

# THE EPISTLE TO THE HEBREWS.

## THE STRUCTURE OF THE EPISTLE AS A WHOLE.

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# 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.

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

**TITLE.** The. Most texts read "To Hebrews". Cp. Matt. Title, and v. 1.

### 1: 1--2: 18. DOCTRINAL INTRODUCTION.

**1: 1, 2-** God speaking.  
**-2-14.** Son of God. Better than angels.  
**2: 1-4.** God speaking.  
**2: 5-18.** Son of Man. Lower than angels.

**1 God.** Ap. 98. i. i. 1.  
**at sundry times** = in many portions. Gr. *polumeros*. Only here.  
**in divers manners** = in many ways. Gr. *polutropos*. Only here.  
**spake.** Gr. *laleo*. Ap. 121. 7.  
**in time past** = of old. Gr. *palai*. Elsewhere, Matt. 11. 21. Mark 15. 44. Luke 10. 13. 2 Pet. 1. 9. Jude 4.  
**unto** = to. **by** = in. Gr. *en*. Ap. 104. viii.  
**prophets.** Ap. 189.  
**2 Hath ... spoken** = Spake.  
**in ... days** = at the end of these days. I. e. at the period closed by the ministry of John. **in.** Gr. *epi*. Ap. 104. ix. 1.  
**Son.** Gr. *huios*. Ap. 108. iii. No article, but its absence only "more emphatically and definitely expresses the exclusive character of His Sonship". See 5. 8.

### 1: -2-14. SON OF GOD. BETTER THAN ANGELS.

**-2-3.** Glory of His Person and work.  
**4-7.** Superiority over angels.  
**8-12.** Glory of His character and eternal being.  
**13, 14.** Superiority over angels.

**hath.** Omit. **by.** Gr. *dia*. Ap. 104. v. 1.  
**also.** Read after "worlds".  
**made.** Gr. prepared.  
**worlds.** Gr. *aion*. Ap. 129. 2 and 151. II. A. i. Cp. 11. 3.  
**3 brightness** = effulgence. Gr. *apaugasma*. Only here. Cp. Wisdom 7. 26. **glory.** See p. 1511.  
**express image.** Gr. *charakter*. Only here. The word means the exact impression as when metal is, pressed into a die, or as a seal upon wax.  
**parson** = substance. Gr. *hupostasis*. See 2 Cor. 9. 4.

<p><b>word</b> Gr. <i>rhema</i>. See Mark 9. 32.  <b>by Himself.</b> The texts omit.          Only here, <u>8. 1.</u> Jude 25.  <b>hath inherited.</b> more excellent. Gr. <i>diaphoros</i>. See Rom. 12. 6.  <b>5 For ... Thee?</b> Fig. <i>Erotesis</i>. <u>Ap. 6.</u>          federal Head of a new order of beings. Cp. <u>5. 5</u>; Acts 13. 33. Rom. 1. 4, with 1 Cor. 15. 45, &amp;c, and Ps. 2. 7 (Sept.).  <b>6 And, &amp;c.</b> Read. "But when He again shall have brought in". Cp. 1 Thess. 4. 14.  <b>world.</b> Gr. <i>oikoumene</i> <u>Ap. 129. 3.</u>  <b>7 of</b> = with reference to. Gr. <i>pros</i>. <u>Ap. 104. xv. 3.</u>          this verse is from the Sept. of Ps. 104. 4.  <b>8 unto.</b> Gr. <i>pros</i>, as v. 7.  <b>sceptre.</b> Cp. Ps. 2. 9. Rev. 2. 27.  <b>9 hast loved</b> = lovedst. Gr. <i>agapao</i>. <u>Ap. 135. I. 1.</u>  <b>iniquity.</b> Gr. <i>anomia</i>. <u>Ap. 128. III. 4.</u>  <b>anointed.</b> Cp. Luke 4. 18. Acts 4. 27; 10. 38. 2 Cor. 1. 21.  <u>14; 6. 4; 12. 8.</u> and Luke 5. 7. Quoted from Ps. 45. 6, 7. Of no other could this be said.  <b>10 Lord.</b> <u>Ap. 98. VI. i. B. 1. B. a.</u>          Lit. didst found. Gr. <i>themelioo</i>. <u>Ap. 146.</u></p>	<p><b>power.</b> Gr. <i>dunamis</i>. <u>Ap. 172. 1.</u>  <b>our.</b> The texts omit.  <b>high.</b> Cp. Ps. 93. 4; 113. 4.  <b>begotten, &amp;c.</b> = brought Thee to the birth. I. e. at resurrection, when the Son became the glorified          Federal Head of a new order of beings. Cp. <u>5. 5</u>; Acts 13. 33. Rom. 1. 4, with 1 Cor. 15. 45, &amp;c, and Ps. 2. 7 (Sept.).  <b>7. 26.</b> <b>glory.</b> See p. 1511.  <b>worship</b> Gr. <i>proskuneo</i>. <u>Ap. 137. 1.</u> Quoted from Deut. 32. 43, which in the Sept. reads, "Rejoice, ye          heavens, together with Him, and let all the angels of God worship Him. Rejoice, ye nations, with His people, &amp;c."  <b>spirits.</b> <u>Ap. 101 II. 11.</u>  <b>God.</b> <u>Ap. 98. I. i. 2.</u>  <b>for ever, &amp;c.</b> <u>Ap. 151. II. A. ii. 6.</u>  <b>righteousness</b> = Rightness. Gr. <i>euthutes</i> See <u>Ap. 191. 3.</u>  <b>righteousness.</b> Gr. <i>dikaiousune</i>. <u>Ap. 191. 3.</u>  <b>therefore</b> = because of (<u>Ap. 104. v. 2</u>) this.  <b>above.</b> Gr. <i>para</i>, as v. 4  <b>in the beginning.</b> Gr. <i>kat' archas</i>. See John 1. 1.  <b>earth.</b> Gr. <i>ge</i>. <u>Ap. 129. 4.</u></p>	<p><b>when, &amp;c.</b> = having made purification of.  <b>Majesty.</b> Gr. <i>megalosune</i>.  <b>4 Being made</b> = Having become.  <b>hath ... obtained</b> =  <b>name.</b> Cp. Acts 2. 21; 3. 16. Isa. 9. 6.  <b>a</b> = for (Gr. <i>eis</i>) a. Quoted from          Father. <u>Ap. 98. III.</u>  <b>First begotten.</b> Gr. <i>prototokos</i>. See Rom. 8. 29. Col. 1. 15.  <b>ministers.</b> Gr. <i>leitourgos</i>. <u>Ap. 190. I. 4.</u> This  <b>a</b> = the.  <b>hated</b> = hatedst.  <b>hath.</b> Omit.  <b>fellows.</b> Gr. <i>metochos</i>. Here, <u>3. 1.</u>  <b>hast ... foundation.</b>  <b>heavens.</b> See Matt. 6. 9, 10.</p>
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**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 °ministering <sup>7</sup>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 <sup>2</sup>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 <sup>2</sup>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 <sup>5</sup>put all things in subjection under **His** feet.” For in that **He** <sup>5</sup>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 <sup>7</sup>a little lower than angels, even Jesus* °(because of the suffering of death <sup>7</sup>crowned with <sup>7</sup>glory and honour;)

**11 remainest.** Gr. *diameno*. See Gal. 2. 5.  
**wax old.** Gr. *palaioo*. Only here, 8. 13. Luke 12. 33.  
**12 vesture.** Gr. *peribolaion*. Only here and 1 Cor. 11. 15  
**fold . . . up** = roll . . . up. Gr. *helisso*. Only here. But see Rev. 6. 14.  
**changed.** Gr. *allaaso*. See Acts 6. 14.  
**fail.** Gr. *ekleipo*. Only here, and Luke 16. 9; 22. 32. Verses 10-12 are from Ps. 102. 25-27.  
**13 to.** Gr. *pros*. Ap. 104. xv. 3.  
**on.** Gr. *ek*. Ap. 104. vii.  
**Thy footstool** = a footstool (Gr. *hupopodion*) of Thy feet. See Matt. 22. 44. Cited from Ps. 110. 1.  
**14 ministering.** Gr. *leitourgikos*. Only here. Cp. 1. 7 and Ap. 191. II. 4.  
**sent forth.** Gr. *apostatello*. Ap. 174. 1.  
**to minister** = for (Gr. *eis*) ministry (Gr. *diakonia*). Ap. 190. II. 1).  
**for** = on account of. Gr. *dia*. Ap. 104. v. 2.  
**shall be heirs** = are about to inherit; cp. v. 4.  
**2. 1 Therefore** = On account of (Gr. *dia*. Ap. 104. v. 2) this.  
**give, &c.** Lit. give heed more abundantly.  
**lest.** Gr. *me*. Ap. 105. II.  
**lest . . . slip** = lest ... we should let glide away. Gr. *pararreo*. Lit. flow beside. Only here.  
**at any time** = haply.  
**2 word.** Gr. *logos*. Ap. 121. 10.  
**spoken.** Gr. *laleo*. Ap. 121. 7.  
**stedfast.** Gr. *bebaios*. See Rom. 4. 16. Cp. v. 3.  
**transgression.** Gr. *parabasis*. See Rom. 2. 23. Cp. Ap. 128. VI. 1.  
**disobedience.** Gr. *parakoe*. Ap. 128. V. 2.  
**just.** Gr. *endikos*. See Ap. 191. 1.  
**recompence, &c.** Gr. *misthapodosia*. Only here, 10. 35; 11. 26. Cp. 11. 6.  
**3 if we neglect** = neglecting. Gr. *ameleo*. See 1 Tim. 4. 14.  
**which, &c.** Lit. receiving a beginning.  
**Lord.** Ap. 98. VI. i. B. 2. A.  
**and.** Omit.  
**confirmed.** Gr. *bebaioo*. See Rom. 15. 8.  
**unto.** Gr. *eis*. Ap. 104. vi.  
**by.** Gr. *hupo*. Ap. 104. xviii. 1.  
**4 God.** Ap. 98. I. i. 1.  
**bearing . . . witness** = bearing witness with. Gr. *sunepimartureo*. Only here.  
**signs, wonders, miracles.** See Ap. 176. 3. 2. 1.  
**gifts** = distributions. Gr. *merismos*. Only here and 4. 12.  
**Holy Ghost.** Ap. 101. II. 14.  
**according to.** Gr. *kata*. Ap. 104. x. 2.  
**will.** Gr. *thelesis*. Only here. Cp. Ap. 102. 2.

**2: 5-18 [For Structure see below].**

**5 For, &c.** Read, "For not (Ap. 105. I) to angels did He subject".  
**unto** = to.  
**world.** Gr. *oikoumene*. Ap. 129. 3. Cp. 1. 6.

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

- 5, 6. God's purpose. Not angels, but man, to have dominion.
- 7, 8-. Man's equipment for dominion.
- 8. First Adam's failure.
- 9-. Purpose fulfilled in the Lord Jesus.
- 9-18. His fitness for dominion.

**whereof** = concerning (Gr. *peri* Ap. 104. xiii. i) which, See Acts 2. 40.  
**man.** Gr. *anthropos*. Ap. 123. 1.  
**visitest.** Gr. *episkeptomai*. Ap. 133. III. 5.  
**a little** = for a little while.  
**the.** Omit.  
**not, &c.** Gr. *anupotaktos*. See 1 Tim. I. 9. This is said by Fig *Prolepsis*, or Anticipation. Ap. 6.  
**not yet.** Gr. *oupo*.  
**6 one** Ap. 123. 3.  
**art mindful.** Gr. *mimneskomai*. Cp. 13. 3.  
**7 madest . . . lower.** Gr. *elattoo*. Only here, v. 9, and John 3. 30  
**crownedst.** Gr. *stephanoo*. See 2 Tim. 2. 5.  
**glory.** See p. 1511.  
**9 see.** Gr. *blepo*. Ap. 133. I. 5. Read, "see Him Who was made ... angels, even Jesus".  
**Jesus.** Ap. 98. X.  
**put under** = subjected to.  
**for ... honour.** Parenthesis (Ap. 6) inserted. Omit the comma after "death".  
**for** = because of. Gr. *dia*. Ap. 104. v. 2.

that **He** by the <sup>o</sup>grace of <sup>4</sup>God should taste death *in the place of* every man.

**10** For it became **Him**, for **Whom** *are* <sup>o</sup>all things, and by **Whom** *are* <sup>o</sup>all things, in bringing many sons unto glory, to <sup>o</sup>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 <sup>o</sup>brethren,

**12** Saying, "I will <sup>o</sup>declare Thy Name <sup>5</sup>to My brethren, in the midst of the <sup>o</sup>church will I <sup>o</sup>sing praise unto Thee."

**13** And again, "I will <sup>o</sup>put my trust *upon Him*." And again, "Behold I and the <sup>o</sup>children which <sup>4</sup>God *gave Me*."

**14** Forasmuch then as the <sup>13</sup>children are partakers of **blood and flesh**, **Himself also** <sup>o</sup>likewise <sup>o</sup>took part of **flesh and blood**; *in order that* through death **He** might <sup>o</sup>destroy him **holding** the <sup>o</sup>power of death, that is, the devil;

**15** And <sup>o</sup>deliver them who <sup>o</sup>through fear of death were *through all* their lifetime <sup>o</sup>subject to <sup>o</sup>bondage.

**16** For *certainly He taketh not hold of angels*; but **He** <sup>o</sup>took on **Him** the seed of Abraham.

**17** Wherefore *according to* all things it behoved **Him** to be made like <sup>5</sup>to **His** brethren, <sup>14</sup>*in order that He might become* a merciful and <sup>o</sup>faithful <sup>o</sup>High Priest in things <sup>o</sup>pertaining to <sup>4</sup>God, to <sup>o</sup>make reconciliation for the <sup>o</sup>sins of the <sup>o</sup>people.

**18** For *wherein He Himself* hath suffered being *tested*, **He** is able to *aid* them that are <sup>o</sup>tempted.

**3** Wherefore, <sup>o</sup>holy <sup>o</sup>brethren, <sup>o</sup>partakers of the <sup>o</sup>heavenly <sup>o</sup>calling, *discover and come to understand* the <sup>o</sup>Apostle and **High Priest** of our <sup>o</sup>profession, ... **Jesus**;

**2** Who was <sup>o</sup>faithful to **Him** That appointed **Him**, as **Moses also was faithful** in all **His** house.

**3** For **He** was <sup>o</sup>counted worthy of more <sup>o</sup>glory than **Moses**, inasmuch as he who

**2: 5-18. FITNESS FOR DOMINION.**

- 9. Vicarious death.  
10-13. Perfected by experience of suffering.  
14-16. Victorious death.  
17, 18. Qualified by experience of trials.

**grace.** Gr. *charis*. Ap. 184. I. 1.

**10 all things.** Cp. Rom. 11. 36. Eph. 3. 9. Col. 1. 17.

**make . . . perfect.** Gr. *teleioo*. Ap. 125. 2.

**Captain.** Gr. *archegos*. See Acts 3. 15

**One.** I.e. God.

**brethren.** The Lord's condescension does not justify the irreverence of calling Him our "elder Brother".

**12 declare.** Gr. *apangello*. See Acts 4. 23.

**church.** Gr. *ekklesia*. Ap. 186.

**sing praise unto.** Gr. *humneo*. See Acts 16. 25. Cited from Ps. 22. 22.

**13 put my trust.** Gr. *peitho*. Ap. 150. I. 2.

**in = upon.** Gr. *epi*. Ap. 104. ix. 2. Cited from 2 Sam. 22. 3.

**children.** Gr. *paidion*. Ap. 108. v.

**hath given = gave.** Cited from Isa. 8. 18.

**14 flesh and blood.** The texts read "blood and flesh". In *Hebrews* flesh is never used in the moral sense of Rom. 7. 18, but always of natural body.

**He, &c.** = Himself also.

**likewise.** Gr. *paraplesios*. Only here. Cp. Phil. 2. 27.

**took part.** Gr. *metecho*. See 1 Cor. 9. 10.

**the same.** The same (things), i.e. flesh and blood, not the same flesh and blood, which had become corrupted by Adam's sin. "This same Jesus" was a direct creation of God. Cp. Luke 1. 35.

**that = in order that** Gr. *hina*. **destroy.** Gr. *katargeo*. See Luke 13. 7.

**that had = holding.**

**power.** Gr. *kratos*. Ap. 172. 2.

**15 deliver.** Gr. *apallasso*. See Acts 19. 12.

**through.** No prep. Dat. case.

**all = through** (Gr. *dia*) all.

**subject to.** Gr. *enochos*. See Matt. 26. 66.

**bondage.** Gr. *douleia*. Ap. 190. II. 2.

**16 verily = certainly.** Gr. *depou*. Only here.

**took, &c.** = taketh not (Ap. 105. I) hold of angels.

**took.** Gr. *epilambanomai*. First occ. Matt. 14. 31. Cp. Acts 9. 27.

**17 in = according to**, as in v. 4.

**be = become.**

**faithful.** Gr. *pistos*. Ap. 150. III.

**High Priest.** Occ. very frequently in Gospels and Acts; seventeen times in *Hebrews*; and nowhere else after Acts. A significant silence.

**pertaining to.** Gr. *pros*. Ap. 104. xv. 3.

**make reconciliation.** Gr. *hilaskomai*. See Luke 18. 13 and Ap. 196.

**sins.** Gr. *hamartia*. Ap. 128. I. ii. 1.

**people.** Gr. *laos*. See Acts 2. 47.

**18 in that = wherein.**

**tempted = tried or tested.** Cp. Matt. 4. 1 and Luke 22. 23.

**succour.** Cp. 2 Cor. 6. 2.

**3: 1-4: 13. THE MISSION OF CHRIST.**

**3: 1-6.** The Apostle and High Priest.

**3: -6-19.** Warning.

**4: 1-13.** The Rest-giver.

**3: 1-6. THE APOSTLE, &C.**

1. Christ.

2. His faithfulness.

3. Greater than Moses.

4. Reason.

5. Moses' faithfulness.

6-. The Son.

**3. 1 holy.** See Acts 9. 13.

*epouranios*. See John 3. 12.

Ap. 189

**2 faithful.** Gr. *pistos*. Ap. 150. III.

**3 this Man = He.**

**brethren.** I.e. of one another.

**calling.** Cp. 12. 25.

**profession.** Gr. *homologia*. See 2 Cor. 9. 13.

**counted worthy.** Gr. *axioo*. See Acts 15. 38.

**partakers.** Gr. *metochos*. See 1. 9.

**consider.** Ap. 133. II. 4.

**Christ.** The texts omit.

**also Moses = Moses also.** See Rom. 5. 14. The name occ. eleven times in *Hebrews*.

**glory.** Seep. 1511.

**heavenly.** Gr.

**Apostle.** Only here applied to the Lord.

**Jesus.** Ap. 98. X.

**than.** Gr. *para*. See 1. 4.

**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 <sup>5</sup>**Moses also** verily *was* <sup>2</sup>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** swear 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* <sup>12</sup>*any one* of you be °hardened through the °deceitfulness of °sin.

**14** For we *have become* <sup>1</sup>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 <sup>2</sup>Moses.

**17** But with whom was **He** <sup>10</sup>grieved forty years? *was it not* with them that ... °sinned, whose °carcases fell in the wilderness?

