

WRITER. The authorship of Hebrews has been in controversy from the earliest times. The book is anonymous, but the reference in 2 Pet. 3. 15 seems conclusive that Paul was the writer. See also Heb. 13. 23. All agree that, whether by Paul or another, the point of view is Pauline. We undoubtedly have here the method of Paul's synagogue addresses. No book of Scripture more fully authenticates itself as inspired.

Date. From internal evidence it is clear that Hebrews was written before the destruction of the Temple, A.D. 70 (cf. 10. 11).

Theme. The doctrinal passages reveal the purpose of the book. It was written with a twofold intent: (1) To confirm Jewish Christians by showing that Judaism had come to an end through the fulfilment by Christ of the whole purpose of the law; and (2) the hortatory passages show that the writer had in view the danger ever present to Jewish professed believers of either lapsing back into Judaism, or of pausing short of true faith in Jesus Christ. It is clear from the Acts that even the strongest of the believers in Palestine were held to a strange mingling of Judaism and Christianity (e.g. Acts 21. 18-24), and that snare would be especially apt to entangle professed Christians amongst the Jews of the dispersion.

The key-word is "better." Hebrews is a series of contrasts between the good things of Judaism and the better things of Christ. Christ is "better" than angels, than Moses, than Joshua, than Aaron; and the New Covenant than the Mosaic Covenant. Church truth does not appear, the ground of gathering only being stated (13. 13). The whole sphere of Christian profession is before the writer; hence exhortations necessary to warn and alarm a mere professor.

Hebrews is in six divisions, but these include five parenthetical passages of exhortation. I. The great salvation, 1. 1-2. 18 (2. 1-4, parenthetic). II. The rest of God, 3. 1-4. 16 (all parenthetic). III. Our great High Priest, 5. 1-8. 6 (5. 11-6. 12, parenthetic). IV. The new covenant and the heavenly sanctuary, 8. 7-10. 39 (10. 26-39, parenthetic). V. The superiority of the faith-way, 11. 1-40. VI. The worship and walk of the believer-priest, 12. 1-13. 25 (12. 3-17, parenthetic).

CHAPTER 1.

Part I. *The great salvation*
(Heb. 1. 1-2. 18).

(1) *The Son better than the prophets.*

GOD, who ^aat sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us ^bby his Son, whom he hath appointed heir of all things, by whom also he made the ^cworlds;

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a in many parts and in many ways.
b lit. in Son.
c Often trans. ages, but used for the universe.
d effulgence.
e expression of his substance.
f sat himself down.
g Eph. 1.20, 21.

3 Who being the ^dbrightness of his glory, and the ^eexpress image of his person, and upholding all things by the word of his power, when he had himself purged our sins, ^fsat down ^gon the right hand of the Majesty on high;

(2) *The Son better than the angels.*

4 Being made so much better than the ¹angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels

¹ Angel, Summary: Angel, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom (2 Sam. 14. 20; Psa. 103. 20; 104. 4). In the O.T. the expression "the angel of the LORD" (sometimes "of God") usually implies the presence of Deity in angelic form (Gen. 16. 1-13; 21. 17-19; 22. 11-16; 31. 11-13; Ex. 3. 2-4; Jud. 2. 1; 6. 12-16; 13. 3-22). See Mal. 3. 1, *note*. The word angel is used of men in Lk. 7. 24; Jas. 2. 25; Rev. 1. 20; 2. 1, 8, 12, 18; 3. 1, 7, 14. In Rev. 8. 3-5 Christ is evidently meant. Sometimes angel is used of the spirit of man (Mt. 18. 10; Acts 12. 15). Though angels are spirits (Psa. 104. 4; Heb. 1. 14), power is given them to become visible in the semblance of human form (Gen. 19. 1, cf. v. 5; Ex. 3. 2; Num. 22. 22-31; Jud. 2. 1; 6. 11, 22; 13. 3, 6; 1 Chr. 21. 16, 20; Mt. 1. 20; Lk. 1. 26; John 20. 12; Acts 7. 30; 12. 7, 8, etc.). The word is always

said he at any time, Thou art my ^aSon, this day have I begotten thee? And again, ^bI will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the ^cworld, he saith, And let all the ^dangels of God worship him.

7 And of the ^dangels he saith, ^eWho maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O ^fGod, is for ever and ever: a sceptre of ^grighteousness is the sceptre of thy kingdom.

9 Thou hast loved ^hrighteousness, and hated ⁱiniquity; therefore ^jGod, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, ^kThou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold 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, ^lSit on my right

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^a Psa.2.7.^b 2 Sam.7.14.^c *oikoumene* = inhabited earth.^d Heb.1.4,

note.

^e Psa.104.4.^f vs.8,9;

Psa.45.6,7.

^g *uprightness.*^h 1 John 3.7,

note.

ⁱ *lawlessness.*

See Rom.1.

16, note.

^j Psa.45.7.^k vs.10-12;

Psa.102.

25-27.

^l Psa.110.1.^m Rom.1.16,

note.

ⁿ *slip away from them.*^o *Sin. Rom.*

3.23, note.

^p *Holy Spirit.*

Heb.3.7.

(Mt.1.18;

Acts 2.4.)

^q *oikoumene*

= inhabited

earth.

hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of ^rsalvation?

CHAPTER 2.

(Parenthesis: hearers warned.)

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should ^slet them slip.

2 For if the word spoken by ^dangels was stedfast, and every ^ttransgression and ^udisobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great ^vsalvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the ^wHoly Ghost, according to his own will?

