- (26)