**18** And to whom swear **He** that they should not enter into **His** <sup>11</sup>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.

**hath builded** = built. Gr. *kataskauazo*. Occ. eleven times. Six in Heb., four in Gospels (“prepare”). See Matt. 11. 10; &c.

**4 some man** = some one. Gr. *tis*. Ap. 123. 3.

**God**. Ap. 98. I. i. 1.

**5 servant**. Gr. *therapon*. Ap. 190. I. 8. Used of Moses. EX. 14. 31 (Sept.).

**to be spoken after** = about to be spoken. Gr. *laleo*. Ap. 121. 7.

**6 Christ**. Ap. 98. IX.

**a Son** = Son. Ap. 108. iii. and see 1. 2.

**own**. Omit.

**3: -6-19.**

**WARNING.**

-6.	Condition of belonging to the Lord's house.
7, 8.	“Harden not.”
9.	Provocation.
10.	God grieved.
11.	God's oath.
12, 13.	Unbelief.
14.	Condition of being partakers of Christ.
15.	“Harden not.”
16.	Provocation.
17.	God grieved.
18.	God's oath.
19.	Unbelief.

**if**. Gr. *ean*. Ap. 118. I. b.

**hold fast**. Gr. *katecho*. See 2 Thess. 2. 6.

**confidence**. Gr. *parrhesia*. See Acts 4. 13; 28. 31.

**rejoicing**. Gr. *kauchema*. See Rom. 4. 2.

**firm**. Same as “stedfast”, v. 14.

**7 Holy Ghost**. Ap. 101. II. 3.

**will** = should.

**8 Harden**. Gr. *skleruno*. See Acts 19. 9.

**provocation**. Gr. *parapikrasmos*. Only here and v. 15. Used in the Sept. in Ps. 95. 8, from which this is quoted. Cp. v. 16.

**in** = according to. Gr. *kata*. Ap. 104. x. 2.

**9 proved**. Gr. *dokimazo*, to put to the test, but the texts read *en dokimasia*, in, or by, a testing.

**saw**. Gr. *eidon*. Ap. 133. I. 1.

**10 grieved**. Gr. *prosochtizo*. Only here and v. 17. Many times in the Sept., including Ps. 95. 10, whence this is quoted.

**that**. The texts read “this”.

**generation**. Gr. *genea*, nation, or race. Primarily of those in wilderness, prophetically of whole race. **alway**. Ap. 151. II. F. ii.

**have . . . known** = knew. Gr. *ginosko*. Ap. 132. I. ii.

**11 They, &c.** Lit. If (Ap. 118. 2. a) they shall.

**into**. Gr. *eis*. Ap. 104. vi.

**rest**. Gr. *katapausis*. See Acts 7. 49.

**12 Take heed**. Gr. *blepo*. Ap. 133. I. 5.

**lest**. Gr. *me*. Ap. 105. II.

**any** = any one. Gr. *tis*. Ap. 123. 3.

**evil**. Gr. *poneros*. Ap. 128. III. 1.

**departing** = falling away. Cp. Luke 8. 13. 1 Tim. 4. 1.

**living God**. See 9. 14; 10. 31; 12. 22. Acts 14. 15. Cp. Deut. 5. 26.

**13 exhort**. Gr. *parakaleo*. Ap. 134. I. 6.

**daily**. Lit. according to (Gr. *kata*, as v. 8) each day.

**lest** = in order that (Gr. *hina*) not (Gr. *me*).

**deceitfulness**. Gr. *apate*. See Eph. 4. 22.

**sin**. Gr. *hamartia*. Ap. 128. I. ii. 1.

**confidence**. Gr. *hupostasis*. See 1. 3.

**15 While, &c.** Lit. In (Gr. *en*) its being said. I.e. the exhortation of v. 13

**16 some**. Gr. *tines*. Ap. 124. 4.

**out of**. Gr. *ek*. Ap. 104. vii.

**carcases**. Gr. *kolon*. Only here. See Num. 14. 29 (Sept.).

**believed not** = disbelieved or disobeyed. Gr. *apeitheo*. Cp. Ap. 128. v. 1, and Rom. 2. 8; 10. 21.

**because of**. Gr. *dia*. Ap. 104. v. 2.

**beginning**. Gr. *arche*. See Ap. 172. 6.

**provoke**. Gr. *parapikraino*. Only here. Often in the Sept.

**sinned**. Gr. *hamartano*. Ap. 128. I. i.

**see**. Gr. *blepo*, as in v. 12.

**14 are made** = have become.

**stedfast**. See v. 6 and 2. 2.

**is to them**. Cp. vv. 7, 8.

**when . . . heard** = having heard.

**17 had**. Omit.

**18 but** = if not. Gr. *ei me*.

**19 So** = And.

**4. 1 lest** = lest haply. Gr. *me pote*.

**come short** = have failed. Gr. *hustereo*. See Rom. 3. 23.

**4. 1-13 [For Structure see next page].**

**rest**. Gr. *katapausis*. See Acts 7. 49.

**any**. Gr. *tis*. Ap. 123. 3.

**2** *We also were evangelized, as they also were* but the <sup>o</sup>word of hearing did not profit them, *since they were not united by faith to those that heard.*

**3** For we which ... <sup>o</sup>believed do enter into <sup>1</sup>rest, as **He** said, "As **I** have sworn in **My** wrath, <sup>o</sup>if they shall enter into **My** <sup>1</sup>rest:" although the works were finished <sup>o</sup>from the <sup>o</sup>foundation of the <sup>o</sup>world.

**4** For **He** *hath said* in a certain place *concerning* the seventh day on this wise, "And <sup>o</sup>God did <sup>o</sup>rest *on the seventh* day <sup>3</sup>from all **His** works."

**5** And in this *place* again, <sup>3</sup>"If they shall enter into **My** <sup>1</sup>rest."

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

**7** *Again seeing, He defineth* a certain day, saying in <sup>o</sup>David, "To day," *so long after* a time; as it is said, "To day <sup>o</sup>if ye will hear **His** voice, <sup>o</sup>harden not your hearts."

**8** For <sup>3</sup>if *Joshua caused them to rest*, then would **He** not *after these things* have <sup>o</sup>spoken <sup>4</sup>concerning <sup>o</sup>another day.

**9** There remaineth therefore <sup>o</sup>a *Rest Day* to the <sup>o</sup>people of <sup>4</sup>God.

**10** For he that is entered into his <sup>1</sup>rest, he also hath *rested* <sup>3</sup>from his ... works, as <sup>4</sup>God *did* <sup>3</sup>from **His** *own*.

**11** Let us labour therefore to enter into that <sup>1</sup>rest, *in order that not* any man fall *in* the same <sup>o</sup>example of <sup>6</sup>disobedience.

**12** For the <sup>2</sup>word of <sup>4</sup>God *is living*, and <sup>o</sup>powerful, and <sup>o</sup>sharper *above* any <sup>o</sup>twoedged <sup>o</sup>sword, <sup>o</sup>piercing even to the <sup>o</sup>dividing asunder of <sup>o</sup>soul and <sup>o</sup>spirit, and of the <sup>o</sup>joints and <sup>o</sup>marrow, and *is* a <sup>o</sup>discerner of the thoughts and <sup>o</sup>intents of the heart.

**4: 1-13. THE REST-GIVER.**

- 1. Exhortation. "Let us fear, lest."
- 2. Reason. The Word of God.
- 3, 4, 5. God's rest and it's character.
- 6, 7, 8. Perfect rest future.
- 9, 10. Rest for God's people, and its character.
- 11. Exhortation. "Let us labour, lest."
- 12, 13. Reason. God and His Word.

**2** *unto us, &c.* = we also were evangelized. Gr. *euangelizo*. Ap. 121. 4.  
**as, &c.** = as they also (were).  
**word.** Gr. *logos*. Ap. 121. 10.  
**preached** = of hearing. Gr. *akoe*. Ap. 121. 9.  
**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".  
**faith.** Gr. *pistis*. Ap. 150. II. 1. Occ. thirty-two times in Heb.  
**3** *have.* Omit.  
**believed.** Gr. *pisteuo*. Ap. 150. I. 1. i.  
**in.** Gr. *en*. Ap. 104. viii. **if, &c.** See 3. 11.  
**from.** Gr. *apo*. Ap. 104. iv.  
**foundation.** See Ap. 146. **world.** Gr. *kosmos*. Ap. 129. 1.  
**4** *spake* = hath said.  
**God.** Ap. 98. I. i. 1.  
**rest.** Gr. *katapauo*. 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.  
**because of.** Gr. *dia*. Ap. 104. v. 2. Cp. 3. 19.  
**unbelief** = disobedience. Gr. *apeitheia*. 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. Pss. 92-99 (with the exception of 94) are used on "the Inauguration of the Sabbath".  
**after, &c.** = so long after. **after.** Gr. *meta*. Ap. 104. xi. 2.  
**if.** Gr. *ean*. Ap. 118. I. b.  
**harden.** See 3. 8.  
**8** **Jesus** = Joshua. Cp. Acts 7. 45.  
**had given . . . rest** = caused ... to rest. Gr. *katapauo*, as v. 4.

**afterward** = after (Gr. *meta*) these things. **spoken.** Gr. *laleo*. Ap. 121. 7. **another.** Ap. 124. 1.  
**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.  
**10** **ceased** = rested, as v. 4. **own.** Omit. **His.** Add "own".  
**11** **labour.** Gr. *spoudazo*. See Gal. 2. 10. **lest.** Gr. *hina me*, as 3. 13. **after** = in. Gr. *en*. Ap. 104. viii.  
**example.** Gr. *hupodeigma*. See John 13. 15.

**4: 12, 13. REASON. GOD AND HIS WORD.**

- 12-. God Whose Word is wonderful.
- 12-. What His Word is. Living, powerful, a sharp sword.
- 12-. What His Word does. Pierces, divides asunder.
- 12-. What His Word is. A critic of the heart.
- 13. God Whose eye sees all.

**12** **quick** = living. Gr. *zao*. Cp. Ap. 170. 1. **powerful.** Gr. *energes*. See 1 Cor. 16. 9, and cp. Ap. 172. 4. **sharper.** Gr. *tomoteros*. Only here. **than** = above. Gr. *huper*. Ap. 104. xvii. 2. **twoedged.** Gr. *distomos*. Only here and Rev. 1. 16; 2. 12.  
**sword.** Gr. *machaira*. Same word Eph. 6. 17, but not Luke 2. 35. Rev. 1. 16; &c. **piercing.** Gr. *diikneomai*. Only here.  
**dividing asunder.** Gr. *merismos*. See 2. 4. **soul.** Ap. 110. III. 2. and 170. 3. **spirit.** Ap. 101. II. 6. **joints.** Gr. *enthumesis*. See Acts 17. 29. **marrow.** Gr. *muelos*. Only here. **discerner.** Gr. *kritikos*. Only here. **thoughts.** Gr. **intents.** Gr. *ennoia*. Only here and 1 Pet. 4. 1. The *written Word is a sword* (cp. Eph. 6. 17), and the *living Word has a sword* (Rev. 1. 16; 19. 15). Once, and once only, has God used the word *kritikos*; thus confining it to His own Word as a "critic". That Word is to be man's Judge (John 12. 48. Cp. Ap. 122 and 177). Yet man claims the word "critic" and dares to sit in judgment on that very Word which is to judge him, in what he terms "higher criticism", which is only human reasoning based on the deceit of his own heart (Jer. 23. 26). "In the last day" man will be criticized (judged) by the same Word on which he now sits in judgment. "Dividing asunder of soul and spirit" means not only differentiating between that which is begotten of the flesh and that which is begotten of the Spirit (John 3. 6) in the individual; but also between the natural (Gr. *psuchikos*) man and the spiritual (Gr. *pneumatikos*) man. See 1 Cor. 2. 13-15.

**13** And there is not a created thing <sup>o</sup>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 <sup>o</sup>High Priest, That is passed through into the <sup>o</sup>heavens, <sup>o</sup>Jesus the <sup>o</sup>Son of <sup>4</sup>God, let us hold fast our profession.

**15** For we have not an <sup>14</sup>High Priest not able to sympathize with our weakness; but was according to all things tempted according to our likeness, yet apart from <sup>o</sup>sin.

**16** Let us therefore draw near with boldness <sup>13</sup>to the throne of <sup>o</sup>grace, in order that we may receive <sup>o</sup>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 <sup>o</sup>offer both gifts and sacrifices for <sup>o</sup>sins:

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

**3** And on account of it he ought, as concerning the <sup>o</sup>people, so for himself also, to <sup>1</sup>offer concerning <sup>1</sup>sins.

**4** And not any one taketh this honour to himself, but ... when called of <sup>1</sup>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. I. 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.

14-. Our great High Priest. The Son of God.

-14. Exhortation based upon it.

15. Our great High Priest. The Son of Man.

16. Exhortation based upon it.

**14** Seeing ... have = Having therefore. High Priest. See 2. 17.

passed into = passed through. Same word as in 1 Cor. 10. 1; 16. 5. Cp.

7. 26. Eph. 4. 10.

Jesus. Ap. 98. X.

profession. See 3. 1.

**15** which cannot = not (Gr. *me*) able to.

be touched . . . of = sympathize with. Gr. *sumpatheo*. Only here and 10. 34. Cp. 1 Pet. 3. 8. infirmities. See John 11. 4, same Gr. word.

in all points. According to (Gr. *kata*, Ap. 104. x. 2) all things.

tempted. Gr. *peirazo*. See 2. 18.

like, &c. Lit. according to (Gr. *kata*, as above) our likeness. Gr. *homoiotetes*. Only here and 7. 15.

without = apart from. Gr. *choris*.

sin. Gr. *hamartia*. Ap. 128. I. ii. 1.

**16** come = draw near. Gr. *proserchomai*. A key word; occ. seven times

in Heb. : here, 7. 25; 10. 1, 22; 11. 6; 12. 18, 22.

grace. Gr. *charis*. Ap. 184. I. 1.

that = in order that. Gr. *hina*.

boldly = with (Gr. *meta*. Ap. 104. xi. 1) boldness (Gr. *parresia*. See 3. 6).

obtain = receive.

mercy. Gr. *eleos*. Occ. twenty-eight

times, twenty-three times associated with God. Cp. Exod. 34. 6, 7. God's own character of Himself, which the O.T. saints delight to quote. Deut. 4. 31.

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. *boetheia*. Only here and Acts 27. 17).

#### 5: 1-10. THE PRIESTHOOD OF CHRIST.

5: 1-4. Priesthood in general. "For ever" (*Pas gar*).

5: 5-10. Christ called of God after the order of Melchisedec.

5: 11--6: 20. Digression before considering Melchisedec as a type.

7: 1-28. Christ called after the order of Melchisedec.

8: 1, 2. Summation. Christ the Antitype.

8: 3--10: 18. The efficacy of Christ's priesthood in particular. "For ever" (*Pas gar*).

#### 5: 1-4. PRIESTHOOD IN GENERAL.

1-. The ordination of the High Priest.

-1. His offering for sins.

2-. His compassion for other' infirmities.

-2. The reason; his own infirmities.

3. His offering for sins.

4. The ordination of the High Priest.

**1** from among. Gr. *ek*. Ap. 104. vii.

men. Gr. *anthropos*. Ap. 123. 1.

pertaining to. Gr. *pros*. Ap. 104. xv. 3.

God. Ap. 98. I. i. 1.

that = in order that. Gr. *hina*.

offer. Gr. *prosphero*. Occ. twenty times in Hebrews in relation to blood and bloodless "offerings". Elsewhere, only in Gospels and Acts. In the Sept. over a hundred times, eighty times in the Pentateuch.

**2** Who can = Being able (to).

have compassion on. Gr. *metriopatheo*. Only here.

sins. Gr. *hamartia*. Ap. 128. I. ii. 1.

ignorance. Lev. 4. 2, 22, 27. Num. 15. 28.

them, &c. = erring (Lev. 5. 1-6. 7). Cp. Ap. 128. VIII. 1.

compassed with. Gr.

*perikeimai*. Here, 12. 1. Mark 9. 42. Luke 17. 2. Acts 28. 20.

infirmity. See 4. 15.

**3** by reason hereof = on account of (Gr. *dia*. Ap. 104. v. 2) it. See Lev. 4. 3-12.

for = concerning. Gr. *peri*. Ap. 104. xiii. 1.

people. See Acts 2. 47.

also, &c. = for himself also.

for. The texts read Ap. 104. xiii. 1.

**4** no man = not (Gr. *ou*) any (Gr. *tis*) one.

unto = to.

he that is. The texts omit.

called = when called.

as, &c. = even as Aaron also was. Cp. Ex. 28. 1. Num. 3. 10; and contrast Num. 16. 1-40.



**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* were ... °Son, yet learned *He* °obedience from the things which *He* suffered;

**9** And *having been perfected*, *He* became the *Causar* 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 *be* the *rudiments of the beginning* of the °oracles of °God; and are become such as have need of °milk, and not of *solid food*.

**13** For every one that *partaketh of* °milk is *inexperienced* in the °word of °righteousness: for he is a °babe.

**14** 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: 5-10. CHRIST CALLED OF GOD AFTER THE ORDER OF MELCHISEDEC.**

- 5, 6. Christ a High Priest.  
7, 8. His salvation and obedience.  
9. His people's salvation and obedience.  
10. Christ a High Priest.

**5 also, &c.** = Christ (Ap. 98. IX) also.

**glorified.** See p. 1511.

**High Priest.** See 2. 17.

**Thou, &c.** See 1. 5.

**6 also, &c.** = in another place also.

**another.** Gr. *heteros*. Ap. 124. 2.

**for ever.** Ap. 151. II. A. ii. 4. a. I.e. for the (coming) age, the Messianic reign. The priesthood ends when He delivers up the kingdom. See 1 Cor. 15. 24. Cp. Rev. 21. 22. In the "day of God" succeeding, there will be no Temple (Rev. 21. 22), therefore neither "priest" nor "offerings".

**order.** Gr. *taxis*. Here, v. 10; 6. 20; 7. 11, 17, 21. Luke 1. 8. 1 Cor. 14. 40. Col. 2. 5.

**Melchisedec.** See 7. 1. Cited from Ps. 110. 4.

**7 when He had** = having.

**prayers** = both prayers. Gr. *deesis*. Ap. 134. II. 3.

**supplications.** Gr. *hiketeria*. Only here. In classical Greek the olive branch in the hand of a suppliant, implying *need* and *claim*.

**with.** Gr. *meta*. Ap. 104. xi. 1.

**crying.** Gr. *krauge*. See Acts 23. 9.

**death.** Not from death, for the Gr. word is *ek*, not *apo*. He went down into death, but was saved out of (Gr. *ek*) it by resurrection.

**in that, &c** = for (Gr. *apo*. Cp. Acts 12. 14) His piety, or godly fear (Gr. *eulabeia*. Here and 12. 28). This verse is a Divine supplement to the Gospel records.

**8 a.** Omit.

**obedience.** See Rom. 5. 19.

**by** = from. Gr. *apo*. Ap. 104. iv.

**9 being, &c.** = having been perfected. Gr. *teleioo*. Ap. 125. 2.

**Author** = Causar. Gr. *aitios*. Only here.

**eternal.** Ap. 151. II. B. i.

**10 Called . . . an** = Having been designated. Gr. *prosaforeuomai*. Only here.

**5: 11--6: 20. DIGRESSION.**

- 5: 11--6: 3. Exhortation.  
6: 4-6. Peril of Apostasy.  
6: 7-20. Exhortation.