(3) *The earth to be put under the man Christ Jesus.*

5 For unto the ^dangels hath he not put in subjection the ^xworld to come, whereof we speak.

6 But one in a certain place tes-

used in the masculine gender, though sex, in the human sense, is never ascribed to angels (Mt. 22. 30; Mk. 12. 25). They are exceedingly numerous (Mt. 26. 53; Heb. 12. 22; Rev. 5. 11; Psa. 68. 17). Their power is inconceivable (2 Ki. 19. 35). Their place is about the throne of God (Rev. 5. 11; 7. 11). Their relation to the believer is that of "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and this ministry has reference largely to the *physical* safety and well-being of believers (1 Ki. 19. 5; Psa. 34. 7; 91. 11; Dan. 6. 22; Mt. 2. 13, 19; 4. 11; Lk. 22. 43; Acts 5. 19; 12. 7-10). From Heb. 1. 14, with Mt. 18. 10; Psa. 91. 11, it would seem that this care for the heirs of salvation begins in infancy and continues through life. The angels observe us (1 Cor. 4. 9; Eph. 3. 10; Eccl. 5. 6), a fact which should influence conduct. They receive departing saints (Lk. 16. 22). Man is made "a little lower than the angels," and in incarnation Christ took "for a little" (time) this lower place (Psa. 8. 4, 5; Heb. 2. 6, 9) that He might lift the believer into His own sphere above angels (Heb. 2. 9, 10). The angels are to accompany Christ in His second advent (Mt. 25. 31). To them will be committed the preparation of the judgment of the nations (see Mt. 13. 30, 39, 41, 42; 25. 32, note). The kingdom-age is not to be subject to angels, but to Christ and those for whom He was made a little lower than the angels (Heb. 2. 5). An archangel, Michael, is mentioned as having a particular relation to Israel and to the resurrections (Dan. 10. 13, 21; 12. 1, 2; Jude 9; 1 Thes. 4. 16). The only other angel whose name is revealed, Gabriel, was employed in the most distinguished services (Dan. 8. 16; 9. 21; Lk. 1. 19, 26).

Fallen angels. Two classes of these are mentioned: (1) "The angels which kept not their first estate [place], but left their own habitation," are "chained under darkness," awaiting judgment (2 Pet. 2. 4; Jude 6; 1 Cor. 6. 3; John 5. 22). See Gen. 6. 4, note. (2) The angels who have Satan (Gen. 3. 1; Rev. 20. 10, note) as leader. The origin of these is nowhere explicitly revealed. They may be identical with the demons (Mt. 7. 22, note). For Satan and his angels everlasting fire is prepared (Mt. 25. 41; Rev. 20. 10).

tified, saying, ^aWhat is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is not put under him*. But now we see not yet all things put under him.

(4) *Jesus, made for a little time lower than the angels, dies for man that he may lift men above angels into the family of God.*

9 But we see Jesus, who was made ^ba little lower than the angels for the suffering of death, crowned with glory and honour; that he by the ^cgrace of God should taste death for every man.

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

11 For both he that ^esanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, ^fI will declare thy name unto my brethren, in the midst of the ^gchurch will I sing praise unto thee.

13 And again, I will put my trust in him. And again, ^hBehold I and the children which ⁱGod hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise ^jtook part of the same; that through death he might ^kdestroy him that had the power of death, that is, ^lthe devil;

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

16 For verily ^mhe took not on *him the nature of angels*; but he took on *him* the seed of Abraham.

17 Wherefore in all things he behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make ⁿreconciliation for the sins of the people.

18 For in that he himself hath suffered being ^otempted, he is able to succour them that are tempted.

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CHAPTER 3.

Part II. Parenthetic: The rest of God (Heb. 3. 1-4. 16).

(1) *Christ the Son better than Moses the Servant.*

WHEREFORE, ^pholy brethren, ^qpartakers of the heavenly calling, consider the Apostle and High Priest of our ^rprofession, Christ Jesus;

2 Who was faithful to him that appointed him, as also ^sMoses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath ^tbuilded the house hath more honour than the house.

4 For every house is builded by some man; but he that built all things is God.

5 And ^uMoses verily was faithful in all his house, as a servant, for a ^vtestimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

(2) *Exhortation: the generation that came out of Egypt did not enter the Canaan-rest because of unbelief.*

7 Wherefore (as the ^wHoly Ghost saith, ^xTo day if ye will hear his voice,

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

9 When your fathers ^ytempted me, proved me, and saw my works forty years.

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

11 So I swear in my wrath, They shall not enter into my rest.)

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

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of ^zsin.

14 For we are made ^qpartakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye

^a vs. 6-8; Psa. 8.4-6.

^b Or, for a little, i.e. little time.

^c Grace (in salu.). Heb. 10. 29. (Rom. 3. 24; John 1. 17.)

^d leader, or originator, i.e. one who initiates and carries through. Trans. author in Heb. 12. 2.

^e Sanctify, holy (Persons) (N. T.). Heb. 3. 1. (Mt. 4. 5; Rev. 22. 11.)

^f Psa. 22. 22.

^g Church (true). 1 Thes. 4. 16, 17 (Mt. 16. 18; Heb. 12. 23.)

^h Isa. 8. 18.

ⁱ Jehovah. Isa. 8. 18.

^j The word trans. took part is not the same as that trans. partakers, but implies taking part in something outside one's self.

^k bring to naught.

^l Satan. Jas. 4. 7. (Gen. 3. 1; Rev. 20. 10.)

^m not of angels ⁿoth he take hold, but he taketh hold of.

ⁿ Gr. hilaskomai, propitiation. See Rom. 3. 25, note.