**5: 11--6: 3. EXHORTATION.**

- 5: 11. Personal.  
5: 12-. First principles.  
5: -12. Milk and strong meat.  
5: 13, 14. Milk and strong meat.  
6: 1, 2. First principles.  
6: 3. Personal.

**11 Of** = Concerning. Gr. *peri*. Ap. 104. xiii. 1. explain. Gr. *dusermeneutos*. Only here.

*nothros*. Only in these two verses. Cp. Matt. 13. 14, 15. Acts 28. 27.

**12 for** = by reason of. Gr. *dia*. Ap. 104. v. 2. Ap. 172. 6).

**oracles.** Gr. *logion*. See Acts 7. 38. Rom. 3. 2.

**13 useth** = partaketh of. Gr. *metecho*. See 2. 14; 7. 13 (pertaineth to) and 1 Cor. 9. 10. **first principles** = rudiments (Gr. *stoicheion*. See Gal. 4. 3) of the beginning (Gr. *arche*. See 1 Pet. 2. 2). **strong meat** = solid food.

**word.** Gr. *logos*, as v. 11.

**14 of full age.** Gr. *teleios*. Ap. 123. 6.

**exercised** = trained. Gr. *gumnazo*. See 1 Tim. 4. 7.

Ap. 122.

**6. 1 leaving** = having left.

**Christ** = the Messiah. Ap. 98. IX.

See Col. 3. 14.

**many things.** Lit. much word (Gr. *logos*. Ap. 121. 10).

**seeing** = since. **are** = have become.

**hard to be uttered** = difficult to **dull.** Same as "slothful" (6. 12). Gr.

**one.** Ap. 123. 3. **first principles** = rudiments (Gr. *stoicheion*. See Gal. 4. 3) of the beginning (Gr. *arche*. See 1 Pet. 2. 2). **strong meat** = solid food.

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**word.** Gr. *logos*, as v. 11.

**14 of full age.** Gr. *teleios*. Ap. 123. 6.

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* whom it 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 <sup>10</sup>*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* greater, 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.

of. Gen. of Apposition. Ap. 17. 4.  
**repentance.** Gr. *melanoia*. Ap. 111. II. 1.  
**dead works.** Works of the old nature. Cp. 9. 14.  
**dead.** Gr. *nekros*. Cp. Ap. 139.  
**faith.** Gr. *pistis*. Ap. 150. II. 1.  
**toward.** Gr. *epi*. Ap. 104. ix. 3.  
**God.** Ap. 98. I. i. 1.  
**2 doctrine** = teaching,  
**baptisms** = washings. Ap. 115. II. ii. 2.  
**laying on, &c.** See Acts 8. 18; &c.  
**resurrection.** Gr. *anastasis*. Ap. 178. II. 1.  
**dead.** Ap. 139. 2.  
**eternal.** Gr. *aionios*. Ap. 151. II. B. i.  
**judgment.** Gr. *krima*. Ap. 177. 6. Of the six things enumerated, two are esoteric experiences, two exoteric rites, two eschatological facts, and all have to do with the dispensation of the kingdom. Cp. App. 70 and 140.  
**3 if** = if, that is. Gr. *eanper*. Ap. 118. 1. b.  
**4 once.** Gr. *hapax*. Here, 9. 7, 26, 27, 28; 10. 2; 12. 26, 27. 2 Cor. 11. 25. Phil. 4. 16 1 Thess. 2 18. 1 Pet. 3. 18, 20. Jude 3, 5. Cp. 7. 27.  
**enlightened.** Gr. *photizo*. See Luke 11. 36. Cp. Ap. 130. 3.  
**have.** Omit. **heavenly.** See 3. 1.  
**gift.** Gr. *dorea*. See John 4. 10.  
**were made** = became. **partakers.** Gr. *metochos*. See 1. 9.  
**Holy Ghost.** Ap. 101. II. 14.  
**5 word.** Gr. *rhema*. See Mark 9. 32.  
**powers.** Gr. *dunamis*. Ap. 172. 1 : 176. 1.  
**the . . . come** = a coming age. **world.** Gr. *aion*. Ap. 129. 2.  
**6 If, &c.** = And fall away. Gr. *parapipto*. Only here.  
**renew.** Gr. *anakainizo*. Only here.  
**unto.** Gr. *eis*. Ap. 104. vi.  
**seeing, &c.** = crucifying (*as they do*), &c. Gr. *anatturoo*. Only here.  
**Son of God.** Ap. 98. XV.  
**put, &c.** = putting (*as they do*) Him to an open shame. Gr. *paradeigmatizo*. Only here and Matt. 1. 19 (where the texts read *deigmatizo*). Cp. Col 2. 15. The warning is that if, after accepting Jesus the Nazarene as Messiah and Lord, they go back to Judaism, they cut themselves off (see Gal. 5. 4), as there is no other Messiah to be looked for, and by rejecting Him they put Him to open shame. Though the interpretation is for apostates who go back to Judaism, the application remains a solemn warning to all who profess to "believe".

**6: 7-20. EXHORTATION.**

7-11. Hope based on illustration of earth, and rain upon it.  
 12-15. The promises and the oath.  
 16, 17. The oath and the promises.  
 18-20. Hope based on illustration of heaven, and Jesus having entered therein.

**7 earth.** Gr. *ge*. Ap. 129. 4. **herbs** Gr. *botane*. Only here.

**by** = on account of. Gr. *dia*. Ap. 104. v. 2.

**8 briers.** Gr. *tribolos*. Only here and Matt. 7. 16.

**to be burned** = for (Gr. *eis*) burning Gr. *kausis*. Only here

**9 beloved.** Gr. *agapetos*. Ap. 135. III.

**that accompany** = nigh to. Antithesis to "nigh unto cursing" above. Gr. *echomai*. The mid. of *echo* is to hold on to, depend on, be close to. See Mark 1. 38.

Acts 20 15; 21. 26. **though** = even if. Gr. *ei*. Ap. 118. 2. a.

**10 unrighteous** Gr. *adikos*. See Rom. 3. 5.

**shewed** = exhibited Gr. *endeiknumi*. See Rom. 2. 15.

**ministered.** Gr. *diakoneo*. Ap. 190. III. 1.

**11 desire.** As 1 Tim. 3.-1.

**12 That** = In order that. Gr. *hina*.

**patience** = long suffering or patient endurance. See Rom. 2. 4. Cp. the verb in v. 15.

**13 by** = according to. Gr. *kata*. Ap. 104. x. 1.

**14 Surely.** Gr. *e* (the texts read *ei*) *men*. Only here.

**15 after he had** = having, obtained. Gr. *epitunchano*. See Rom. 11. 7.

**rejected.** Gr. *adokimos*. See Rom. 1. 28.

**persuaded** Gr. *peitho*. Ap. 150. I. 2.

**labour of** The texts omit.

**toward.** Gr. *eis*. Ap. 104. vi.

**saints.** See Acts 9. 13.

**every** = each.

**slothful.** Gr. *nothros*. See 5. 11.

**no** = no one. Gr. *oudeis*.

**meet** = fit. Gr. *euthetos*. Only here and Luke 9. 62 and 14. 35.

**dressed** = tilled. Gr. *georgeomai*. Only here. Add "also".

**cursing** = a curse. Cp. Ps. 37. 22.

**of** = concerning Gr. *peri*. Ap. 104. xiii. 1.

**speak.** Gr. *laleo*. Ap. 121. 7.

**have.** Omit.

**in that ye have** = having.

**do, &c.** = ministering.

**unto** = until

**followers.** Gr. *mimetes*. See 1 Cor. 4. 16.

**inherit** = are inheritors of. **promises.** Cp. Luke

**blessing, &c.** Quoted from the Sept of Gen. 22. 17.

**promise.** I. e. Isaac (the Land is still future); Gen. 18. 10, 14; 21. 3. Gal. 4. 23.

**16** For <sup>o</sup>men ... swear by the greater: and *the* oath for <sup>o</sup>confirmation *is* to them an <sup>o</sup>end of all *contradiction*.  
**17** *In which* <sup>1</sup>God, <sup>o</sup>willing more abundantly to shew *to* the heirs of *the promise* the *unchangeableness* of His *resolve*, *intervened* by an oath:  
**18** <sup>12</sup>*In order that* by <sup>o</sup>two <sup>17</sup>*unchangeable* things [*God's promise and God's oath*], in which *it is* impossible for <sup>1</sup>God to lie, we *may* have a strong *comfort*, who ... <sup>o</sup>fled for refuge to lay hold upon the hope <sup>o</sup>set before *us*:  
**19** Which *hope* we have as *our anchor*, both <sup>o</sup>sure and <sup>o</sup>stedfast, and *entering* into that <sup>o</sup>within the <sup>o</sup>veil;  
**20** Whither *as* <sup>o</sup>Forerunner is for us entered, *even* <sup>o</sup>Jesus, *having become ... High Priest* <sup>o</sup>for ever *according to* the <sup>o</sup>order of Melchisedec.  
**7** For this <sup>o</sup>Melchisedec, king of <sup>o</sup>Salem, priest of the <sup>o</sup>Most High <sup>o</sup>God, who <sup>o</sup>met Abraham returning from the *smiting* of the kings, and blessed him;  
**2** To whom ... Abraham *appointed* a <sup>o</sup>tenth *part also* of all; first being by <sup>o</sup>interpretation King of <sup>o</sup>righteousness, and after that *King also* of <sup>1</sup>Salem, which is, King of peace;  
**3** <sup>o</sup>Without father, without mother, without descent, having <sup>o</sup>neither beginning of days, nor end of <sup>o</sup>life; but <sup>o</sup>made like *to* <sup>o</sup>the Son of God; <sup>o</sup>abideth a priest <sup>o</sup>continually.  
**4** Now <sup>o</sup>consider how great this *one was*, <sup>3</sup>*to* whom even the patriarch Abraham gave the <sup>2</sup>tenth of the <sup>o</sup>spoils.  
**5** And *they indeed* that are of the <sup>o</sup>sons of Levi, who receive the <sup>o</sup>office of the priesthood, have a commandment to <sup>o</sup>take tithes of the people <sup>o</sup>according to the law, that is, of their brethren, though they come out of the loins of Abraham:  
**6** But he whose <sup>o</sup>descent is not counted *out of* them <sup>o</sup>received tithes of Abraham, and blessed him that had the promises.

**16 men.** Gr. *anthropos*. Ap. 123. 1.  
**verily.** Omit. **an** = the.  
**confirmation.** Gr. *bebaiosis*. See Phil. 1. 7.  
**end.** Gr. *peras*. See Rom. 10. 18.  
**strife.** Gr. *antilogia*. Here, 7. 7; 12. 3. Jude 11.  
**17 Wherein** = In (Gr. *en*) which.  
**willing.** Gr. *boulomai*. Ap. 102. 3. **unto** = to.  
**promise** = the promise. See Gal. 3. 22, 29.  
**immutability** = unchangeableness. Gr. *to ametatheton*. The neut. of the adj. used as a noun. Here and in v. 18. Fig. *Antimereia*. Ap. 6 (3).  
**counsel.** Gr. *boule*. Ap. 102. 4.  
**confirmed it** = intervened. Gr. *mesiteuo*. Only here. Cp. Gal. 3. 19.  
**18 two, &c.** I. e. God's promise and God's oath. **might** = may.  
**was** = is. **consolation.** Gr. *paraklesis*. See Acts 4. 36 and Ap. 134. I. 6.  
**have.** Omit.  
**fled, &c.** Gr. *katapheugo*. Only here and Acts 14. 6.  
**set before.** Gr. *prokeimai*. See 2 Cor. 8. 12.  
**19 anchor . . . soul** = our anchor.  
**soul.** Ap. 110. III. 2.  
**sure.** Gr. *asphales*. See Acts 21. 34.  
**stedfast.** See 2. 2.  
**which entereth** = entering.  
**into.** Gr. *eis*. Ap. 104. vi.  
**within.** Gr. *esoterios*. See Acts 16. 24.  
**veil.** See Matt. 27. 51.  
**20 the** = as.  
**Forerunner.** Gr. *prodromos*. Only here.  
**Jesus.** Ap. 98. X.  
**made** = having become. **an.** Omit.  
**for ever.** Ap. 151. II. A. ii. 4. a. **after.** Gr. *kata*. Ap. 104. x. 2  
**order.** See 5. 6. This order is unique, being that of a high priest without altar, offering, sacrifice, or successor.  
**7. 1-28 [For Structure see below].**  
**1 Melchisedec.** See Gen. 14. 18-20.  
**Salem.** Only here and v. 2 in N. T.  
**Most High.** See Acts 7. 48.  
**God.** Ap. 98. I. i. 1.  
**met.** Gr. *sunantao*. See Acts 10. 25.  
**slaughter** = defeat, or smiting. Gr. *kope*. Only here. Used Gen. 4. 17 (Sept.).

**7: 1-28. PRIESTHOOD OF THE SON (MESSIAH): AFTER THE ORDER OF MELCHISEDEC.**

- 1-3-. Melchisedec's greatness. Greater than Levitical priests.
- 3. His priesthood not transmissible.
- 4-10. Greater than Abraham, and therefore than Levi.
- 11-14. Change of priesthood. Change of law.
- 15-19. Change of priesthood. Disannulling of commandment.
- 20-23. The Lord's greatness. God's oath.
- 24. His priesthood intransmissible.
- 25-28. The Lord's greatness. Greater than Levitical priests.

**2 also.** Read after "part". **gave** = apportioned. **tenth.** Cp. Gen. 28. 20-2, and Ap. 15. **interpretation.** See John 1. 38.  
**righteousness.** Gr. *dikaiosisune* Ap. 191. 3. **also King** = King also  
**3 Without father, &c.** Gr. *apator, ameter, agenealogetos*. Therefore without recorded pedigree. These three words found only here  
**neither, nor.** Gr. *mete*. **life.** Gr. *zoe*. Ap. 170. 1. **made like.** Gr. *aphomoioo*. Only here **unto** = to  
**the Son of God.** Ap. 98. XV. **abideth.** See p. 1511. **continually.** See Ap. 151. II. H. i. Melchisedec is presented to us without reference to any human qualifications for office. His genealogy is not recorded, so essential in the case of Aaron's sons (Neh. 7. 64). Ordinary priests began their service at thirty, and ended at fifty, years of age (Num 4. 47). The high priest succeeded on the day of his predecessor's decease. Melchisedec has no such dates recorded; he had neither beginning of days nor end of life. We only know that he *lived*, and thus he is a fitting type of One Who lives continually.  
**4 consider.** Gr. *theoreo*. Ap. 133. I. 11. **man** = one. I e priest (v. 3). **spoils.** Gr. *akrothinion* Only here.  
**5 verily they** = they indeed **sons** Gr. *huios* Ap. 108. iii. **office, &c** Gr. *hierateia*. Only here and Luke 1. 9.  
**take tithes of** Gr. *apodekatoo* See Luke 11. 42 **according to.** Gr. *kata*. Ap. 104 x. 2 **out of.** Gr. *ek*, as above  
**6 descent is** ... counted Gr. *genealogemai*. Only here. **from** = out of. Gr. *ek*, as above **received tithes** Gr. *dekatao*. Only here and v. 9.

**7** And *apart from* all *strife* the less is blessed *by* the better.  
**8** And *here indeed* men that die receive <sup>o</sup>tithes; but there *one* ... , of whom it is <sup>o</sup>witnessed that he <sup>o</sup>liveth.  
**9** And as I may so say, Levi also, who receiveth <sup>8</sup>tithes, <sup>o</sup>payed tithes *through* Abraham.  
**10** For he was yet in the loins of his *ancestral father*, when <sup>1</sup>Melchisedec <sup>1</sup>met him.  
**11** <sup>o</sup>If therefore <sup>o</sup>perfection were by the <sup>o</sup>Levitical <sup>o</sup>priesthood, (for *proceeding from* it the people *were furnished with law*.) what further need *was there* that another priest should <sup>o</sup>rise *according to* the <sup>o</sup>order of <sup>1</sup>Melchisedec, and not be called *according to* the order of Aaron?  
**12** For the <sup>11</sup>priesthood being <sup>o</sup>changed, there is made of necessity a change *of the law also*.  
**13** For *He on Whom* these things are spoken <sup>o</sup>pertaineth to another tribe, of which *no one* gave attendance at the altar.  
**14** For *it is* <sup>o</sup>evident that our <sup>o</sup>Lord *hath risen* out of Juda; *with regard to* which tribe <sup>o</sup>Moses <sup>o</sup>spake nothing concerning *priests*.  
**15** And it is yet far more <sup>o</sup>evident: *if* that after the *likeness* of <sup>1</sup>Melchisedec there *rise* another Priest,  
**16** Who *hath become*, not after the law of a *fleshy* commandment, but after the <sup>o</sup>power of an <sup>o</sup>endless <sup>3</sup>life.  
**17** For *He* <sup>o</sup>testifieth, "Thou *art* a Priest <sup>o</sup>for ever <sup>11</sup>*according to* the <sup>11</sup>order of <sup>1</sup>Melchisedec."  
**18** For there is *indeed a cancellation* of the commandment going before *on account of* <sup>o</sup>the weakness and <sup>o</sup>unprofitableness ... .  
**19** For the law <sup>o</sup>made nothing perfect, but the *superinduction* of <sup>o</sup>a better hope *did*; by the which we draw nigh <sup>3</sup>to <sup>1</sup>God.  
**20** And <sup>o</sup>inasmuch as not <sup>7</sup>*apart from* an <sup>o</sup>oath *He was made Priest*:  
**21** (For those priests were made <sup>7</sup>*apart from* an <sup>20</sup>oath; but This with an oath by *Him That said unto Him*, "The <sup>o</sup>Lord sware and will not <sup>o</sup>repent, Thou *art* a Priest <sup>17</sup>for ever <sup>11</sup>*according to* the <sup>11</sup>order of <sup>1</sup>Melchisedec:")  
**22** By so much *hath Jesus become* a <sup>o</sup>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* <sup>o</sup>continueth ever, hath an <sup>o</sup>unchangeable <sup>11</sup>priesthood.  
**25** Wherefore *He* is able *to save also* them <sup>o</sup>to the uttermost that come <sup>3</sup>to <sup>1</sup>God by

**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". men. Ap. 123. 1.  
**tithes.** Same as "tenth", v. 2.  
**he.** Read *one*. receiveth 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 payed tithes.** Gr. Pass, of *dekatoō*, as v. 6.  
**in = through.** Gr. *dia*. Ap. 104. v. 1.  
**10 father.** I. e. ancestral father.  
**11 If.** Ap. 118. 2. a.  
**perfection** Gr. *teleiosis*. Only here and Luke 1. 45 (performance). Cp. Ap. 125. 2. Levitical. Only here.  
**priesthood.** Gr. *hierosune*. Only here and vv, 12, 14, 24.  
**under = upon** (as a basis). Gr. *epi* Ap. 104 ix. 2, but the texts read ix. 1.  
**received the law = were furnished with law.** Gr. *nomotheteo*. Only here and 8.6 (established)  
**another.** Gr. *heteros*. Ap. 124. 2.  
**rise.** Gr. *anistemi*. Ap. 178. I. 1.  
**after.** Gr. *kata*. Ap. 104. x. 2. order. See 5.6.  
**12 changed.** Gr. *metatithemi*. See Acts 7. 16.  
**change.** Gr. *metathesis*. Only here, 11. 5; 12. 27.  
**also, &c.** = of the law also.  
**13 of = on.** Gr. *epi*. Ap. 104. ix. 3.  
**pertaineth.** Gr. *metecho*. See 2. 14. no man = no one. Gr. *oudeis*.  
**14 evident.** Gr. *prodelos*. See 1 Tim. 5. 24.  
**Lord.** Ap. 98. VI. i. B. 2. A.  
**sprang = hath risen.** Gr. *anatello*. Generally used of the sun rising.  
**of = with regard to.** Gr. *eis*. Ap. 104. vi. Moses. See 3. 2.  
**spake.** Gr. *laleo*. Ap. 121. 7. concerning. Gr. *peri*.  
**priesthood.** The texts read "priests".  
**15 evident.** Gr. *katadelos*. Only here. Cp. v. 14.  
**for = if.** Gr. *ei*. Ap. 118. 2. a.  
**similitude.** Gr. *homoiotes*. See 4. 15. ariseth. Same as "rise", v. 11.  
**16 is made = hath become.**  
**carnal.** Gr. *sarkikos*, but texts read *sarkinos*. See 2 Cor. 3. 3.  
**power.** Gr. *dunamis*. Ap. 172. 1; 176. 1. endless. Ap. 151. II. D.  
**17 testifieth.** Same as "witnessed", v. 8.  
**for ever.** See 6. 20. Quoted from Ps 110. 4.  
**18 verily = indeed.** disannulling. Gr. *athetesis*. Only here and 9. 26. Cp. Gal. 3. 15. for = on account of. Gr. *dia*.  
**the weakness.** See Rom. 5. 6.  
**unprofitableness.** Gr. *anopheles*. Only here and Tit. 3. 9.  
**thereof.** Omit.  
**19 made . . . perfect.** Gr. *teleioo*. Ap. 125. 2.  
**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*.

**oath.** Gr. *horkomosis*. Only here and vv. 21, 28. Cp. 6. 16, 17. Ap. 111. I. 2.

**Jesus.** Ap. 98. X. surety. Gr. *enguos*. Only here. of *seventeen* occs. in Heb. (Ap. 10).

their being hindered from continuing.

**continue.** Gr. *parameno*. See 1 Cor. 16. 6.

**24 this.** Supply "Priest", in place of "Man".

**continueth.** Same as "abideth", v. 3.

**unchangeable.** Gr. *aparabatos*. Lit. not passing over to another. Only here. *eis to panteles*. See Luke 13. 11.

**21 LORD.** Ap. 98. VI. i. B. 1. B. a.

**repent.** Gr. *metamelomai*.

**22 By.** Gr. *kata*, as in v. 20.

**was ... made = hath become.**

**testaments = covenant.** Gr. *diateke*. See Matt. 26. 28. First

**23 because.** Gr. *dia*. Ap. 104. v. 2.

**they were not, &c. = of**

**by reason of = by.** Ap. 104. v. 2.

**ever.** See vv. 17, 21.

**25 also to save = to save also.**

**to the uttermost.** Gr.

Him, *ever living, as He is* to °make intercession [*meet with and apply to God*] for them.

**26** For such an **High Priest** became us, *Who is* °holy, °harmless, °undefiled, °separate from sinners, and °made higher than *those that dwell in the Heavens*;

**27** Who needeth not °daily, as *the* high priests, to °offer up sacrifice, first for **His** own °sins, *and* then for the people's: for this **He** did *once for all*, when **He** °offered up **Himself**.

**28** For the law *appointeth* °men high priests which have infirmity; but the °word of the °oath, which *was after* the law, *appointeth* the °Son, *Who is perfected* °for evermore.

**8** Now *upon* the things which we have spoken *this is* the *main point*: We have °such an **High Priest**, *Who sat down* on the right hand of the throne of the °Majesty in °the heavens;

**2** A °Minister of the *Holy of Holies*, and of the °true *tent*, which the °Lord °pitched, ... not °man.

**3** For every high priest is ordained to °offer gifts and sacrifices: wherefore *it is* of necessity that *this High Priest also* to °offer.

**4** For °if **He** were on °earth, **He would not even be** a priest, seeing that there are ... *those who offer* gifts °according to ... law:

**5** Who °serve *for* the *pattern* and shadow of °heavenly things, as °Moses was °admonished of God when he was about to °make the °tent: for, °“See,” saith **He**, °“*thou shalt make* all things °according to the *model* shewed to thee in the mount.”

**6** But now hath **He** obtained a °more excellent °ministry, by how much ... **He** is the °Mediator of a better °covenant *also*, which was °established upon better promises.

**7** For °if that first *covenant* had been °faultless, then *would* no place have been sought for the second.

seeing **He** ever liveth = ever living, *as He is*.

ever. Ap. 151. II. G. ii.

make intercession. Gr. *entunchano*. See Acts 25. 24.

**26** holy. Gr. *hosios*. See Acts 2. 27.

harmless. Gr. *akakos*. See Rom. 16. 18.

undefiled. Gr. *amiantos*. Here, 13. 4. Jas. 1. 27. 1 Pet. 1. 4.

separate. Gr. *chorizo*. See Acts 1. 4. Cp. Gen. 49. 26. Deut. 33. 16.

made, &c. Cp. 4. 14.

the heavens. See Matt. 6. 9, 10. I. e. than those who dwell in them, by Fig. *Metonymy* (Adjunct). Ap. 6 (4).

**27** daily. Gr. *kath'* (Ap. 104. x. 2) *hemeran*.

those = the.

offer up. Gr. *anaphero*. Here, 9. 28; 13. 15. Matt. 17. 1. Mark 9. 2. Luke 24. 51. Jas. 2. 21. 1 Pet. 2. 5, 24.

sins. Gr. *hamartia*. Ap. 128. I. ii. 1.

once = once for all. Gr. *ephapax*. See Rom. 6. 10.

**28** maketh = appointed.

word. Gr. *logos*. Ap. 121. 10.

since = after. Gr. *meta*. Ap. 104. xi. 2. Cp. Ps. 110. 4.

Son. Cp. v. 3.

consecrated = perfected, as v. 19.

for evermore. Ap. 151. II. A. ii. 4. d.

**8. 1** of = upon. Gr. *epi*. Ap. 104. ix. 2.

sum = main point. Gr. *kephalaio*. See Acts 22. 28.

such. Emphatic. **is set** = sat down. See 1. 3.

on. Gr. *en*. Ap. 104. viii.

Majesty. Gr. *megalosune*. See 1. 3.

in. Gr. *en*.

the heavens. See Matt. 6. 9, 10.

**2** Minister. Gr. *leitourgos*. Ap. 190. I. 4.

sanctuary. Lit. the Holies, i.e. the Holy of Holies. Cp. 9. 3. Gr. *hagion*. Neut. used ten times in Heb. : here, 9. 1. 2. 3. 8. 12. 24. 25. 10. 19. 13. 11.

true. Gr. *alethinos*. Ap. 175. 2.

tabernacle = tent. Gr. *skene*.

LORD. Ap. 98. VI. i. B. 1. A. b.

pitched. Gr. *pegnumi*. Only here.

and. Omit.

man. Gr. *anthropos*. Ap. 123. 1.

#### **8: 3--10: 18.** THE EFFICACY OF CHRIST'S PRIESTHOOD.

**8: 3-6.** A more excellent ministry. A better covenant on better promises.

**8: 7-13.** The Old and New Covenants compared and contrasted.

**9: 1-5.** The earthly sanctuary a copy of the heavenly pattern.

**9: 6-10.** The offerings.

**9: 11-14.** A greater and more perfect tabernacle. His own blood.

**9: 15-23.** The Old and New Covenants compared and contrasted.

**9: 24.** The heavenly sanctuary the pattern of the earthly copy.

**9: 25--10: 18.** The offerings.

**3** offer. See 5. 1. **this Man ... also.** Read "this *High Priest* also".

**should not be** = would not even be.

**priests.** The texts omit. Read "those who offer".

**4** if. Gr. *ei*. Ap. 118. 2. a. **earth.** Gr. *ge*. Ap. 129. 4.

**according to.** Gr. *kata*. Ap. 104. x. 2. **the.** Omit.

**5** serve. Gr. *latreuo*. Ap. 190. III. 5.

**unto** = for.

**example.** Gr. *hupodeigma*, rendered "pattern", 9. 23. See John 13. 15

**heavenly.** See 3. 1.

**Moses.** See 3. 2.

**admonished of God.** Gr. *chrematizo*. See Luke 2. 26.

**make.** Gr. *epiteleo*. Ap. 125. 3.

**See.** Gr. *horao*. Ap. 133. I. 8.

**that, &c.** The texts read, "thou shalt make".

**pattern.** Gr. *tupos*. See John 20. 25. Here it means "model".

See Ex. 25. 9. The Sept. uses this word for *tab'nith* in Ex. 25. 40, whence this is quoted, but in v. 9 of the same chapter uses for the same Heb. word

*paradeigma*, which does not occur in the N.T. Cp. the verb in 6. 6.

**6** more excellent. See 1. 4.

**ministry.** Gr. *leitourgia*.

Ap. 190. II. 4. **also.** Read after "covenant".

**Mediator.** Gr. *mesites*. See Gal. 3. 19.

**covenant.** Gr. *diatheke*. See 7. 22.

**established.** Gr. *nomotheteo*.

#### **8: 7-13.** THE OLD AND NEW COVENANTS COMPARED AND CONTRASTED.

**7, 8.** The First Covenant faulty.

**9.** The New Covenant. Not the same in the persons taking part (Neg.).

**10.** The New Covenant spiritual (Pos.).

**11.** The New Covenant. Not the same in result (Neg.).

**12.** The New Covenant spiritual (Pos.).

**13.** The First Covenant evanescent.

**7** faultless. Gr. *amemptos*. See Phil 2. 15.

**should** = would.

**8** For °finding fault with them, **He** saith, "Behold, the days come, saith the °Lord, when **I** will **complete** a °new °covenant with the house of Israel and with the house of Judah:

**9** Not <sup>4</sup>according to the °covenant that **I** made with their fathers in the day °when **I** took them by **My** hand to lead them out of the °land of Egypt; because they °continued not in **My** covenant, **I also disregarded them**, saith the °Lord.

**10** For this *is* the °covenant that **I** will °make with the house of Israel after those days, saith the °Lord; °**I** will put **My** laws into their mind, and °write them **upon** their hearts: and **I** will be to them **for** °God, and they shall be to **Me** °a people:

**11** And they shall not teach **each one** his **fellow-citizen**, and **each one** his brother, saying, °Know the °Lord: for all shall know **Me**, from the **little to great**.

**12** For **I** will be °merciful to their °unrighteousness, and their °sins and their °iniquities will **I** remember °no more."

**13** In that **He** saith, "A °new covenant," **He** hath °made the first old. Now that which *is made old* and °waxeth old *is near to vanishing*.

**9** *Now even* the first °covenant had also °ordinances of °divine service, and *the sanctuary, an earthly one*.

**2** For there was a **tent prepared**; the first, *in which* was the **lampstand**, and the °table, and the °shewbread; which is called the °sanctuary.

**3** And **behind** the second °veil, the °tent which is called the **Holy of Holies**;

**4** Which had the golden °censer, and the °ark of the °covenant overlaid round about with gold, °in which was the golden °pot that had manna, and Aaron's rod that °budded, and the °tables of the °covenant;

**5** And over it the **cherubim** of °glory *overshadowing* the °mercyseat; *concerning is not now to speak in detail*.

**6** Now *these things having been thus prepared*, the priests go °always into the first °tent °accomplishing the °service ...

**7** But into the **Holy of Holies** went the high priest alone °once °every year, not **apart from** blood, which he offered for himself and *for the ignorances* of the °people.

**8** **THE Holy Spirit** this °signifying, that *the way of the Holy places ...* was °not yet °made manifest, *while the first tabernacle is as yet standing*:

**9** Which *is a parable* for the time ...

of = concerning. Gr. *peri*. Ap. 104. xiii. 1. (Ap. 104. x. 2) *meros* (part).

went = go. always. Gr. *diapantos*.

**7** **second**. I. e. the Holy of Holies.

**for**. Gr. *huper*. Ap. 104. xvii. 1.

**8** **Holy Ghost**. Ap. 101. II. 3.

**Holiest**. Lit. "holies".

**while as, &c.** Read "while the first tabernacle is as yet standing".

**9** **was** = *is*.

Luke 4. 23.

**we ... speak**. Lit. it is not (Ap. 105. I) now to speak.

**accomplishing**. Gr. *epiteleo*. Ap. 125. 3.

**once**. Gr. *hapax*. See 6. 4.

**errors** = ignorances. Gr. *agnoema*. Only here. See Lev. 4. 2.

**signifying**. Gr. *deloo*. See 1 Cor. 1. 11.

**not yet**. Gr. *mepo*.

**figure**. Gr. *parabole*. Here and 11. 19 transl. "figure". Elsewhere in the Gospels always "parable", save Mark 4. 30.

**for**. Gr. *eis*. Ap. 104. vi.

**time**. See Ap. 195.

**8** **finding fault**. Gr. *memphomai*. See Rom. 9. 19.

**LORD**. Ap. 98. VI. i. B. 1. B. a.

**make** = consummate, or complete.

**new**. Gr. *kainos*. See Matt. 9. 17.

**9** **when, &c.** Lit. of My taking hold of. Gr. *epilambanomai*. See 2.

**16.** **the** = My.

**out of** Gr. *ek*. Ap. 104. vii.

**land**. Gr. *ge*, as v. 4. **continued**. Gr. *emmeno*. See Acts 14. 22.

**and I regarded ... not** = I also disregarded. Gr. *ameleo*. See 1 Tim.

4. 14.

**10** **make**. Gr. *diatithemi*. See Acts 3. 25.

**I will put**. Lit. "giving". Same Gr. word in 2 Cor. 8. 16 ; &c.

**write**. Gr. *epigrapho*. See Mark 15. 26.

**in** = upon. Gr. *epi*. Ap. 104. ix. 3.

**a** = for (Gr. *eis*).

**God**. Ap. 98. I. i. 1.

**people**. See Acts 2. 47.

**11** **every man** = each one

**neighbour**. The texts read *polites* (fellow)-citizen, instead of *plesios*.

**Know**. Gr. *ginosko*. Ap. 132. I. ii **know**. Gr. *oida*. Ap. 132. I.

**least, &c.** Lit. little to great.

**12** **merciful**. Gr. *hileos*. See Matt. 16. 22.

**unrighteousness**. Gr. *adikia* (pl.). Ap. 128. VII. 1.

**sins**. Gr. *hamartia*. Ap. 128. I. ii. 1.

**iniquities**. Gr. *anomia*. Ap. 128. III. 4.

**no**. Gr. *ou me*, as v. 11. The quotation is from Jar. 31. 31-34.

**13** **made ... old**. Gr. *palaioo*. See 1. 11.

**decayeth**. Same as "made old".

**waxeth old**. Gr. *gerasko*. Only here and John 21.18.

**ready** = near.

**vanish away** = vanishing. Gr. *aphanismos*. Only here. Cp. Acts 13.

41.

**9. 1** **Then verily ... also** = Now even.

**covenant** No Gr. word. The ellipsis is rightly supplied by "covenant".

**ordinances**. Gr. *dikaionoma*. Ap. 191. 4.

**divine service**. Gr. *latreia*. Ap. 190. II. 3.

**worldly** = earthly. Gr. *kosmikos*. See Tit. 2. 12.

**sanctuary**. See 8. 2. Read "the sanctuary, an earthly one".

**2** **tabernacle**. Gr. *skene*, tent, which is used by the Sept. to render the

Hebrew *mishkan* (the structure) and *'ohel* (the tent which covered it).

Cp. Ex. 17. 19, 21.

**made** = prepared.

**wherein** = in (Gr. *en*. Ap. 104. viii) which.

**candlestick** = lampstand. Ex. 25. 31-40. According to Josephus, only

one in Herod's Temple. Ten in Solomon's; see 1 Kings 7. 49.

**table**. Ex. 25. 23-30.

**shewbread**. Lit. the setting forth of the loaves. Ex. 25.30.

**3** **after** = behind. Gr. *meta*. Ap. 104. xi. 2.

**veil**. See 6. 19.

**Holiest of all** = Holy of Holies.

**4** **censer**. Gr. *thumiaterion*. Only here.

**ark**. See Ex. 25. 10-22.

**covenant**. See 8. 6. Exod. 25. 10-22.

**pot**. Gr. *stamnos*. Only here. See Ex. 16. 32-34.

**budded**. Gr. *blastano*. Here; Matt. 13. 26. Mark 4. 27. Jas. 5. 18. See Num. 17. 8.

**tables**. Gr. *plax*. Only here and 2 Cor. 3. 3. See Ex. 25. 16.

**5** **cherubims** = cherubim. Only here in NT, but see Rev. 4. 6.

**glory**. See p. 1511.

**shadowing** = overshadowing. Gr. *kataskiazoo*. Only here.

**mercyseat**. Gr. *hilasterion*. See Rom. 3. 25 and Ex. 25. 17.

**particularly** = in detail. Gr. *kata*

**6** **when, &c.** = these things having been thus prepared.

**service**. As v. 1.

**of God**. Omit.

**every**. Lit. "of the".

**without** = apart from. Gr. *choris*.

**people**. Gr. *laos*. See Acts 2. 47.

**way, &c.** Lit. "the way of the Holy (places)".

**made manifest**. Gr. *phaneroo*. Ap. 106. I. v.

**then**. Omit.

present, **according to** which **are** offered both gifts and sacrifices, that could not <sup>o</sup>make him that **serves** perfect, **according to ...** <sup>o</sup>conscience;

**10** Which stood only **upon** meats and drinks, and divers <sup>o</sup>washings, and **rites and ceremonies**, <sup>o</sup>imposed **on them** until the time of <sup>o</sup>reformation.

**11** But <sup>o</sup>Christ **having** come ... High Priest of **the good** things to come, by **the** greater and more perfect <sup>2</sup>tabernacle, not <sup>o</sup>made with hands, that is **to say**, not of this **creation**.

**12** <sup>o</sup>Neither by the blood of goats and calves, but by **His** own blood **He** entered in <sup>o</sup>once into <sup>8</sup>**the Holy Places**, having **found** <sup>o</sup>eternal redemption for us.

**13** For <sup>o</sup>if the blood of <sup>o</sup>bulls and goats, and the <sup>o</sup>ashes of an heifer <sup>o</sup>sprinkling the unclean, sanctifeth to the <sup>o</sup>purifying of the flesh.

**14** How much more shall the blood of <sup>11</sup>Christ, **Who** through the <sup>12</sup>eternal <sup>8</sup>Spirit <sup>o</sup>offered **Himself** <sup>o</sup>without spot to <sup>o</sup>God, purge your conscience from **dead work of the old nature** to <sup>o</sup>serve the living <sup>o</sup>God?