^o Temptation. Heb. 3. 8, 9. (Gen. 3. 1; Jas. 1. 2.)

^p Sanctify, holy (Persons) (N. T.). Heb. 10. 10, 14, 29. (Mt. 4. 5; Rev. 22. 11.)

^q companions; the same word trans. fellows in Heb. 1. 9.

^r confession.

^s Num. 12. 7.

^t Zech. 6. 12, 13.

^u Num. 12. 7.

^v Deut. 18. 15, 19.

^w Holy Spirit. Heb. 6. 4. (Mt. 1. 18; Acts 2. 4.)

^x vs. 7-11; Psa. 95. 7-11.

^y Temptation. vs. 8, 9; Heb. 4. 15. (Gen. 3. 1; Jas. 1. 2.)

^z Sin. Rom. 3. 23, note.

will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had ^asinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAPTER 4.

(3) *But there is a better rest for the believer, of which God's creation-rest is the type.*

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the ^bgospel preached, as well as unto them: but the word preached did not profit them, not being mixed with ^cfaith in them that heard it.

3 For we which have believed do enter into rest, as he said, ^dAs I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the ^eworld.

4 For he spake in a certain place of the seventh day on this wise, And ^fGod did rest the seventh day from all his works.

5 And in this ^gplace again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom ^hit was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is ⁱsaid, To day if ye will hear his voice, harden not your hearts.

8 For if ^jJesus had given them rest, then would he not afterward have spoken of another day.

(4) *The believer rests in a perfect work of redemption, as God rested from a perfect work of creation.*

9 There remaineth therefore a ^krest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God ^ldid from his,

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a Sin. Rom. 3.23, note.

b Gospel. 1 Pet.1.12, 25. (Gen.12.1-3; Rev. 14.6.)

c Faith. vs.2, 3,10,22; Heb.10.22, 38. (Gen. 3.20; Heb.11.39.)

d Psa.95.11.

e i.e. earth.

f Gen.2.2.

g Or, the gospel.

h Psa.95.7.

i Joshua.

j Or, keeping of a sabbath.

k 2 Pet.1.10.

l Heb.10.38.

m Or, disobedience.

n Isa.49.2.

o living and operative.

p Prov.15.11.

q Heb.9.12,24.

r Heb.10.23.

s confession.

t Hos.11.8.

u Temptation. Heb.11.37. (Gen.3.1; Jas.1.2.)

v apart from sin.

w Sin. Rom. 3.23, note.

x Grace (imparted). Heb.12.15, 28. (Rom. 6.1; 2 Pet. 3.18.)

y for seasonable help.

z clothed with.

a Ex.28.1; Num.16.40.

b Psa.2.7.

11 ^kLet us labour therefore to enter into that rest, lest any man ^lfall after the same example of ^munbelief.

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

13 Neither is there any creature that is not manifest in his sight: but all things are ^pnaked and opened unto the eyes of him with whom we have to do.

(5) *The believer is kept in perfect rest by mercy and grace, through the Son of God.*

14 Seeing then that we have a great high priest, that is ^qpassed into the heavens, Jesus the Son of God, ^rlet us hold fast our ^sprofession.

15 For we have not an high priest which cannot be ^touched with the feeling of our infirmities; but was in all points ^utempted like as we are, ^vyet without ^wsin.

16 Let us therefore come boldly unto the ^xthrone of grace, that we may obtain mercy, and find grace ^yto help in time of need.

CHAPTER 5.

Part III. Our great High Priest (Heb. 5. 1-8. 6).

(1) *The office of high priest.*

FOR every high priest taken from among men is ordained for men in things ^ppertaining to God, that he may offer both gifts and sacrifices for ^wsins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is ^zcompassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for ^wsins.

4 And no man taketh this honour unto himself, but he that is called of God, as was ^aAaron.

(2) *Christ a high priest after the order of Melchisedec.*

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my ^bSon, to day have I begotten thee.

6 As he saith also in another

place, ^aThou art a priest for ever after the order of ¹Melchisedec.

7 Who in the days of his flesh, when he had offered up ^bprayers and supplications with strong crying and tears unto him that was ^cable to save him ^dfrom death, and was heard ^ein that he ^ffeared;

8 Though he were a Son, yet learned he ^gobedience by the things which he suffered;

9 And ^hbeing made perfect, he became the author of eternal ⁱsalvation unto all them that obey him;

10 ^jCalled of God an high priest after the order of Melchisedec.

(*Parenthetic: appeal and warning, to 6. 12.*)

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which ^{be} the first principles of the oracles of God; and are become such as have need of ^kmilk, and not of strong meat.

13 For every one that useth milk is ^lunskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, ^{even} those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER 6.

THEREFORE leaving the ^mprinciples of the doctrine of Christ, let us go on unto ⁿperfection; not laying again ^othe foundation of ^prepentance from ^qdead works, and of faith toward God,

2 Of the doctrine of ^rbaptisms, and of laying on of hands, and of

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a vs.5,6; Psa. 110.4.

b Mt.26.39,44.

c Mt.26.53.

d out of.

e because of his piety.

f Psa.19.9, note.

g Phil.2.8.

h Heb.2.10.

i Rom.1.16, note.

j Saluted.

k 1 Cor.3.1,3.

l hath no experience.

m word of the beginning of the Christ.

n Mt.5.48, note.

o a.

p Repentance. vs.1,6; Heb. 6.6. (Mt.3. 2; Acts 17. 30.)

q Heb.9.14.

r Acts 19.4.5.

s Acts 17.31.

t Apostasy. vs.1,6; Heb.10.26-31. (Lk.18. 8; 2 Tim.3. 1-8.)

u Gr. metaphorical, going along with.

v Holy Spirit. Heb.9.14. (Mt.1.18; Acts 2.4.)

w i.e. age.

x Repentance. Heb.12.17. (Mt.3.2; Acts 17.30.)

y Psa.65.10.

z Rom.1.16, note.

a Mt.25.40.

b Assurance. Heb.7.25. (Isa.32.17; Jude 1.)

c imitators.

²resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 ⁴For it is ²impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made ^upartakers of the ^vHoly Ghost,

5 And have tasted the good word of God, and the powers of the ^wworld to come,

6 If they shall fall away, to renew them again unto ^xrepentance; seeing they crucify to themselves the Son of God afresh, and put ^{him} to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth ^yblessing from God:

8 But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany ^zsalvation, though we thus speak.

10 ¹⁰For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full ^bassurance of hope unto the end:

12 That ye be not slothful, but ^cfollowers of them who through faith and patience inherit the promises.

Part III Resumed. (3) *Our High Priest within the veil assures our coming there too.*

13 For when God made promise to Abraham, because he could

¹ See Gen. 14. 18, note. Melchisedec was a suited type of Christ as High Priest, because: (1) he was a king-priest (Gen. 14. 18 with Zech. 6. 12, 13); (2) his name means, "my king is righteous" (cf. Isa. 11. 5), and he was king of Salem (i.e. "peace," cf. Isa. 11. 6-9); (3) he had no (recorded) "beginning of days" (cf. John 1. 1), nor "end of life" (cf. Rom. 6. 9; Heb. 7. 23-25); nor (4) was he made a high priest by human appointment (Psa. 110. 4). But the contrast between the high priesthood of Melchisedec and Aaron is only as to *person*, "*order*" (or appointment), and *duration*. In His work Christ follows the Aaronic pattern, the "shadow" of which Christ was the substance (Heb. 8. 1-6; 9. 1-28).

² Heb. 6. 4-8 presents the case of Jewish professed believers who halt short of faith in Christ after advancing to the very threshold of salvation, even "going along with" the Holy Spirit in His work of enlightenment and conviction (John 16. 8-10). It is not said that they had faith. This supposed person is like the spies at Kadesh-barnea (Deut. 1. 19-26) who saw the land and had the very fruit of it in their hands, and yet turned back.

swear by no greater, he sware by himself,

14 ^aSaying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the ^bheirs of promise the immutability of his counsel, ^cconfirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong ^dconsolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that ^ewithin the veil;

20 ^fWhither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of ^gMelchisedec.

CHAPTER 7.

The Melchisedec high priesthood resumed.

(4) *The historic Melchisedec a type of Christ.*

FOR this Melchisedec, king of Salem, priest of the most high ^hGod, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without ⁱdescent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

(5) *Melchisedec high priesthood greater than the Aaronic.*

(a) *Because Aaron in Abraham paid Melchisedec tithes.*

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the ^jsons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of

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a Gen.22.16, 17.

b Heb.11.9; Rom.8.17.

c *intervened by, or, interposed himself.*

d *encouragement.*

e Lev.16.15.

f Heb.4.14.

g Psa.110.4.

h *Most high God.* Gen.14.18.

i *genealogy.*

j Num.18.21, 26.

k *pedigree.*

l Gen.14.20.

m Heb.5.6; Rev.1.18.

n vs.18,19; Heb.8.7; Gal.2.21.

o *hath been attached to the service of.*

p Gen.49.8,10.

q *fleshly, i.e. addressed to the carnal or natural man.* Cf.Heb.9.10.

r *of indissoluble life.*

s *Life (eternal).* vs.3,16; Jas.1.12. (Mt.7.14; Rev.22.19.)

t Psa.110.4.

u *setting aside.*

v *For the law perfected nothing, but it was the bringer in of a better hope.*

w *Law (of Moses).* Heb.8.10. (Ex.19.1; Gal.3.1-29.)

x Mt.5.48, note.

y Rom.5.2.

z Psa.110.4.

their brethren, though they come out of the loins of Abraham:

6 But he whose ^kdescent is not counted from them ^lreceived tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die *receiveth* tithes; but there he *receiveth* them, of ^mwhom it is witnessed that he liveth.

9 And as I may so say, Levi also, who *receiveth* tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

(b) *Because the Aaronic priesthood made nothing perfect.*

11 ⁿIf therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was *there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man ^ogave attendance at the altar.

14 For it is ^pevident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a ^qcarnal commandment, but after the power ^rof an ^sendless life.

17 For he testifieth, Thou *art* a priest for ever after the order of ^tMelchisedec.

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

19 ^vFor the ^wlaw made nothing ^xperfect, but the bringing in of a better hope *did*; by the ^ywhich we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, ^zThe Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better ^atestament.

(c) *Because the Aaronic priests died: Christ ever liveth.*

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is ^bable also to ^asave them ^ato the ^euttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from ^jsinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own ^jsins, and then for the people's: for this he did ^gonce, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is ^hconsecrated for evermore.

CHAPTER 8.