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

**16** For where a <sup>15</sup>**covenant is, it is necessary that the death of the appointed victim be brought in**.

**17** For a <sup>15</sup>**covenant is sure over the dead victims**: otherwise it is of <sup>o</sup>no <sup>o</sup>strength at all while the <sup>16</sup>**appointed victim** liveth.

**18** **Wherefore not even** the first **testament** was **inaugurated** <sup>7</sup>without blood.

**19** For when **every command having been spoken by Moses** to all the <sup>7</sup>people <sup>o</sup>according to ... law, he took the blood of calves and of goats, with water, and <sup>o</sup>scarlet <sup>o</sup>wool, and <sup>o</sup>hyssop, and <sup>13</sup>sprinkled both the <sup>o</sup>book, and all the <sup>7</sup>people,

**20** Saying, <sup>o</sup>"This is the blood of the <sup>15</sup>**covenant** which <sup>14</sup>God hath **commanded** unto you."

**21** Moreover he <sup>13</sup>sprinkled with blood both the <sup>2</sup>**tent**, and all the vessels of the <sup>o</sup>ministry.

**22** And <sup>o</sup>almost all things are **according to** the law purged **in** blood; and without <sup>o</sup>shedding of blood <sup>o</sup>is **not** remission.

**after, &c.** = over (Gr. *epi*) the dead (victims). See Gen. 15. 9-18. Jer. 34. 18.

Cp. Ap. 172. 3. The two covenants referred to above show the necessity of a victim being slain for the validity of a covenant, and the ceremony of passing between the parts thereof. To the unconditional covenant with Abraham, Jehovah was the only party (Gen. 15. 17, 18); in the other, note vv. 18, 19. The passage here has nothing to do with a "will" or "will-making".

**dedicated** = inaugurated. Gr. *erikainizo*. Only here and 10. 20. Cp. John 10. 22. Ap. 121. 7) by (Gr. *hupo*) Moses. See 3. 2.

**according to**. Gr. *kata*. Ap. 104. x. 2.

**wool**. Gr. *erion*. Only here and Rev. 1. 14.

**book**. See Ex. 24. 7.

**enjoined** = commanded.

**22 almost**. Gr. *schodon*. See Acts 13. 44.

Gr. en. Ap. 104. viii.

**shedding, &c** Gr. *haimatekchusia*. Only here.

**by** = according to. Gr. *kata*. Ap. 104. x. 2.

**is**. Gr. *ginomai*, to become.

**with** = in.

**no** = not. Ap. 105. I.

**in** = according to. Gr. *kata*. Ap. 104. x. 2.

**were** = are. The Temple ritual still continuing.

**make ... perfect**. Gr. *teleioo*. Ap. 125. 2.

**did the service** = serves. Gr. *latreuo*. See 8. 5.

**as pertaining to**. Gr. *kata*, as above.

**the**. Omit.

**conscience**. See Acts 23. 1.

**10 in** = upon. Gr. *epi*. Ap. 104. ix. 2.

**washings**. Gr. *baptismos*. Ap. 115. II. ii. 1.

**Carnal, &c.** I. e. rites and ceremonies. Cp. Acts 15. 10.

**imposed on**. Gr. *epikeimai*. See Luke 23. 23.

**reformation**. Gr. *diorthosis*. Only here. In this v. is the Fig.

*Antimereia* (Ap. 6).

**11 Christ**. Ap. 98. IX.

**an**. Omit.

**being** = having.

**good** = the good.

**a** = the

**perfect**. Gr. *teleios*. Ap. 125. 1.

**made, &c.** Gr. *cheiropoiotos*. See Acts 7. 48.

**building** = creation.

**12 Neither**. Gr. *oude*.

**once**. Gr. *ephapax*. See 7. 27.

**obtained** = found, as in 4. 16 (find).

**eternal**. Ap. 151. II. B. i.

**redemption**. Gr. *lutrosis*. Only here and Luke 1. 68; 2. 38.

**13 if**. Gr. *ei*. Ap. 118. 2. a.

**bulls, &c.** See Lev. 16.

**ashes, &c.** See Num. 19. 2-20.

**sprinkling**. Gr. *rhantizo*. See Ap. 136. ix.

**purifying**. Gr. *katharotes*. Only here.

**14 Spirit**. Same as v. 8.

**offered**. Observe,—not sacrificed.

**without spot**. Gr. *amomos*. See Eph. 1. 4.

**God**. Ap. 98. I. i. 1.

**from**. Gr. *apo*. Ap. 104. iv.

**dead works**. See 6. 1.

**serve**. See v. 9 (did the service).

#### 9: 15-23. THE OLD AND NEW COVENANTS COMPARED AND CONTRASTED.

- |        |   |
|--------|---|
| 15.    | The Old Covenant related to the promise of eternal inheritance. |
| 16.    | Death necessary for its making.                                 |
| 17.    | Reason.   |
| 18.    | Blood necessary for its consecration.                           |
| 19-23- | Reason.   |
| -23.   | The New Covenant related to the heavenly things themselves.     |

**15 for this cause** = on account of (Gr. *dia*) this.

**Mediator**. See 8. 6.

**the** = a.

**new**. See 8. 8.

**testament** = covenant, as in v. 4.

**by means, &c.** Lit. death having taken place.

**redemption**. Gr. *apolutrosis*. See Rom. 3. 24. Cp. v. 12.

**transgressions**. Gr. *parabasis*. See 2. 2. Cp. Ap. 128. VI. 1.

**under** = upon (based upon). Gr. *epi*. Ap. 104. ix. 2.

**promise, &c.** = the promised eternal inheritance. Fig. *Hypallage*. Ap. 6.

**inheritance**. Cp. 1 Pet. 1. 4.

**16 there must, &c.** = it is necessary that the death ... be brought in.

**testator** = appointed (victim). Gr. *diatithemi*. See 8. 10.

**17 of force** = sure. Gr. *bebaios*. See 6. 19.

**no ... at all**. Gr. *me pote*.

**strength**. Gr. *ischuo*.

**18 Whereupon, &c.** = Wherefore not even.

**19 when, &c.** Lit. every command having been spoken (Gr. *laleo*).

**the** = Omit.

**scarlet**. Gr.

**hyssop**. Gr. *hussopos*.

**20 This, &c.** Quoted from Ex. 24. 8.

**21 ministry**. Gr. *leitourgia*. See 8. 6.

**23** It was therefore necessary that the *copies* of things in the heavens 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 once upon the end of the ages hath He 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 unpardoned 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 said 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

**23 patterns.** Here = copies; "example" in 8.5. the heavens. See Matt. 6. 9, 10. heavenly. See 3.1. better sacrifices. I. e. one greater and better sacrifice. Fig. Heterosis. Ap. 6. Cp. Ps. 51. 17.

**24 figures.** Gr. *antitupon*. Only here and 1 Pet. 3. 21.

**true** Gr. *alethinos*. See 8.2.

**appear.** Gr. *emphanizo*. Ap. 106. I. iv.

**9: 25--10: 18. THE OFFERINGS.**

- 9: 25.** Yearly sacrifices ineffectual. Because offered oftentimes.  
**9: 26-28.** Christ's sacrifice effectual. Once (*hapax*).  
**10: 1-4.** Yearly sacrifice ineffectual. Offered continually.  
**10: 5-10.** Christ's sacrifice effectual. Once for all (*ephapax*).  
**10: 11.** Daily sacrifices ineffectual. Offered oftentimes.  
**10: 12-18.** Christ's sacrifice effectual. Having offered One, He sat down for a continuance.

**25 Nor yet.** Gr. *oude*. that = in order that. Gr. *hina*. every year. Gr. *kat'* (*Ap. 104. x. 2*) *eniauton*. On the Day of Atonement. of others. Ap. 124. 6.

**26 since** = from. Gr. *apo*. Ap. 104. iv.

**foundation, &c.** See 4. 3.

**end.** Gr. *sunteleia*. See Matt. 13. 39.

**world** = ages. Pl. of Gr. *aion*. Ap. 129. 2.

**appeared.** Same as "made manifest", v. 8.

**to put away** = for (Gr. *eis*) putting away (Gr. *athetesis*). See 7. 18).

**sin.** Ap. 128. I. ii. 1.

**27 as** = inasmuch as. Gr. *kath'* (*Ap. 104. x. 2*) *hoson*.

**appointed.** Gr. *apokeimai*. See Col. 1. 5.

**unto** = to.

**men.** Ap. 123. 1.

**judgment.** Gr. *krisis*. Ap. 177. 7.

**28 bear.** Gr. *anaphero*. See 7. 27.

**look.** Gr. *apekdechomai*. See Rom. 8. 19.

**appear.** Gr. *horao*. Ap. 133. I. 8.

**10. 1 not, &c.** = not itself (emph.).

**image.** Gr. *eikon*. See Rom. 1. 23.

**never.** Gr. *oudepote*. See v. 11.

**year, &c.** Gr. *kat'* *eniauton*, as 9. 25.

**continually.** Gr. *eis to dienekes*. Ap. 151. II. H. i.

**make . . . perfect.** Gr. *teleioo*. Ap. 125. 2.

**2 worshippers.** Ap. 190. III. 5.

**once.** See 6. 4.

**should** = would.

**had.** Omit.

**no.** Gr. *medeis*. Lit. not (*Ap. 105. II*) one.

**conscience of sins.** I. e. of unpardoned sins.

**conscience.** See 9. 14.

**sins.** Gr. *hamartia*. Ap. 128. I. ii. 1.

**3 remembrance again.** Gr. *anamnesis*. See 1 Cor. 11. 24.

**every year.** Same as "year by year", v. 1.

**4 take away.** See Rom. 11. 27.

**5 world.** Gr. *kosmos*. Ap. 129. 1.

**offering.** Gr. *prospora*. See Acts 21. 26.

**wouldest.** Gr. *thelo*. Ap. 102. 1. The Heb. is "demandedst".

**body, &c.** See Ps. 40. 6, 7.

**prepared.** Gr. *katartizo*. Ap. 125. 8.

**Me** = for Me.

**6 burnt offerings** = whole burnt offerings. Gr. *holokautoma*.

Here, v. 8, and Mark 12. 33.

**hast, &c.** = didst not take pleasure.

**volume.** Gr. *kephalis*. Only here. Used in the Sept. of a roll.

**of** = concerning. Gr. *peri*, as above.

**9 O God.** The texts omit.

**that** = in order that. Gr. *hina*

**Jesus Christ.** Ap. 98. XI.

**11 daily.** Gr. *kath'* (*Ap. 104. x. 2*) *hemeran*.

**for** = concerning. Gr. *peri*. Ap. 104. xiii. 1.

**7 Lo** = Behold. Gr. *idou*. Ap. 133. I. 2.

**come** = am come.

Ps. 40. 7. Ezra 6. 2; &c. From the head (Gr. *kephale*) of the wooden roller on which the scroll was rolled.

**will.** Gr. *thelema*. Ap. 102. 2.

**God.** Ap. 98. I. i. 1. This quotation is from Ps. 40

**8 Sacrifice, offering.** The Gr. words are in pl.

**by.** See 9. 19.

**10 By** = In, as v. 3.

**are** = have been.

**through.** Gr. *dia*. Ap. 104. v. 1.

**once for all.** Gr. *ephapax*. See 7. 27.

**ministering.** Gr. *leitourgeo*. Ap. 190. III. 6.



and offering oftentimes the same sacrifices, which can <sup>1</sup>never  
 °take away sins:

**12** But this *Priest, having* offered one sacrifice for <sup>2</sup>sins  
*continually*, sat down on the right hand of <sup>7</sup>God;

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

**14** For by one <sup>5</sup>offering He hath <sup>1</sup>perfected <sup>12</sup>*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 <sup>2</sup>sins and °iniquities will I remember *by no  
 means any more.*"

**18** Now where remission of these *is, there is no longer*  
<sup>5</sup>offering for <sup>2</sup>sin.

**19** Having therefore, brethren, *confidence for the entering of  
 the Heavenly Holiest* <sup>10</sup>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 <sup>7</sup>God;

**22** Let us draw near with a °true heart in °full assurance of  
 °faith, *sprinkled as to the hearts* from an °evil <sup>2</sup>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;)

**24** 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 <sup>2</sup>sins,

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

**full assurance.** See 6. 11.

**from.** Gr. *apo.* Ap. 104. iv.

**23 hold fast.** Gr. *katecho.* See 3. 6, 14.  
 Gr. *elpis.*

*pistos.* Ap. 150. III.

*eis*) provoking. Gr. *paroxusmos.* See Acts 15. 30. Cp. Acts 17. 16.

**25 forsaking.** Gr. *enkataleipo.* See Acts 2. 27.

**some.** Gr. *tines.* Ap. 124. 4.

**approaching** = drawing nigh, as Jas. 5. 8.

**wilfully.** Gr. *hekousios.* Only here and 1 Pet. 5. 2 (willingly). The adj. only in Philem. 14. The sin here is the deliberate turning back to Judaism. Cp. 6. 4-6.

**that we have** = having.

**27 certain.** Gr. *tis.* Ap. 123. 3.

**judgment.** See 9. 27.

Deut. 29. 20.

**faith.** Gr. *pistis.* Ap. 150. II. 1.

**evil.** Gr. *poneros.* Ap. 128. III. 1.

**profession** = confession. Gr. *homologia.* See 2 Cor. 9. 13.

**without wavering** = unwavering. Gr. *aklines.* Only here. This agrees with "confession".

**exhorting** Gr. *parakaleo.* Ap. 134. I. 6.

**Isa. 2. 12.**

**approaching** = drawing nigh, as Jas. 5. 8.

**knowledge.** Gr. *epignosis.* Ap. 132. II. ii.

**fiery indignation** = jealousy, or fervour of fire. A Hebraism. See Ps. 79. 5. Ezek. 36. 5; 38. 19. Zeph. 1. 18; 3. 8. Cp.

**which shall** = about to.

**fiery indignation** = jealousy, or fervour of fire. A Hebraism. See Ps. 79. 5. Ezek. 36. 5; 38. 19. Zeph. 1. 18; 3. 8. Cp.

**which shall** = about to.

**adversaries.** Gr. *hupenantios.* Only here and Col. 2. 14.

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

**12 Man** = Priest.

**for ever** = continually. Ap. 151. II. H. ii. Cp. v. 1. In A.V. from 1611 to 1630 the comma was placed after "ever". But in 1638 it was removed to 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 dienekes* (Ap. 151. II. H), and means "continually", in distinction from "interruptionally". It is not concerned with the offering of sacrifice, but with His having sat down. So that it does not contradict 9. 28.

**13 expecting.** Gr. *ekdechomai.* See Acts 17. 16. Cp. 9. 28.

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

**15 Holy Ghost.** Ap. 101. II. 3.

**is, &c.** = beareth witness. Gr. *martureo.* See p. 1511.

**after.** Gr. *meta.* Ap. 104. xi. 2.

**16 covenant.** See 8. 6.

**make.** Gr. *diatithemi.* See 8. 10.

**I will put** = giving.

**in** = upon, as above.

**17 iniquities.** Gr. *anomia.* Ap. 128. III. 4.

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

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

#### 10: 19--12: 29. PARTICULAR APPLICATION.

**10: 19-23.** Exhortation to draw near in view of Christ being accessible and faithful.

**10: 24, 25.** Duty to accept exhortation.

**10: 26-31.** Warning in view of God's being the living God.

**10: 32-37.** Patience in view of the promise.

**10: 38, 39.** Living by faith.

**11: 1-40.** Examples of faith.

**12: 1.** Patience in view of the examples.

**12: 2-4.** Exhortation to look away from examples to the supreme Example.

**12: 5-24.** Duty to endure chastening.

**12: 25-29.** Warning in view of God's being a consuming fire.

**19 boldness.** Gr. *parrhesia.* See 3. 6.

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

**Jesus.** Ap. 98. X.

**20 new** = newly slain. Gr. *prospatos.* Only here. The adv. Acts 18. 2 (lately).

**living way.** Fig. *Idioma.* Ap. 6.

**consecrated.** Gr. *enkainizo.* See 9. 18.

**21 an High** = a Great.

**22 with.** Gr. *meta.* Ap. 104. xi. 1.

**having, &c.** = sprinkled (9. 13) as to the hearts.

**our bodies, &c.** = bathed (Gr. *louo.* Ap. 136. iii) as to the body.

**23 consider.** Ap. 133. II. 4.

**24 consider.** Ap. 133. II. 4.

**25 consider.** Ap. 133. II. 4.

**unto love** = of love. Ap. 135. II. 1.

**assembling ... together.** Gr. *episunagoge.* See 2 Thess. 2. 1.

**see.** Gr. *blepo.* Ap. 133. I. 5. **day.** See notes on

**26 if, &c.** = we sinning. Gr. *hamartano.* Ap. 128. I. i.

**remaineth.** See 4. 6.

**no more** = no longer. Gr. *ouketi.*

**looking for.** Gr. *ekdoche.* Only here. Cp. v. 13.

**adversaries.** Gr. *hupenantios.* Only here and Col. 2. 14.

**28** Any one despising <sup>⊙</sup>Moses' law *dieth* <sup>⊙</sup>without *mercies* upon the testimony of two or three <sup>⊙</sup>witnesses:

**29** Of how much *worse* <sup>⊙</sup>punishment, suppose ye, shall he be <sup>⊙</sup>thought worthy, who hath *trampled* under foot the <sup>⊙</sup>Son of <sup>7</sup>God, and hath <sup>⊙</sup>counted the blood of the <sup>16</sup>covenant, *with which* He was sanctified, *a valueless* thing, and hath *insulted* unto <sup>15</sup>*THE Holy Spirit* of <sup>⊙</sup>grace?

**30** For we <sup>⊙</sup>know Him That ... said, <sup>⊙</sup>"Vengeance *belongeth to Me*, I will recompense, saith the <sup>16</sup>Lord." And again, "The Lord shall <sup>⊙</sup>judge His people."

**31** It is a <sup>27</sup>fearful thing to fall into the hands of the <sup>⊙</sup>living God.

**32** But *keep ever in mind* the former days, in which, *having been made to see*, ye endured a great <sup>⊙</sup>fight of *sufferings*;

**33** *Partly indeed, being* <sup>⊙</sup>made a gazingstock both by *revilings* and <sup>⊙</sup>afflictions; and partly, whilst ye became <sup>⊙</sup>companions of them that *were thus living*.

**34** For ye *sympathized with* [*those that were*] *prisoners*, and took *with joy* the <sup>⊙</sup>spoiling of your goods, <sup>⊙</sup>knowing ... yourselves that ye have ... a better and an <sup>⊙</sup>enduring <sup>⊙</sup>substance.

**35** *Cast not aside* therefore your *boldness*, which hath great <sup>⊙</sup>recompence of reward.

**36** For ye have need of *patient endurance*, <sup>9</sup>*in order that, having* done the <sup>7</sup>will of <sup>7</sup>God, ye *may* receive the <sup>⊙</sup>promise.

**37** For yet *a very, very little while, and The coming One* will come, and will not <sup>⊙</sup>tarry.

**38** Now the *righteous* shall live by <sup>22</sup>faith: but <sup>⊙</sup>if *any man with draw*, My <sup>⊙</sup>soul shall have no pleasure in him.