(d) *Because the Aaronic priests served the shadows of which Christ serves the realities.*

NOW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the ⁱsanctuary, and

A.D. 64.

a covenant.

b Jude 24.

c Rom. 1.16, note.

d completely.

e Assurance. Heb. 8.10-13. (Isa. 32.17; Jude 1.)

f Sin. Rom. 3.23, note.

g Sacrifice (of Christ). Heb. 9. 11, 15, 22, 26. (Gen. 4.4; Heb. 10.18.)

h perfected.

i Or, holy things.

j Heb. 10.21; 1 Tim. 3.15.

k serve the representation and.

l oracularly told.

m Ex. 25.40.

n Or, testament.

o Ex. 3.8; 19.5.

p Jehovah. vs. 8-12; Jer. 31.31-34.

q consummate, or, perfect.

r Covenant (new). (Isa. 61.8.)

s The Eight Covenants. (Gen. 1.28.)

of the ^jtrue tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who ^kserve unto the example and shadow of heavenly things, as Moses was ^ladmonished of God when he was about to make the tabernacle: for, ^mSee, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

(e) *Because Christ mediates a better covenant.*

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better ⁿcovenant, which was established upon better promises.

Part IV. The new covenant better than the old (Heb. 8. 7-10. 39).

7 For if ^othat first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the ^pLord, when I will ^qmake a ¹new ²covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued

1 The New Covenant, Summary: (1) "Better" than the Mosaic Covenant, not morally, but efficaciously (Heb. 7. 19; Rom. 8. 3, 4). (2) Established on "better" (i.e. unconditional) promises. In the Mosaic Covenant God said, "If ye will" (Ex. 19. 5); in the New Covenant He says, "I will" (Heb. 8. 10, 12). (3) Under the Mosaic Covenant obedience sprang from fear (Heb. 2. 2; 12. 25-27); under the New from a willing heart and mind (v. 10). (4) The New Covenant secures the personal revelation of the Lord to every believer (v. 11); (5) the complete oblivion of sins (v. 12; Heb. 10. 17; cf. Heb. 10. 3); (6) rests upon an accomplished redemption (Mt. 26. 27, 28; 1 Cor. 11. 25; Heb. 9. 11, 12, 18-23); (7) and secures the perpetuity, future conversion, and blessing of Israel (Jer. 31. 31-40; see also "Kingdom (O.T.)," and 2 Sam. 7. 8-17). The New Covenant is the eighth, thus speaking of resurrection and of eternal completeness.

2 I. The Eight Covenants, Summary: (1) The Edenic Covenant (Gen. 1. 26-28, note) conditioned the life of man in innocence. (2) The Adamic Covenant (Gen. 3. 14-19, note) conditions the life of fallen man and gives promise of a Redeemer. (3) The Noahic Covenant (Gen. 9. 1, note) establishes the principle of human government. (4) The Abrahamic Covenant (Gen. 15. 18, note) founds the nation of Israel, and confirms, with specific additions, the Adamic promise of redemption. (5) The Mosaic Covenant (Ex. 19. 25, note) condemns all men, "for that all have sinned." (6) The Palestinian Covenant (Deut. 28.-30. 3, note) secures the final restoration and conversion of Israel. (7) The Davidic Covenant (2 Sam. 7. 8 17, note) establishes the perpetuity of the Davidic family (fulfilled in Christ, Mt. 1. 1;

not in my covenant, and I regarded them not, 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 in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

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 decayeth and waxeth old is ready to vanish away.

CHAPTER 9.

(1) *The ordinances and sanctuary of the old covenant were mere types.*

THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that

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a *Jehovah.* Jer. 31.33.
 b *Law (of Moses).* Heb. 10.28. (Ex. 19.1; Gal. 3.1-29.)
 c *Assurance.* vs. 10-13; Heb. 9.26. (Isa. 32.17; Jude 1.)
 d *Jer.* 31.33.
 e *Jehovah.* Jer. 31.34.
 f *Gr. hileos pro-pitious.* See 1 John 2.2; Rom. 3.25, note.
 g *Sin.* Rom. 3.23, note.
 h *lawlessnesses.*
 i *gruous old and aged is near to disappearing.*
 j *an earthly.*
 k *Ex.* 25.30, note.
 l *holy.*
 m *Holy of holtes.*
 n *Lev.* 16.12.
 o *Ex.* 25.10.
 p *Ex.* 16.33.
 q *Num.* 17.10.
 r *Ex.* 34.29; Deut. 10.2,5.
 s *Gr. hllasterion, place of pro-pitiation.* See 1 John 2.2; Rom. 3.25, note.
 t *in detail.*
 u *i.e. sins of ignorance.*
 v *as yet had its standing.*
 w *Mt.* 5.48, note.
 x *fleshy.* Cf. Heb. 7.16.
 y *setting things right.*
 z *Heb.* 10.1; Eph. 1.3,11.
 a *creation.*
 b *Pet.* 1.18,19.
 c *Sanctify, holy (things) (N.T.).* vs. 12,24,25; 2 Pet. 1.18. (Mt. 4.5; Rev. 22.11.)

budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

(2) *The sanctuary, and sacrifice of the new covenant are realities.*

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of

Lk. 1. 31-33; Rom. 1. 3), and of the Davidic kingdom, over Israel and over the whole earth; to be fulfilled in and by Christ (2 Sam. 7. 8-17; Zech. 12. 8; Lk. 1. 31-33; Acts 15. 14-17; 1 Cor. 15. 24). (8) The New Covenant rests upon the sacrifice of Christ, and secures the eternal blessedness, under the Abrahamic Covenant (Gal. 3. 13-29), of all who believe. It is absolutely unconditional, and, since no responsibility is by it committed to man, it is final and irreversible.