**39** But we are not of *the drawing back* unto *destruction*; but *of faith* to the <sup>⊙</sup>saving of the <sup>⊙</sup>soul.

**11** Now <sup>⊙</sup>faith is the *title-deed* of things hoped for, the *proof* of things not <sup>⊙</sup>seen.

**28** He, &c. = Any one (Gr. *tis*) despising (Gr. *atheteo*, set at nought. See John 12. 48). **Moses'**. See 3. 2. **without**. See 9. 7.

**died** = dieth. **mercy**. Gr. *oiktirmos*. See Rom. 12. 1. The word is in the plural, "mercies", for emphasis. Fig. *Heterosis* (of number), Ap. 6. **under** = upon (the testimony of). Gr. *epi*. Ap. 104. ix. 2. **witnesses**. Gr. *martus*. See John 1. 7 & cp. p. 1511. Reference to Deut. 17. 2-6.

**29** **sore** = worse, as elsewhere. Gr. *cheiron*.

**punishment**. Gr. *timoria*. Only here.

**thought worthy**. Gr. *axioo*. See 3. 3.

**trodden** = trampled. Same as Matt. 7. 6. **Son of God**. Ap. 98. XV.

**counted**. Gr. *hegeomai*. See Acts 26. 2.

**wherewith** = with (Gr. *en*. Ap. 104. viii) which.

**unholy** = "unclean", or "valueless". Cp. Mark 7. 2. Acts 11. 8; &c.

**done, &c.** = insulted. Gr. *enubrizo*. Only here. Cp. Acts 14. 5.

**grace**. Gr. *charis*. Ap. 184. I. 1. This expression only here.

**30** **know**. Gr. *oida*. Ap. 132. I. i.

**hath**. Omit.

**Vengeance**. Gr. *ekdikesis*. See Acts 7. 24.

**unto** = to.

**judge**. Gr. *krino*. Ap. 122. 1. These quotations are from Deut. 32. 35, 36. Cp. Rom. 12. 19.

**31** **living God**. See 3. 12.

**32** **call to remembrance** = keep ever in mind. Gr. *anamimnesko*. See 1 Cor. 4. 17.

**after ye were** = having been.

**illuminated**. Gr. *Photizo*. See 6. 4 and cp. Ap. 130. 3.

**endured**. Gr. *hupomeno*. Same word in 12. 2, 3, 7.

**fight**. Gr. *athlesis*. Only here.

**afflictions**. Gr. *pathema*, as Rom. 8. 18.

**33** **Partly**. Add "indeed".

**whilst, &c.** = being.

**made a gazingstock**. Gr. *theatrizomai*. Only here. Cp. 1 Cor. 4. 9 and Ap. 133. I. 11.

**reproaches**. Gr. *oneidismos*. See Rom. 15. 3.

**afflictions**. Gr. *thlipsis*. See Acts 14. 22.

**companions**. Gr. *koinonos*. See 2 Cor. 1. 7.

**were ... used** = were thus living. Gr. *anastrepho*. See 2 Cor. 1. 12.

**34** **had compassion of** = sympathized with. Gr. *sumpatheo*. See 4. 15. **of me, &c.** The texts read "of prisoners". Gr. *desmios* instead of *desmios*.

**joyfully** = with (Gr. *meta*. Ap. 104. xi. 1) joy.

**spoiling**. Gr. *harpago*. Only here, Matt. 23. 25 (extortion). Luke 11. 39 (ravens).

**knowing**. Gr. *ginosko*. Ap. 132. I. ii.

**in**. Omit.

in heaven. The texts omit. **enduring**. Gr. *meno*. See p. 1511.

**substance**. Gr. *huparxis*. See Acts 2. 46. This v. contains an example of Fig. *Paregmenon* (Ap. 6).

**confidence**. Same as "boldness", v. 19.

**36** **patience**. See Luke 8. 15.

**after ye have** = having.

**37** **a little while**. Gr. *mikron hoson hoson* = a very, very little while.

**tarry**. Gr. *chronizo*.

**38** **just**. Gr. *dikaios*. Ap. 191. 1. The third time of quoting Hab. 2. 4.

**unto**. Gr. *eis*. Ap. 104. vi.

**soul**. Ap. 110. IV. 1.

**saving**. Gr. *peripoiesis*. See Eph. 1. 14.

**perdition**. Gr.

**soul**. Ap. 110. III. 2.

#### 11: 1-40. EXAMPLES OF FAITH.

1-7.	A group of three. Abel, Enoch, Noah.
8-12.	Abraham and Sarah.
13-19.	General reflections.
20, 21.	Isaac and Jacob.
22.	Joseph.
23-28.	Moses' parents and Moses.
29-31.	Israel and Rahab.
32-38.	Two groups. Faith conquering through God; faith suffering for God.
39, 40.	General reflections.

**11. 1** **faith**. Gr. *pistis*. Ap. 150. II. 1.

**substance**. Gr. *hupostasis*. See 1. 3 and 2 Cor. 9. 4. Used of title-deeds in the Papyri.

**evidence** = proof. Gr. *elenchos*. Only here and 2 Tim. 3. 16. Cp. Rom. 10. 17.

**seen**. Gr. *blepo*. Ap. 133. I. 5.

**2** For by it the *fathers* obtained a good report.

**3** Through <sup>1</sup>faith we understand that the *ages* were *prepared* by the <sup>o</sup>word of <sup>o</sup>God, *to the end* that things which are <sup>1</sup>seen *came not into being* of things which do <sup>o</sup>appear.

**4** By <sup>1</sup>faith <sup>o</sup>Abel offered *to* <sup>3</sup>God a more excellent sacrifice than Cain, by which he <sup>o</sup>obtained witness that he was <sup>o</sup>righteous, <sup>3</sup>God <sup>o</sup>testifying *upon* his gifts: and by it he being dead yet <sup>o</sup>speaketh.

**5** By <sup>1</sup>faith <sup>o</sup>Enoch was <sup>o</sup>translated that he should not <sup>o</sup>see death; and was not found, because <sup>3</sup>God had *removed* him: for before his *removal* he *was borne witness to*, that he <sup>o</sup>pleased <sup>3</sup>God.

**6** But <sup>o</sup>without <sup>1</sup>faith *it is* impossible to <sup>5</sup>please *Him*: for he that cometh to <sup>3</sup>God must <sup>o</sup>believe that *He* <sup>o</sup>is, and *that He becomes* a <sup>o</sup>rewarder of them that <sup>o</sup>diligently seek *Him*.

**7** By <sup>1</sup>faith <sup>o</sup>Noah, <sup>o</sup>being warned of God of things <sup>o</sup>not <sup>1</sup>seen as yet, <sup>o</sup>moved with fear, prepared an ark *for the salvation* of his house; by the which he <sup>o</sup>condemned the <sup>o</sup>world, and became heir of the <sup>o</sup>righteousness which is *according to* <sup>1</sup>faith.

**8** By <sup>1</sup>faith <sup>o</sup>Abraham, when he was called to go out into a place which he *was about to* receive for an inheritance, obeyed; and he went out, not <sup>o</sup>knowing whither he went.

**9** By <sup>1</sup>faith he <sup>o</sup>sojourned in the <sup>o</sup>land of promise, as *in* a <sup>o</sup>strange country, dwelling in *tents* with Isaac and Jacob, the <sup>o</sup>heirs with him of the same promise:

**10** For he <sup>o</sup>looked for *the* city which hath *the foundations*, whose *Designer* and *Maker is* <sup>3</sup>God.

**11** Through <sup>1</sup>faith *even* Sara herself *was given from above* <sup>o</sup>strength <sup>o</sup>to conceive seed, and *brought forth* a child when she was <sup>o</sup>past *season*, because she *counted Him* <sup>o</sup>faithful *Who* had promised.

**12** Therefore *were begotten* there even of one, *and that too, one having become dead*, so many as the <sup>o</sup>stars of the *heaven* in multitude, and as the sand which *is* by the sea shore <sup>o</sup>innumerable.

**2 elders.** See Acts 2. 17 : equivalent to "fathers" of 1. 1.

**obtained, &c.** = were borne witness to. Gr. *martureo*. See p. 1511.

**3 worlds** = ages. Gr. *aion*. Ap. 129. 2.

**framed** = prepared, as 10. 5. Gr. *katartizo*. Ap. 125. 8.

**word.** Gr. *rhema*. See Mark 9. 32.

**God.** Ap. 98. I. i. 1.

**so** = to (Gr. *eis*) the end.

**were . . . made** = came into being. Gr. *ginomai*, to become.

**appear.** Gr. *phaino*. Ap. 106. I. 1. The reference is not to creation, but to the ordering by God of the dispensations, each of which succeeded but did not spring from its predecessor as a plant does from its seed. By rendering *aionas* as "worlds" here; *katertisthai* as "framed", instead of "prepared"; and *gegonenai* as "made", instead of "came into being", or "came to pass", the meaning of this important statement is lost.

**4 Abel.** Abel illustrates faith's *worship*.

**unto** = to.

**than.** Gr. *para*. Ap. 104. xii. 3.

**obtained witness.** Gr. *martureo*, as in v. 2.

**righteous.** Gr. *dikaios*. Ap. 191. 1.

**testifying.** Gr. *martureo*, as above.

**of** = upon. Gr. *epi*. Ap. 104. ix. 2.

**speaketh.** Gr. *laleo*. Ap. 121. 7.

**5 Enoch.** In Enoch we see faith's *walk*.

**translated.** Gr. *metatithemi*. See Acts 7. 16.

**see.** Gr. *eidon*. Ap. 133. I. 1.

**before.** Gr. *pro*. Ap. 104. xiv.

**translation.** Gr. *metathesis*. See 7. 12.

**had this testimony** = was borne witness to, as v. 2.

**pleased.** Gr. *euaresteo*. Only here, v. 6, and 13. 16.

**6 without.** Gr. *choris*. See 4. 15.

**believe.** Gr. *pisteuo*. Ap. 150. I. i. iii.

**is.** Gr. *esti*. The verb substantive.

**is.** Gr. *ginomai*, to become.

**rewarder.** Gr. *misthapodotes*. Only here. Cp. v. 26, and 10. 35.

**diligently seek.** Gr. *ekzeteo*. See Acts 15. 17.

**7 Noah.** Noah is an example of faith's *witness*. Cp. 2 Pet. 2. 5.

**being warned of God.** Gr. *chrematizo*. See Luke 2. 26.

**not . . . as yet.** Gr. *medepo*. Only here.

**moved with fear.** Gr. *eulabeomai*. See Acts 23. 10.

**to** = for. Gr. *eis*. Ap. 104. vi.

**saving** = salvation.

**condemned.** Gr. *katakrino*. Ap. 122. 7.

**world.** Gr. *kosmos*. Ap. 129. 1.

**righteousness.** Gr. *dikaiosisune*. Ap. 191. 3.

**by** = according to. Gr. *kata*. Ap. 104. x. 2.

**8 Abraham.** In Abraham we see the obedience of faith (cp. Rom. 4. 3-22), and in Sarah faith's reckoning, or judging.

**should after** = was about to.

**knowing.** Gr. *epistamai*. Ap. 132. I. v. See Ap. 50. III. Part I.

**9 sojourned.** Gr. *paroikeo*. Only here and Luke 24. 18.

**in.** Gr. *eis*. Ap. 104. vi.

**land.** Gr. *ge*. Ap. 129. 4.

**strange.** Gr. *allotrios*. Ap. 124. 6.

**tabernacles** = tents.

**heirs with him.** Gr. *sunkleronomos*. See Rom. 8. 17.

**10 looked.** Gr. *ekdechomai*. See 10. 13.

**a** = the.

**foundations** = the foundations. Gr. *themelios*. Rev. 21. 14-20. See Ap. 146.

**builder.** Gr. *technites* = Architect or Designer. See Acts 19. 24. From the same root we have *tekon*, rendered "carpenter", Matt. 13. 55. Mark 6. 3, meaning builder or constructor. The word used in contempt of our Lord's earthly occupation (as being apart from Rabbinical connexion and teaching) is profoundly significant. Does it not suggest the reason why He elected for the period of His Incarnation to become a *carpenter*, rather than, e.g., a *shepherd*, as the Antitype of David? He, the great Architect, Designer, and Fabricator of "all things visible", including "the city which hath the foundations"! He, the Preparer, Arranger, and Constitutor of the ages or dispensations (*aions*, v. 3 and 1. 2), condescended to follow during "the days of His flesh" a trade involving the planning, calculation, and manual skill of a craftsman!

**maker.** Gr. *demiourgos*. Only here. A word used by the Gnostics; and by Plato and Xenophon for the Creator of the world.

**11 also** = even.

**received.** It was given from above.

**strength.** Gr. *dunamis*. Ap. 172. 1.

**to conceive.** Lit.

for (Gr. *eis*) casting down (Gr. *kataboe*. See Ap. 146). Cp. 2 Kings 19. 3. The strength was Divinely supplied not only to conceive, but to bring to the birth.

**was delivered of** = brought forth.

**past.** Gr. *para*. Ap. 104. xii. 3.

**age** = season. Gr. *kairos*. Gen. 18. 11.

**judged.** Same as "counted", 10. 29.

**faithful.** Gr. *pistos*. Ap. 150. III.

**12 sprang** = were begotten.

**him, &c.** = and that too, one having become dead. Gr. *nekroo*. See Rom. 4. 19.

**stars, sand.** Gen. 15. 5; 22. 17; 26. 4. Ex. 32. 13. Isa. 48. 19.

**sky** = heaven. See Matt. 6. 9, 10.

**by.** Gr. *para*. Ap. 104. xii. 3.

**innumerable.** Gr. *anarithmetos*. Only here.

**13** These all died *according to* <sup>1</sup>faith, not having received *the things promised*, but having <sup>5</sup>seen them *from afar*, ..., and <sup>o</sup>embraced *them*, and confessed that they were <sup>o</sup>strangers and <sup>o</sup>pilgrims on the <sup>o</sup>earth.

**14** For they that say such things <sup>o</sup>declare plainly that they seek *a true home*.

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

**16** But *as a matter of fact* they <sup>o</sup>desire a better *country*, that is, an <sup>o</sup>heavenly: wherefore <sup>3</sup>God is not *ashamed of them* to be <sup>o</sup>called their <sup>3</sup>God: for **He** ... prepared for them *the city*.

**17** By <sup>1</sup>faith Abraham, when he was *tested*, *hath offered up* Isaac: and he that had <sup>o</sup>received the promises *was offering up his* <sup>o</sup>only begotten *son*,

**18** *With reference to* whom it was said, That <sup>9</sup>“in Isaac *shall a seed be called for thee*.”

**19** *Reckoning* that <sup>3</sup>God *was able to* <sup>o</sup>raise *him up*, even <sup>o</sup>from the dead; from whence *he did even in a figure receive him back*.

**20** By <sup>1</sup>faith <sup>o</sup>Isaac blessed Jacob and Esau <sup>o</sup>concerning things to come.

**21** By <sup>1</sup>faith <sup>o</sup>Jacob, when he was a *dying*, blessed *each of the* <sup>o</sup>sons of Joseph; and <sup>o</sup>worshipped, *leaning* <sup>o</sup>upon the top of his staff.

**22** By <sup>1</sup>faith Joseph, when *he was ending life*, made mention of the <sup>o</sup>departing of the *sons* of Israel; and <sup>o</sup>gave commandment <sup>20</sup>concerning his bones.

**23** By <sup>1</sup>faith <sup>o</sup>Moses, when he was born, was hid <sup>o</sup>three months *by* his parents, because they <sup>5</sup>saw *he was a handsome* <sup>o</sup>child; and they were not afraid of the king's <sup>o</sup>commandment.

**24** By <sup>1</sup>faith <sup>23</sup>Moses, *having become grown up*, <sup>o</sup>refused to be called the <sup>21</sup>son of Pharaoh's daughter;

**25** *Having chosen* rather to <sup>o</sup>suffer affliction with the <sup>o</sup>people of <sup>3</sup>God, than to *have enjoyment* of <sup>o</sup>sin <sup>o</sup>for a season;

**26** *Judged* the <sup>o</sup>reproach of *the Messiah* greater riches than the treasures *of* Egypt: for he *looked away* unto the <sup>o</sup>recompence of the reward.

**27** By <sup>1</sup>faith he forsook Egypt, not fearing the <sup>o</sup>wrath of the king: for he <sup>o</sup>endured, as <sup>o</sup>seeing **Him Who is** <sup>o</sup>invisible.

**23** **Moses**. See 3. 2.

*asteios*. See Acts 7. 20.

Moses' parents must have had some revelation from God, on which their faith could act.

**24** **when he was, &c.** Lit. having become great, i.e. grown up.

**25** **Choosing** = Having chosen. Gr. *haireomai*. See Phil. 1. 22.

**people**. Gr. *laos*. See Acts 2. 47.

Ap. 128. I. ii. 1.

**for a season**. See 10. 33.

*oneidismos*. See 10. 33.

day. John 8. 56.

**recompence, &c.** Gr. *misthapodoaia*. See 2. 2.

*kartereo*. Only here. Cp. Acts 1. 14.

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).

**three months**. Gr. *trimenon*. Only here.

**child**. Gr. *paidion*. Ap. 108. v.

Moses' parents must have had some revelation from God, on which their faith could act.

**24** **when he was, &c.** Lit. having become great, i.e. grown up.

**25** **Choosing** = Having chosen. Gr. *haireomai*. See Phil. 1. 22.

**people**. Gr. *laos*. See Acts 2. 47.

**for a season**. Gr. *proskairos*. See 2 Cor. 4. 18.

**Christ**. I. e. the Messiah. Ap. 98. IX. Gen. of Relation. Ap. 17. 5. Moses, as well as Abraham, looked forward to His

**in**. The texts read "of".

**seeing**. Gr. *horao*. Ap. 133. I. 8.

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).

**13** **in** = according to. Gr. *kata*. Ap. 104. x. 2. Cp. v. 7.

**promises**. I. e. the things promised. Fig. *Metonymy* (of Adjunct).

**afar off** = from afar. Gr. *porrothen*. Only here and Luke 17. 12.

**and were persuaded of**. The texts omit.

**embraced**. Gr. *aspazomai*. Same as "salute", 13. 24.

**strangers**. Gr. *xenos*. See Acts 17. 18.

**pilgrims**. Gr. *parepidemos*. Only here, 1 Pet. 1. 1; 2. 11. We must be

strangers to the world ere we can become pilgrims in it. See Gen. 23. 4.

1 Chron. 29. 15. Ps. 39. 12. **earth**. Gr. *ge*, as v. 9.

**14** **declare plainly**. Gr. *emphanizo*. See 9. 24. Ap. 106. I. iv.

**country** = a (true) home. Gr. *patris*. Only here and seven times in the

Gospels.