II. The relation of Christ to the eight covenants is as follows: (1) To the Edenic Covenant, Christ, as the "second Man," the "last Adam" (1 Cor. 15. 45-47), takes the place over all things which the first Adam lost (Col. 2. 10; Heb. 2. 7-8). (2) He is the "Seed of the woman" of the Adamic Covenant (Gen. 3. 15; John 12. 31; 1 John 3. 8; Gal. 4. 4; Rev. 20. 10), and fulfilled its conditions of toil (Mk. 6. 3) and obedience. (3) As the greatest son of Shem, in Him was fulfilled supremely the promise to Shem in the Noahic Covenant (Gen. 9. 1, note; Col. 2. 9). (4) He is the "Seed to whom the promises were made" in the Abrahamic Covenant; the son of Abraham obedient unto death (Gen. 22. 18; Gal. 3. 16; Phil. 2. 8). (5) He lived sinlessly under the Mosaic Covenant and bore for us its curse (Gal. 3. 10-13). (6) He lived obediently as a Jew in the land under the Palestinian Covenant, and will yet perform its gracious promises (Deut. 28-30. 1-9). (7) He is the "Seed," "Heir," and "King" under the Davidic Covenant (Mt. 1. 1; Lk. 1. 31-33). (8) His sacrifice is the foundation of the New Covenant (Mt. 26. 28; 1 Cor. 11. 25).

goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the ^aeternal Spirit offered himself without spot to God, purge your conscience from dead works to ^bserve the living God?

15 And for this cause he is the mediator of the new ^ctestament, that ^dby means of death, for the ^eredemption of the ^ftransgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

(3) *The new covenant is also the last will and testament of Christ, sealed by his blood.*

16 For where a testament is, there must also of necessity ^abe the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was ^adedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people.

20 Saying, This is the blood of the testament which ^bGod hath enjoined unto you.

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

22 And almost all things are by the law purged with blood; and without shedding of blood is no ^mremission.

(4) *The heavenly sanctuary purged with a better sacrifice (Lev. 16. 33).*

23 It was therefore necessary

A.D. 64.

a Holy Spirit.

Heb. 10. 15, 29. (Mt. 1. 18; Acts 2. 4.)

b worship.

c covenant.

d Sacrifice (of Christ).

vs. 11-15, 22, 26;

Heb. 11. 4.

(Gen. 4. 4;

Heb. 10. 18.)

e Rom. 3. 24,

f Sin. Rom. 3.

23, *note.*

g Or, be

brought in.

h inaugu-

rated.

i Lev. 14. 16.

j Mt. 26. 28.

k Jehovah.

Ex. 24. 8.

l Ex. 29. 12, 36.

m Forgiveness.

Mt. 26. 28.

(Lev. 4. 20;

Mt. 26. 28.)

n representa-

tions.

o Rom. 8. 34.

p not his own.

q consumma-

tion of the

ages.

r Assurance.

Heb. 10. 16-

18, 22. (Isa. 32.

17; Jude 1.)

s Sin. Rom. 3.

23, *note.*

t Death

(physical).

(Gen. 3. 19.)

u Judgments

(the seven).

Heb. 12. 5-11.

(2 Sam. 7. 14;

Rev. 22. 12.)

v Day of judg-

ment. 2 Pet.

2. 9. (Mt. 10.

15; Rev. 20.

11.)

w Or, apart

from.

x Rom. 1. 16,

note.

y Mt. 5. 48,

note.

that the "patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices 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:

(5) *The one sacrifice of the new covenant is better than the many sacrifices of the old.*

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to ¹die, but ^aafter this ^vthe judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time ^wwithout sin unto ^xsalvation.

CHAPTER 10.

FOR the law having a shadow of good things to come, and not 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 should have had no more conscience of sins.

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

¹ Death, physical, Summary: (1) Physical death is a consequence of sin (Gen. 3. 19), and the universality of death proves the universality of sin (Rom. 5. 12-14). (2) Physical death affects the body only, and is neither cessation of life nor of consciousness (Hab. 2. 5, *note*; Lk. 16. 23, *note*; Rev. 6. 9, 10). (3) All physical death ends in the resurrection of the body. See "Resurrection" (Job 19. 25; 1 Cor. 15. 52, *note*). (4) Because physical death is a consequence of sin, it is not inevitable to the redeemed (Gen. 5. 24; 1 Cor. 15. 51, 52; 1 Thes. 4. 15-17). (5) Physical death has for the believer a peculiar qualification. It is called "sleep," because his body may be "awakened" at any moment (Phil. 3. 20, 21; 1 Thes. 4. 14-18). (6) The soul and spirit live, independently of the death of the body, which is described as a "tabernacle" (tent), in which the "I" dwells, and which may be put off (2 Cor. 5. 1-8; cf. 1 Cor. 15. 42-44; 2 Pet. 1. 13-15). (7) At the believer's death he is "clothed upon" with a "house from heaven" pending the resurrection of the "earthly house," and is at once "with the Lord" (2 Cor. 5. 1-8; Phil. 1. 23; Lk. 23. 43). As to the death of Christ, see Mt. 27. 50, *note*.

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

5 Wherefore when he cometh into the ^bworld, he saith, "Sacrifice and offering thou wouldest not, but a ¹body hast thou prepared me:

6 In burnt-offerings and sacrifices for ^asin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O ^dGod.

8 Above when he said, Sacrifice and offering and burnt-offerings and offering for ^asin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will ^ewe are ^fsanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away ^asins:

12 But this man, after he had offered one ^fsacrifice for sins ^ffor ever, sat down ^hon the right hand of God;

13 From henceforth expecting till his Enemies be made his footstool.

14 For by one offering he hath ⁱperfected for ever ^jthem that are sanctified.

15 *Whereof* the ^kHoly Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the ^lLord, I will put my laws into their hearts, and in their minds will I write them;

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^a *Sin.* Rom.3, 23, note.

^b *kosmos* (Mt.4.8) = mankind.

^c vs.5,7;

^d *Psa.* 40.6-8.

^e *Psa.* 40.8.

^f v.14.

^f *Sacrifice* (of Christ).

(Gen.4.4.)

^g *sat down in perpetuity.*

^h vs.12,13;

ⁱ *Psa.* 110.1.

^j Mt.5.48, note.

^k v.10.

^k *Holy Spirit.*

vs.15,29;

Jas.4.5.

(Mt.1.18;

Acts 2.4.)

^l *Jehovah.* vs.

16,17; Jer.

31.33,34.

^m *Sin.* Rom.3.

23, note.

ⁿ Heb.9.8,12.

^o John 14.6;

Heb.7.24.

^p *dedicated.*

^q *Assurance.*

vs.16-18,22;

1 Pet.3.18.

(Isa.32.17;

Jude 1.)

^r *Faith.* vs.22,

38; Heb.12.2.

(Gen.3.20;

Heb.11.39.)

^s *confession of the hope.*

^t 1 Thes.5.24.

^u Mt.10.32.

^v *encouraging.*

^w Mt.24.

^x *Isa.* 55.1,7.

^y *Law* (of

Moses). Jas.

2.10. (Ex.

19.1; Gal.3.

1-29.)

17 And their ^msins and iniquities will I remember no more.

18 Now where remission of these *is*, there is no more ²offering for ^msin.

(6) *The believer worships in the holiest.*

19 Having therefore, brethren, boldness to enter into the ⁿholiest by the blood of Jesus,

20 By a new and ^oliving way, which he hath ^pconsecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full ^qassurance of ^rfaith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the ^sprofession of *our* faith without wavering; (for ^hhe is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, ^uas the manner of some *is*; but ^vexhorting *one another*: and so much the more, ^was ye see the day approaching.

(*Parenthetic: The wavering warned: the Jewish sacrifices had lost their efficacy; it is Christ or judgment.*)

26 For if we ^msin ^xwilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

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

28 He that despised ^yMoses' law

¹ Cf. Psa. 40. 6; the rule, applicable to *all* modifications of the form of quotations in the N.T. from O.T. writings, is that the divine Author of both Testaments is perfectly free, in using an earlier statement, to recast the mere literary form of it. The variant form will be found invariably to give the deeper meaning of the earlier statement.

² Sacrifice, Summary: (1) The first intimation of sacrifice is Gen. 3. 21, the "coats of skins" having obviously come from slain animals. The first clear *instance* of sacrifice is Gen. 4. 4, explained in Heb. 11. 4. Abel's righteousness was the result of his sacrifice, not of his character. (2) Before the giving of the law the head of the family was the family priest. By the law an order of priests was established who alone could offer sacrifices. Those sacrifices were "shadows," types, expressing variously the guilt and need of the offerer in reference to God, and all pointing to Christ and fulfilled in Him. (3) As foreshadowed by the types and explained by the N.T., the sacrifice of Christ is *penal* (Gal. 3. 13; 2 Cor. 5. 21); *substitutional* (Lev. 1. 4; Isa. 53. 5, 6; 2 Cor. 5. 21; 1 Pet. 2. 24); *voluntary* (Gen. 22. 9; John 10. 18); *redemptive* (Gal. 3. 13; Eph. 1. 7; 1 Cor. 6. 20); *propitiatory* (Rom. 3. 25); *reconciling* (2 Cor. 5. 18, 19; Col. 1. 21, 22); *efficacious* (John 12. 32, 33; Rom. 5. 9, 10; 2 Cor. 5. 21; Eph. 2. 13; Heb. 9. 11, 12, 26; 10. 10-17; 1 John 1. 7; Rev. 1. 5); and *revelatory* (John 3. 16; 1 John 4. 9, 10).

died without mercy under two or three witnesses:

29 ^aOf how much sorer punishment, suppose ye, shall he be thought worthy, ^bwho hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ^csanctified, ^dan unholy thing, and hath done despite unto the ^eSpirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the ^fLord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing ^gin yourselves that ye have ^hin heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, ⁱafter ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come ^jwill come, and will not tarry.

38 Now the ^kjust shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER 11.

Part V. The superiority of the faith way (Heb. 11. 1-40).

(1) The sphere of faith.

NOW faith is the ^lsubstance of ^mthings hoped for, the ⁿevidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

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^a Heb.2.3.

^b *Apostasy.*
2 Pet.2.1-3.
(Lk.18.8;
2 Tim.3.1-8.)

^c *Sanctify, holy (persons) (N.T.).*
vs.10,14,29;
Heb.13.12.
(Mt.4.5;
Rev.22.11.)

^d *Gr. a common thing.*

^e *Grace (in salv.).* 1 Pet. 1.10,13.
(Rom.3.24;
John 1.17.)

^f *Jehovah.*
Deut.32.35,
36.

^g *that ye have for yourselves.*

^h Lk.12.33.

ⁱ Lk.21.19.

^j *Christ (Second Advent).*
2 Pet.3.3,4.
(Deut.30.3;
Acts 1.9-11.)

^k Hab.2.3,4.

^l *substantiating.*

^m *conviction.*

ⁿ *Sacrifice (of Christ).*
Heb.13.11,
12. (Gen.4.4;
Heb.10.18.)

^o vs.4,7. See Rom.10.10, note.

^p Gen.5.22,24.

^q *had pleased.*

^r *Rewards.*
Jas.1.12.
(Dan.12.3;
1 Cor.3.14.)

^s Gen.6.14,22.