**15** **truly if** = if indeed.

**if**. Gr. *ei*. Ap. 118. 2. a.

**returned**. Gr. *anakampto*. See Acts 18. 21.

**16** **now** = as a matter of fact.

**desire**. Gr. *oregomai*. Only here, 1 Tim. 3. 1; 6. 10.

**heavenly**. See 3. 1.

**ashamed**. See 2. 11. Add "of them". Fig. *Tapeinosis*. Ap. 6.

**called**. Gr. *epikaleomai*. See Acts 2. 21.

**hath**. Omit.

**city**. See v. 10.

**17** **tried** = tested.

**offered** = hath offered.

**received**. Gr. *anadechomai*. See Acts 28. 7.

**offered** = was offering.

**only begotten**. Gr. *monogenes*. See John 1. 14.

**18** **Of** = With reference to. Gr. *pros*. Ap. 104. xv. 3.

**shall, &c.** Lit. shall a seed be called for thee. This is quoted from Gen.

21. 12.

**19** **Accountings** = Reckoning. Gr. *logizomai*. See Rom. 4. 4.

**raise up**. Gr. *egeiro*. Ap. 178. I. 4.

**from the dead**. Gr. *ek nekron*. Ap. 139. 3.

**also, &c.** = he did even in a figure receive (Gr. *komizo*, RS Matt. 25. 27)

him back.

**figure**. Gr. *parabole*. See 9. 9. Isaac was, as far as Abraham was concerned, to all intents and purposes, dead, and so became a type of Christ in resurrection.

**20** **Isaac**. Isaac shows us faith overcoming the will of the flesh, in that he blessed Jacob instead of Esau.

**concerning**. Gr. *peri*. Ap. 104. xiii. 1.

**21** **Jacob**. Jacob's faith was manifested by his blessing each of Joseph's sons, putting Ephraim first according to God's will. See Gen. 48. 5-20,

**both** = each of. **sons**. Gr. *huios*. Ap. 108. iii.

**worshipped**. Gr. *proskuneo*. Ap. 137. 1.

**upon**. Gr. *epi*. Ap. 104. ix. 3. Jacob's worship was because he had just

secured Joseph's promise that he would not bury him in Egypt but in

Machpelah, thus enabling him to express his confidence in God's

promises. This is recorded in Gen. 47. 31, before the blessing of Joseph's

sons.

**22** **he died** = was ending (life).

**departing**. Gr. *exodos*. Only here, Luke 9. 31, and 2 Pet. 1. 15.

**children** = sons, as in v. 21.

**gave commandment**. Gr. *entellomai*. First occ. Matt. 4. 6. The faith

of Joseph was shown in his confidence that God would fulfil the promise

to Abraham, Isaac, and Jacob. Gen. 50. 24, 25. Cp. Gen. 48. 21.

**of** = by. Gr. *hupo*. Ap. 104. xviii. 1.

**proper**. Gr.

**commandment**. Gr. *diatagma*. Only here. Cp. Rom. 13. 2.

**refused**. Gr. *arneomai*. Gen. transl. "deny".

**suffer affliction with**. Gr. *sunka koucheomai*. Only here.

**sin**. Gr. *hamartia*.

**26** **Esteeming**. Same as judged, v. 11.

**reproach**. Gr.

**had respect**. Gr. *apoblepo*, lit. look away. Only here.

**27** **wrath**. See Ex 10. 28, 29; 11. 4-8.

**endured**. Gr.

**invisible**. Gr. *aoratos*. See Rom.

**28** °Through <sup>1</sup>faith he kept the °passover, and the °sprinkling of blood, *in order that not* he that °destroyed the °firstborn should °touch them.

**29** By <sup>1</sup>faith they °passed through the Red sea as by dry *land*: which the Egyptians *attempting* to do were *swallowed up*.

**30** By <sup>1</sup>faith the walls of Jericho fell down, after they were *encircled for seven days*.

**31** By <sup>1</sup>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, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

**33** Who through <sup>1</sup>faith °subdued °kingdoms, wrought <sup>7</sup>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 <sup>19</sup>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 *in* °goatskins; being *in lack*, °afflicted, *vilely treated*;

**38** (Of whom the <sup>7</sup>world was not worthy:) they wandered °in deserts, and in mountains, and in °dens and °caves of the <sup>13</sup>earth.

**39** And these all, having <sup>2</sup>obtained a good report through <sup>1</sup>faith, °received not the promise:

**40** <sup>3</sup>God having °provided some better thing *concerning* us, <sup>35</sup>*in order that* they without us should not be *perfected*.

**12** °Wherefore *we also having so great a cloud of witnesses surrounding us, laying aside* every °weight,

**36** **others**. Gr. *heteros*. Ap. 124. 2.

prison. See Gen. 39. 20 (Joseph). 1 Kings 22. 26, 27 (Micaiah). Jeremiah after the scene in Pathros (ch. 44), according to the Gemara. during the Manassean persecution (cp. 2 Kings 21. 16), according to the Gemara. slaughter of the sword.

**and**. Read "in" (Gr. *en*).

**afflicted**. Gr. *thlibo*. See 2 Cor. 1. 6.

**38** **in**. The texts read *epi*. Ap. 104. ix. 2.

**39** **received**. Same Gr. word as in 19. See Note there.

Gr. *peri*. Ap. 104. xiii. 1.

**12. 1** **Wherefore**. Gr. *toigaroun*, a very emph. word of inference; occ. only here and 1 Thess. 4. 8. Resume from 10. 39.

having so great a cloud of witnesses surrounding us. **compassed about** = surrounding. Gr. *perikeimai*. See Acts 28. 20.

*nephos*. Only here. The usual word for "cloud" is *nephele*.

faith. Not "spectators", for then the word would be *autoptes* (Luke 1. 2) or *epoptes* (2 Pet. 1. 16).

**weight**. Gr. *onkos*. Only here.

**trial**. See v. 29.

**wandered about**. Gr. *perierchomai*. See Acts 19. 13.

**goatskins**. Gr. *aigeios* (*derma*). Only here.

**tortured** = vilely treated. Gr. *kakoucheo*.

**dens**. Gr. *spelaion*. See Luke 19. 46.

**made perfect** = perfected. Gr. *teleioo*. Ap. 125. 2. Cp. 2. 10.

**28** **Through**. In vv. 3, 11. 28, the dative case is rendered "Through", in fourteen other vv. it is rendered "By".

**passover**. Gr. *pascha*. After the Gospels only here, Acts 12. 4 (Easter), 1 Cor. 5. 7.

**sprinkling**. Gr. *proschusis*. Only here.

**lest** = in order that (Gr. *hina*) not (Gr. *me*).

**destroyed**. Gr. *olothreuo*. Only here.

**firstborn**. Gr. *prototokos*. See Rom. 8. 29. This adj. is neuter plural.

Cp. 12. 23.

**touch**. Gr. *thingano*. See 12. 20. Col. 2. 21.

**29** **passed through**. Gr. *diabaino*. See Acts 16. 9.

**assaying** = endeavouring or attempting (Gr. *peira*; here and v. 36).

**drowned** = swallowed up. Gr. *katapino*, as 1 Cor. 15. 54.

**30** **compassed about** = encircled. Gr. *kukloo*. See Acts 14. 20.

**seven days** = for (Gr. *epi*. Ap. 104. ix. 3) seven days.

**31** **perished . . . with**. Gr. *sunapollumi*. Only here.

**believed not** = were disobedient. See 3. 18.

**spies**. Gr. *kataskopos*. Only here. The verb, in Gal. 2. 4.

**32** **fail**. Gr. *epileipo*. Only here.

**to tell** = in narrating. Gr. *diegeomai*. See Acts 8. 33. By Fig.

*Paraleipsis* (Ap. 6), the writer briefly alludes to many worthies, of whom time fails to speak in detail. Also Fig. *Epirochasmus*, or *Summarising*.

In the summary are four judges, two prophets, and a group in which all other prophets are included.

Gedeon and Jephthae stand out together as higher examples of faith, Barak and Samson as associated with women, the former in his rise, the latter in his fall.

**33** **through**. Gr. *dia*. Ap. 104. v. 1.

**subdued**. Gr. *katagonizomai*. Only here. Cp. Luke 13. 24.

**kingdoms**. See Deut. 4. 46, 47. Josh. 5-14.

**obtained, &c.** See 6. 15.

**stopped**. Gr. *phrasso*. See Rom. 3. 19. Judg. 14. 5, 6. 1 Sam. 17. 34-37. Dan. 6. 22, 23.

**34** **violence** = strength, v. 11. See Dan. 3. 27.

**edge** = mouth. A Hebraism; occ. over thirty times in the O.T. Cp. Luke 21. 24. See Josh. 6. 21. 2 Kings 10. 25; &c.

**out of**. Gr. *apo*. Ap. 104. iv.

**made strong**. Gr. *endunamoo*. Cp. Ex. 4. 10-16. Isaiah, ch. 6. .Jer. 1. 6-10.

**waxed, &c.** = became mighty in battle.

**turned ... armies** = overturned the camps.

**aliens**. Same as strange, v. 2.

**35** **raised, &c.** = from (Gr. *ek*) resurrection (Ap. 178. II. 1).

**others**. Gr. *allos*. Ap. 124. 1.

**tortured** = bastinadoed to death. Gr. *tumpanizomai*. Only here.

**deliverance**. Same as "redemption", 9. 15. See 2 Mace. 6. 19-30; 7. 1-42.

**that** = in order that. Gr. *hina*.

**resurrection**. Gr. *anastasis*, as above.

**mockings**. Gr. *empaigmos*. Only here.

**imprisonment** =

**37** **stoned**. 1 Kings 21. 13 (Naboth). 2 Chron. 24. 20, 21 (Zechariah).

**sawn asunder**. Gr. *prizo*. Only here. This was the death of Isaiah

**were slain** = died. **with the sword**. Lit. in (Gr. *en*) the

**sheepskins**. Gr. *melote*. Only here.

**destitute**. Gr. *hustereo*, to lack. See Luke 15. 14.

Cp. v. 25; 13. 3 (suffer adversity). See 1 Thess. 2. 2.

**caves**. Gr. *ope*. Only here and James 3. 11 (place).

**40** **provided**. Gr. *problepo*. Only here. **for** = concerning.

and the <sup>o</sup>sin which <sup>o</sup>doth so easily beset *us*, and let us run *through patient continuance* the <sup>o</sup>race that is <sup>o</sup>set before us,  
**2** *Looking away from these witnesses* unto Jesus the Author and *Perfecter* of ...<sup>o</sup>faith; **Who** for the joy that was <sup>1</sup>set before **Him** *Patiently endured* a cross, despising *shame*, and *hath sat* down *on* the right hand of the throne of <sup>o</sup>God.

**3** For <sup>o</sup>consider **Him** *That hath* <sup>2</sup>*patiently endured* such *disobedience* by sinners against **Himself**, *in order that not* ye <sup>o</sup>be wearied *fainting* in your *souls*.

**4** Ye have not yet *withstood* unto blood, <sup>o</sup>striving against <sup>o</sup>sin.

**5** And ye have <sup>o</sup>forgotten the *comfort* which <sup>o</sup>speaketh *to* you as *to* <sup>o</sup>children, "*My son, shrink not from the chastening of the Lord, nor faint when thou art rebuked by Him:*

**6** For whom the <sup>5</sup>Lord <sup>o</sup>loveth **He** <sup>o</sup>chasteneth, and *flogeth* every <sup>5</sup>son whom **He** receiveth."

**7** *Ye are suffering patiently for* <sup>5</sup>*discipline*, <sup>2</sup>God <sup>o</sup>dealeth with you as with <sup>5</sup>sons; for what <sup>5</sup>son is he whom *a* father <sup>o</sup>chasteneth not?

**8** But <sup>o</sup>if ye be *apart from* <sup>5</sup>*chastening*, whereof all *have become* <sup>o</sup>partakers, then *have become* ye *fictitious children*, and not <sup>5</sup>sons.

**9** *Moreover* we ... had fathers of our flesh *as correctors*, and we gave ... reverence: shall we not much rather <sup>o</sup>be in subjection <sup>5</sup>to the <sup>o</sup>Father of <sup>o</sup>spirits, and <sup>o</sup>live ?

**10** For they verily for a few days <sup>o</sup>chastened *us according as it seemed good to them*;

**sin.** Ap. 128. I. ii. 1.

**doth so easily beset.** Gr. *enperistatos*. Only here.

**with** = through. Gr. *dia*. Ap. 104. v. 1.

**patience** = patient continuance. See Rom. 2. 7.

**race.** Gr. *agon*. See Phil. 1. 30. Always transl. fight, conflict, &c, save here. The word means the place of assembly, and then the games witnessed, and then any contest, a lawsuit, &c.

**set before.** Gr. *prokeimai*. Cp. 6. 18.

**2 Looking** = Looking away from (these witnesses). Gr. *aphorao*. Ap. 133. 9. Cp. Phil. 2. 23.

**Jesus.** Ap. 98. X.

**Author.** See 2. 10 and Acts 3. 15.

**Finisher** = Perfecter. Gr. *teleiotes*. Only here. Cp. Ap. 125. 1. 2.

**faith.** Gr. *pistis*. Ap. 150. II. 1. He stands at the head of the train of faith's heroes, and alone brought faith to perfection. Omit *our*.

**endured** = patiently endured. See 10. 32.

**the** = a.

**the shame** = shame.

**is set.** All the texts read, "hath sat".

**at** = on. Gr. *en*. Ap. 104. viii.

**God.** Ap. 98. I. i. 1. The charge is to look away from the witnesses of the past to Him Who is the faithful and true Witness (Rev. 3. 14).

**3 consider.** Gr. *analogizomai*. Only here.

**That** = That hath.

**contradiction.** Gr. *antilogia*. See 6. 16. Cp. Luke 2. 34, where the verb *antilego* occurs.

**of** = by. Gr. *hupo*. Ap. 104. xviii. 1.

**lest** = in order that (Gr. *hina*) not (Gr. *me*).

**be wearied.** Gr. *kamno*. Only here, Jas. 5. 15. Rev. 2. 3.

**and faint** = fainting. Gr. *ekluo*. See Gal. 6. 9.

**minds** = souls. Ap. 110. IV. 2.

**4 not yet.** Gr. *oupo*.

**resisted.** Gr. *antikathistemi*. Only here.

**unto.** Gr. *mechris*. Cp. Phil. 2. 8.

**striving.** Gr. *antagonizomai*. Only here.

**sin.** Ap. 128. I. ii. 1. The Lord's example is set before them. Hitherto they had to endure spoliation and shameful treatment, but not martyrdom. This is in favour of the early date of the Epistle (Ap. 180).

The words "not yet" suggest a time before the persecution under Nero, which began A. D. 65 and lasted till his death A. D. 68.

**12: 5-24. CHASTISEMENT.**

5-11. Duty to endure chastening.

12-24. Counsels and encouragements.

**12: 5-11. DUTY TO ENDURE CHASTENING.**

5. Chastening not to be despised.

6. Proof of love.

7. A mark of sonship. Positive.

8. The lack of it. Negative.

9-. Submission to earthly fathers.

-9. Much more to the Father of spirits.

10-. The earthly fathers as they thought well.

-10. The Heavenly Father for our profit.

11-. Chastening for the present grievous.

-11. The fruits afterwards.

**5 forgotten.** Gr. *eklanthanomai*. Only here.

See Acts 17. 2. **unto** = to.

**chastening.** Gr. *paideia*. See Eph. 6. 4.

**6 loveth.** Gr. *agapao*. Ap. 135. I. 1. See Rev. 3. 19.

**7 If.** Gr. *ei*, but the texts read *eis*, i.e. Ye are suffering patiently for (*eis*) discipline.

"offer", save here. In this verse it is passive and means to do business with, deal with.

**8 if.** Gr. *ei*. Ap. 118. 2. a.

have become.

**partakers.** Gr. *metochos*. See 1. 9.

**9 Furthermore** = Moreover.

**have.** Omit.

**gave ... reverence.** Gr. *entrepomai*. See 1 Cor. 4. 14.

**them.** Omit.

**Father.** Ap. 98. III.

**spirits.** Ap. 101. II. 5. Cp. Num. 16. 22. Job 33. 4. Eccl. 12. 7. Isa. 42. 5. Zech. 12. 1. Here not "angels" as

some interpret, but the new-created spirits of His "sons".

**10 for.** Gr. *pros*. Ap. 104. xv. 3.

**exhortation.** Gr. *paraklesis*. See Rom. 12. 8 and Ap. 134. I. 6.

**children, son.** Gr. *huios*. Ap. 108. iii.

**LORD.** Ap. 98. VI. i. B. 1. B. a.

**chasteneth** Gr. *paideuo*. See 1 Cor. 11. 32.

**speakeith.** Gr. *dialegomai*.

**despise.** Gr. *oligoreo*. Only here. See Prov. 3. 11, 12.

**nor.** Gr. *mede*.

**rebuked.** Gr. *elencho*.

**scourgeth.** Gr. *mastigoo*. See John 19. 1.

**dealeth.** Gr. *prosphero*. Occ. in Heb. twenty times; transl.

**the** = a.

**not.** Ap. 105. I.

**chastisement** = chastening, as vv. 5, 7, 11.

are =

**bastards.** I.e. fictitious. Gr. *nothos*. Only here.

**which, &c.** = as correctors. Gr. *paideutes*. Only here and Rom. 2. 20.

**be in subjection.** Gr. *hupotasso*. See 2. 5.

**live.** Ap. 170. 1.

**after their own pleasure** = according as (Gr. *kata*) it seemed good to them.

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 <sup>5</sup>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, <sup>3</sup>*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 *one* °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 <sup>5</sup>to the °mount *that was touched*, °and  
 that burned with fire, *and* <sup>5</sup>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 <sup>5</sup>to mount Sion, and

**our profit** = that which is profitable.

**that** = to the end (Gr. *eis*) that.

**be partakers.** Gr. *metallambano*. See 6. 7.

**holiness.** Gr. *hagiotēs*. Only here. Not the word in v. 14.

**11 no chastening.** Lit. all chastening seemeth not (Gr. *ou*).

**joyous** = of joy. Ap. 17. 1.

**grievous** = of grief.

**peaceable.** Gr. *eirenikos*. Only here and Jas. 3. 17.

**righteousness.** Gr. *dikaiosune*. Ap. 191. 3.

**exercised.** See 5. 14. **thereby** = by (Gr. *dia*. Ap. 104. v. 1) it.

#### 12: 12-24. COUNSELS AND ENCOURAGEMENTS.

12, 13.	The weak to be helped.
14-.	Peace with all.
-14.	Holiness essential.
15-.	Watching against failure.
-15.	The defining effect of bitterness.
16, 17.	The warning of Esau's disappointment.
18, 19.	The terribleness of Sinai.
20, 21.	Its threatening of death.
22, 23.	The blessedness of the heavenly Jerusalem.
24.	Its promise of life.

**12 lift up.** Gr. *anorthoo*. See Luke 13. 13. Elsewhere Acts 15. 16.

**hang down.** Gr. *pariemai*. Only here.

**feeble** = palsied. Gr. *paraluomai*. See Luke 5. 18.

**13 straight.** Gr. *orthos*. Only here and Acts 14. 10.

**paths.** Gr. *trochia*. Only here.

**be turned out of the way.** Gr. *ektrepomai*. See 1 Tim. 1. 6.

**healed.** Gr. *iaomai*. See Luke 6. 17.

**14 Follow** = Pursue. The force of the Gr. *dioko* is seen in Phil. 3. 14  
 (press toward). **with.** Gr. *meta*. Ap. 104. xi. 1.

**holiness.** Gr. *hagiasmos*. See Rom. 6. 19.

**no man** = no one. Gr. *oudeis*.

**shall see.** Gr. *opsomai*. Ap. 133. I. 8 (a.).

**the Lord.** Ap. 98. VI. i. B. 1. A. b.

**15 Looking diligently.** Gr. *episkopeo*. Only here and 1 Pet. 5. 2.

**lest.** Gr. *me*. Ap. 105. II. **any.** Gr. *tis*. Ap. 123. 3.

**man** = one. **fail.** Gr. *hustereo*. Cp. 4. 1; 11. 37.

**of** = from. Gr. *apo*. Ap. 104. iv. **grace.** Ap. 184. I. 1.

**bitterness.** Gr. *pikria*. See Acts 8. 23.

**springing** = germinating. Gr. *phuo*. Only here and Luke 8. 6, 8.

**trouble.** Gr. *enochleo*. Only here. See Acts 15. 19.

**thereby.** Gr. *dia tautes*. Some texts read *di autes*, the same as v. 11.

**be defiled.** Gr. *miaino*. See John 18. 28.

**16 profane.** Gr. *bebelos*. See 1 Tim. 1. 9.

**morsel of meat.** Gr. *brosis*. See Rom. 14. 17.

**sold.** Gr. *apodidomi*. Same as "yield", v. 11.

**his.** The texts read "his own".

**birthright.** Gr. *prototokia*. Only here.

**17 know.** Gr. *oida*. Ap. 132. I. i.

**afterward.** Gr. *metepeita*. Only here. Add "also".

**when he would have** = wishing to. Gr.

*thelo*. Ap. 102. I.

**inherited.** Gr. *kleronomeo*. See 1. 4.

**rejected.** Gr. *apodokimazo*. Only here and 1 Pet. 2. 4, 7, after the

Gospels. Cp. *dokimazo*, 3. 9.

**repentance.** Gr. *metanoia*. Ap. 111. II. Repentance means a change of mind, and Esau sought to change his

(father's) mind.

**though he sought ... carefully** = having sought carefully. Gr. *ekzeteeo*. See 11. 6.

**18 mount.** The texts omit.

**that might, &c.** = that was touched. Gr. *pselaphao*. The ref. is to Ex. 19. 16-19.

**and.** This and other

five "ands" in vv. 18, 19 exemplify the Fig. *Polysyndeton* (Ap. 6).

**nor** = and.

**blackness** = a thick cloud. Gr. *gnophos*. Only here.

**darkness.** Gr. *skotos*, but the texts read *zophos*. See 2 Pet. 2. 4, 17. Jude 6, 13.

**tempest.** Gr. *thuella*. Only here.

**19 sound.** Gr. *echos*. See Acts 2. 2.

**words.** Gr. *rhema*. See Mark 9. 32.

**intreated.** Gr. *paraiteomai*. Same as "refuse" in

v. 25. See Luke 14. 18 (make excuse).

**word.** Gr. *logos*. Ap. 121. 10.

**spoken** = added.

**20 if.** Gr. *ean*. Ap. 118. 1. b.

**beast.** Gr. *therion*, not *zoon*.

**touch.** See 11. 28.

**or thrust through, &c.**

All the texts omit. No doubt this is because of the complex Ellipsis. In Ex. 19. 13 we read, "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". The work on "Figures of Speech" makes it clear thus:—"And if so much as [a man, or] a beast touch the mountain—[if a man] he shall be stoned or [if a beast] thrust through with a dart".

**21 terrible.** Gr. *phoberos*. See 10. 27, 31.

**sight** = spectacle. Gr. *phantazo*. Only here. See Acts 25. 23.

**Moses.** See 3. 2.

**exceedingly fear and quake** = am fearful (Gr. *ekphobos*. Cp. Mark 9. 6) and quaking (Gr. *entromos*. See Acts 7. 32).

<sup>5</sup>to the city of <sup>o</sup>the living <sup>2</sup>God, the <sup>o</sup>heavenly <sup>o</sup>Jerusalem, and to an *myriads* of angels,

**23** To the <sup>o</sup>general assembly and <sup>o</sup>church of the *firstborn ones*, which are <sup>o</sup>written in <sup>o</sup>heaven, and to <sup>2</sup>God the <sup>o</sup>Judge of all, and to the <sup>o</sup>spirits of <sup>o</sup>just men *perfected*,

**24** And to <sup>2</sup>Jesus the <sup>o</sup>Mediator of *a new* <sup>o</sup>covenant, and to the <sup>o</sup>blood of sprinkling, that <sup>o</sup>speaketh better things <sup>o</sup>than *that of Abel*.

**25** <sup>o</sup>See that ye <sup>o</sup>refuse not **Him That** <sup>24</sup>speaketh. For <sup>8</sup>if they escaped not who refused **Him That** <sup>o</sup>spake on <sup>o</sup>earth, much more *shall not we escape*, **who** <sup>o</sup>turn away from **Him That speaketh** from <sup>23</sup>heaven:

**26** Whose voice then <sup>o</sup>shook the <sup>25</sup>earth: but now **He** hath promised, saying, "Yet <sup>o</sup>once more **I** <sup>o</sup>shake not the <sup>25</sup>earth only, but *the heaven also*."

**27** And this *word*, "Yet <sup>26</sup>once more," signifieth the <sup>o</sup>removing of those things that are shaken, as of things that are made, *in order that* those things which *are not able to be* shaken may <sup>o</sup>remain.

**28** Wherefore we receiving a kingdom *immovable*, let us have <sup>15</sup>grace, *by which* we may <sup>o</sup>serve <sup>2</sup>God <sup>o</sup>acceptably with *awe* and <sup>o</sup>godly fear:

**29** For our <sup>2</sup>God *is* a <sup>o</sup>consuming fire.

**13** Let <sup>o</sup>brotherly love <sup>o</sup>continue.

**2** *Forget not to show hospitality to strangers:* for *by this* <sup>o</sup>some have <sup>o</sup>entertained angels <sup>o</sup>unawares.

**3** Remember *the bound ones*, as <sup>o</sup>bound with *them*; and <sup>o</sup>them which suffer adversity, as being yourselves also in *the* body.

**4** *Let marriage be* honourable in all, and the bed <sup>o</sup>undefiled: but *fornicators* and adulterers <sup>o</sup>God will *punish*.

**5** Let your *bent, manner of life be without love of money*; and <sup>o</sup>be content with *the things that are present*: for **Himself** hath said, "**I will by no means let thee go, nor by no means forsake thee**."

**22 the living God.** See 3. 12.

**heavenly.** Gr. *epouranios*. Cp. 3. 1.

**Jerusalem.** Cp. Gal. 4. 26. Rev. 3. 12; 21. 2, 10.

**innumerable company** = myriads.

**23 general assembly.** Gr. *paneguris*. Only here.

**church.** Ap. 186.

**firstborn** = firstborn ones. Gr. *prototokos*. See 11. 28.

**written.** Gr. *apographo*. Only here and Luke 2. 1, 3, 5.

**heaven.** Pl. See Matt. 6. 9, 10.

**Judge.** Gr. *krites*. Cp. Ap. 122. 1.

**spirits.** Ap. 101. II. 5.

**just men.** Gr. *dikaios*. Ap. 191. 1.

**made perfect** = perfected. See 11. 40. Ap. 125. 2. The standpoint is from "the glory" as in Rom. 8. 30.

**24 Mediator.** Gr. *mesites*. See 9. 15.

**the** = a.

**covenant.** See Matt. 26. 28.

**blood of sprinkling** (Gr. *rhantismos*). The phrase only here and 1 Pet. 1. 2 (sprinkling of blood).

**speaketh.** Gr. *laleo*. Ap. 121. 7.

**than.** Gr. *para*. Ap. 104. xii. 3. Cp. 1. 4. In verses 18-24 *seven* statements are set forth as to the Old Covenant dispensation, followed by *ten* of the New. Together *seventeen* (see Ap. 10.).

**25 See.** Gr. *blepo*. Ap. 133. I. 5.

**refuse.** Same word as "intreat", v. 19.

**spake.** Gr. *chrematizo*. See 8. 5; 11. 7.

**earth.** Gr. *ge*. Ap. 129. 4.

**if we** = who.

**turn away.** Gr. *apostrepho*, as Acts 3. 26.

**26 shook.** Gr. *saleuo*. As Matt. 24, 29.

**once.** See 6. 4.

**shake.** Gr. *seio*. See Hag. 2. 6, 7. Occ. Matt. 27. 51; 28. 2; &c. Cp. *seismos*, earthquake.

**also heaven** = the heaven (sing. Matt. 6. 9, 10) also.

**27 signifieth** Gr. *deloo*. 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. *euairetos*. 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. *eulabeia*. 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. *katanalisko*. Only here. Intensive of *analisko* (Luke 9. 54. Gal. 5. 15. 2 Thess. 2. 8).

### 13: 1-25. PRACTICAL CONCLUSION.

- 1-6. Exhortation.  
7-9. Their teachers. Strange teachings unprofitable.  
10, 11. The servers of the tabernacle.  
12-16. The sanctified people.  
17. Their teachers. Disobedience unprofitable.  
18-25. Closing requests and doxology.

**13. 1 brotherly love.** Gr. *Philadelphia*. See Rom. 12. 10. **forgetful.** Gr. *epilanthanomai*. See 6. 10. **to entertain, &c.** = hospitality. Gr. *philoxenia*. Only here and Rom. 12. 13. **thereby** = by (Gr. *dia*. Ap. 104. v. 1) this. **some.** Gr. *tines*. Ap. 124. 4. **entertained.** Gr. *xenizo*. See Acts 10. 6. The word only in Acts, here, and 1 Pet. 4. 4, 12. As Abraham, Lot, Manoah, Gideon; and cp. Matt. 25. 35. **unawares.** Gr. *lanthano*. See Acts 26. 26. **3 Remember.** Gr. *mimneskomai*. Cp. 2. 6. **them, &c.** = the bound ones. Gr. *desmios*. **bound, &c.** Gr. *sundeomai*. Only here. **4 Marriage.** This is not a statement of fact, but an exhortation, "Let marriage be", &c. **whoremongers** = fornicators, as 12. 16. **God.** Ap. 98. I. i. 1. **judge.** Gr. *krino*. Ap. 122. 1. I. e. punish (Fig. *Metonymy* of cause. Ap. 6.) **5 conversation** = bent, manner (of life). Gr. *tropos*. See Acts 1. 11. **without, &c.** Gr. *aphilarguros*, lit. without love of money. **be content.** Gr. *arkeo*. **such things, &c.** = the things that are present. **He** = Himself. **never** = by no means. Gr. *ou me*. Ap. 105. III. **leave** = let ... go. Gr. *aniemi*. See Acts 16. 26. **nor.** Lit. nor by no means. Gr. *oud' ou me*. The strongest negative possible. **forsake.** Gr. *enkataleipo*. See Acts 2. 27.



**6** So that we may boldly say, "The Lord *is* my *Succourer*, and I will not fear what °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.

**9** 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*.

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

**11** For the bodies of those °beasts, whose blood is brought into the *Holly of Holies* by the high priest *concerning* sin, are burned *outside* the camp.

**12** Wherefore °Jesus also, *in order that* He might sanctify the °people *by* His own blood, suffered <sup>11</sup>*outside* the gate.

**13** Let us go forth therefore *to* Him <sup>11</sup>*outside* the °camp, bearing His °reproach.

**14** For here have we no <sup>1</sup>continuing city, but we °seek *the coming one*.

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

**16** But °to do good and to *fellowship* <sup>2</sup>forget not: for with such sacrifices °God °is well pleased.

**17** °Obey <sup>7</sup>*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, <sup>12</sup>*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 <sup>12</sup>Jesus, *The great* °Shepherd of the sheep, through the blood of the °everlasting °covenant,

**21** °Make you perfect in every good °work to do His °will, *doing* in you that which is

**6 LORD.** Ap. 98. VI. i. B. 1. B. a.

**Helper** = Succourer. Gr. *boethos*. Only here; cp. Ps. 10. 14; 22. 11, &c.

**man.** Gr. *anthropos*. Ap. 123. 1.

**unto** = to. The quotation is from Ps. 118. 6.

**7 Remember.** See 11. 15.

**them, &c.** = your leaders (Gr. *hegeomai*, as vv. 17, 24).

**who** = such as. **have spoken** = spoke. Gr. *laleo*. Ap. 121. 7.

**word.** Ap. 121. 10.

**faith.** Ap. 150. II. 1.

**follow** = imitate. Gr. *mimeomai*. See 2 Thess. 3. 7.

**considering.** Ap. 133. II. 3.

**end.** Gr. *ekbasis*. Only here and 1 Cor. 10. 13.

**conversation** = (manner of) life. Gr. *anastrophe*. See Gal. 1. 13.

**8 Jesus Christ.** Ap. 98. XI.

**the same.** Gr. *ho autos*. This is the transl. in the Sept. of the Heb.

'*attah hu*, a Divine title. See Ps. 102. 27. Cp. Mal. 3. 6.

**9 carried about.** Gr. *periphero*. See Eph. 4. 14. The texts read

"carried away". **divers.** Gr. *poikilos*. See 2. 4.

**strange.** Gr. *xenos*. See Acts 17. 18.

**established.** Same as "confirm", 2. 3.

**with** = by. No prep.: dat. case.

**grace.** Ap. 184. I. 1.

**meats.** By Fig. *Synecdoche* of species (Ap. 6) = for various and "strange

doctrines" of no profit to those who practice them.

**which, &c.** = in (Gr. *en*) which they who walked have not been profited.

See 4. 2.

**10 altar.** The reference is to the sin-offering, which was wholly burnt

outside the camp. Lev. 4. 1-21; 16. 27.

**whereof** = of (Gr. *ek*) which

**right.** Gr. *exousia*. Ap. 172. 5.

**serve.** Gr. *latreuo*. Ap. 190. II. 5.

**11 beasts.** Gr. *zoon*. Cp. 12. 20.

**into.** Gr. *eis*. Ap. 104. vi.

**the sanctuary.** The Holy of Holies. See 8. 2.

**for** = concerning. Gr. *peri*. Ap. 104. xiii. 1.

**sin.** Gr. *hamartia*. Ap. 128. I. ii. 1.

**without** = outside. Gr. *exo*.

**12 Jesus.** Ap. 98. X.

**that** = in order that. Gr. *hina*.

**people.** Gr. *laos*. See Acts 2. 47.

**with** = by, as v. 11.

**13 camp.** I. e. Apostate Judaism. Hebrew believers would understand

the reference to Exod. 33. 7, after the apostasy of the "calf".

**reproach.** See 11. 26.

**14 seek.** Same word in 11. 14.

**one to come** = the coming one.

**15 praise.** Gr. *ainesis*. Only here. Cp. Acts 2. 47.

**continually.** See 9. 6 (always).

**the fruit of our lips.** This is a reference to Hos. 14. 2, where the Sept.

renders the Heb. *parim s'phatheyenu* by "bullocks of our lips". Cp. Isa.

57. 19.

**giving thanks** = confessing. Gr. *homologeoo*. See 11. 13. Fig.

*Catachresis.* Ap. 6.

**name.** See Acts 2. 38.

**16 to do good.** Lit. the doing well. Gr. *eupoia*. Only here.

**to communicate** = fellowship Gr. *koinonia*. Cp. 1 Tim. 6. 18.

**is well pleased.** See 11. 5. 6.

**17 Obey.** Gr. *peitho*. Ap. 150. I. 2.

**submit** = be submissive. Gr. *hupeiko*. Only here. Cp. *eiko* (Gal. 2. 5).

**souls.** Ap. 110. III. 2.

**they that must give** = those about to give. Gr. *apodidomi*.

**with grief** = groaning. Gr. *stenazo*, as Mark 7. 34.

**18 Pray.** Gr. *proseuchomai*. Ap. 134. I. 2.

**trust.** Gr. *peitho*. Ap. 150. I. 2.

**willing.** Gr. *thelo*. Ap. 102. 1.

**live.** Gr. *anastrepho*. See 10. 33. The noun in v. 7.

**19 beseech.** Gr. *parakaleo*. Ap. 134. I. 6.

**the rather** = more abundantly. Gr. *perissoteros*. Occ. 2. 1.

*apokathistemi*. See Acts 1. 6.

**20 peace** = the peace. Cp. Rom. 15. 33; 16. 20. 1 Thess. 5. 23. 2 Thess. 3. 16.

**from the dead.** Gr. *ek nekron*. Ap. 139. 3.

**Lord.** Ap. 98. VI. i. B. 2. A.

*Anthropopatheia* (Ap. 6). Cp. John 10. 11. 1 Pet. 5. 4, and Sept. of Isa. 63. 11.

**covenant.** Gr. *diatheke*. See Matt. 26. 28. Cp. Gen. 9. 16.

**21 Make ... perfect.** Gr. *katartizo*. Same word 1 Pet. 5. 10. Ap. 125. 8.

Ap. 102. 2.

**working** = doing. Same Gr. verb in vv. 6, 17, 19.

**yourselves.** Omit.

**watch.** Gr. *agrupneo*. See Eph. 6. 18.

**account.** Gr. *logos*. Ap. 121. 10.

**unprofitable.** Gr. *alusiteles*. Only here. Fig. *Meiosis*. Ap. 6.

**conscience.** See Acts 23. 1.

**brought again** = brought up. Cp. Rom. 10. 7.

**that** = the. **Shepherd.** Fig.

**everlasting.** Ap. 151. II. B. ii.

**work.** Some texts read "thing".

**will.** Gr. *thelema*.

wellpleasing *before Him*, through <sup>8</sup>Jesus Christ; to Whom be glory <sup>9</sup>for ever and ever. Amen.

**22** And I <sup>19</sup>beseech you, brethren, <sup>20</sup>suffer the <sup>7</sup>word of <sup>21</sup>exhortation: for I *wrote* a letter <sup>6</sup>to you in few words.

**23** Know ye that *our* brother Timothy *has been dismissed*; with whom, if he come shortly, I will <sup>22</sup>see you.

**24** Salute <sup>7</sup>*your leaders*, and all the <sup>23</sup>saints. <sup>24</sup>They of Italy salute you.

**25** Grace *be* with you all. Amen.

**wellpleasing.** Gr. *euarestos*. See Rom. 12. 1.

**in His sight** = before Him.

**for ever and ever.** Ap. 151. II. A. ii. 9. a.

**22 suffer.** Gr. *anechomai*. See Luke 9. 41.

**exhortation.** See 12. 5.

**have written a letter** = wrote.

**in.** Gr. *dia*. Ap. 104. v. 1.

**23 Know ye.** May be imperative, or indicative, present tense. Gr.

*ginosko*. Ap. 132. I. ii.

**is set at liberty** = has been released, dismissed: or sent away on some special mission (as in 1 Cor. 4. 17). Gr. *apoluo*. Ap. 174. 11. Cp. Acts 13. 3; 15. 30, 33; 19. 41; 23. 22; 28. 25 (departed), &c. See Introductory Notes

(5) and Ap. 180.

**if.** Gr. *ean*. Ap. 118. 1. b.

**see.** Ap. 133. I. 8 (a).

**24 Salute.** Gr. *aspazomai*. See 3 John 14.

**saints.** See Acts 9. 13.

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

**of.** Gr. *apo*. Ap. 104. iv.