^t Rom.1.16, note.

^u *kosmos* (Mt.4.8) = mankind.

^v Gen.12.1,4.

^w Gen.13.3,18.

^x *tents.*

^y *waited for.*

^z *architect and builder.*

^a Gen.21.1,2.

^b Gen.22.17.

^c Gen.3.15;
12.7.

^d i.e. acted upon them.

(2) Instances of faith: Abel.

4 By faith Abel offered unto God a more excellent ^usacrifice than Cain, by which he obtained witness that he was ^vrighteous, God testifying of his gifts: and by it he being dead yet speaketh.

Enoch.

5 By faith ^wEnoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he ^xpleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a ^yrewarder of them that diligently seek him.

Noah.

7 By faith ^zNoah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the ^asaving of his house; by the which he condemned the ^bworld, and became heir of the righteousness which is by faith.

Abraham and Sara.

8 By faith ^bAbraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, ^cdwelling in ^dtabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he ^elooked for a city which hath foundations, whose ^fbuilder and maker *is* God.

11 Through faith also ^gSara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the ^hstars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the ⁱpromises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and ^jconfessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

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

16 But now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was ^btried, offered up Isaac: and he that had received the promises offered up his only begotten son.

18 ^cOf whom it was said, ^dThat in Isaac shall thy seed be called:

19 Accounting that God was able to raise *him* up, ^eeven from the dead; from whence also he received *him* ^fin a figure.

Isaac and Jacob:

20 By faith ^gIsaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, ^hleaning upon the top of his staff.

Joseph.

22 By faith ⁱJoseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Moses and His Parents.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw ^jhe was a proper child; and they were not afraid of the king's ^kcommandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, ^lthan to enjoy the pleasures of ^msin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence ⁿof the reward.

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

28 Through faith he kept the

A.D. 64.

a Gen.11.31.

b Gen.22.1;

Jas.2.21.

c Or, to.

d Gen.21.12.

e Resurrec-

tion. Rev.20.

4. (Job 19.25;

1 Cor.15.52.)

f Gen.22.4;

Mt.20.19.

g Gen.27.27.

h Gen.47.31.

i Gen.50.24,25.

j *the child was beautiful.*

k Ex.1.16; 2.2.

l *Separation.*

Heb.13.10-14.

(Gen.12.1;

2 Cor.6.14-

17.)

m *Sin.* Rom.3.

23, note.

n *Omit of the reward.*

o Ex.12.21.

p Ex.14.13;

Jas.5.15,16;

Jude 5.

q Josh.6.12,20.

r Josh.6.23;

Jas.2.25.

s Jud.6.11.

t Jud.4.6.

u Jud.15.16.

v Jud.11.32.

w 1 Sam.7.9.

x 1 John 3.7,

note.

y 1 Ki.17.22;

2 Ki.4.35.

z vs.24,26.

a *Temptation.*

1 Pet.1.6.

(Gen.3.1;

Jas.1.2.)

b *evil treated.*

c *kosmos*

(Mt.4.8) =

mankind.

d *Faith.*

(Gen.3.20.)

^opassover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 ^pBy faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

Joshua and Israel.

30 By faith the walls of ^qJericho fell down, after they were compassed about seven days.

Rahab.

31 By faith the harlot ^rRahab perished not with them that believed not, when she had received the spies with peace.

The many heroes of faith.

32 And what shall I more say? for the time would fail me to tell of ^sGedeon, and of ^tBarak, and of ^uSamson, and of ^vJephthae; of David also, and of ^wSamuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought ^xrighteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women ^yreceived their dead raised to life again: and others were tortured, not ^zaccepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were ^atempted, were slain with the sword: they wandered about in sheepskins and goat-skins; being destitute, afflicted, ^btortured;

38 (Of whom the ^cworld was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through ^dfaith, received not the promise:

¹ The essence of faith consists in receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ whom He hath sent, which receives Him as Saviour and Lord, and impels to loving obedience and good works (John 1. 12; Jas. 2. 14-26). The particular *uses* of faith give rise to its secondary definitions: (1) For salvation, faith is personal trust, apart from meritorious works, in the Lord Jesus Christ, as delivered for our offences and raised again for our justification (Rom. 4. 5, 23-25). (2) As used in prayer, faith is the "confidence that we have in him, that if we ask anything according to his will, he

40 God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER 12.

Part VI. The walk and worship of the believer-priest (Heb. 12. 1-13. 25).

(1) *Jesus the example.*

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(Parenthetic (to v. 17): (a) *The Father's chastening.*)

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own

A.D. 64.

a Mt. 5.48, note.

b 1 Pet. 5.7.

c Omit the.

d leader, or, originator. See Heb. 2. 10, ref.

e perfecter.

f Faith. Jas. 2. 17, 18, 20. (Gen. 3. 20; Heb. 11. 39.)

g consider well, i.e. weigh so as to judge its value.

h Sin. Rom. 3. 23, note.

i sons.

j Jehovah. Prov. 3. 11, 12.

k Jehovah. Prov. 3. 12.

l Prov. 13. 24.

m Or, as seemed good or meet to them.

n Judgments (the seven). 1 Pet. 2. 24. (2 Sam. 7. 14; Rev. 22. 12.)

o 1 John 3. 7, note.

p Isa. 35. 3.

q failing.

r Or, even.

s Gal. 6. 1.

t Psa. 34. 14.

u watching lest there be any one who lacks the grace of God.

v 1 Cor. 6. 13, 18.

w Gen. 25. 33.

x Repentance. 2 Pet. 3. 9. (Mt. 3. 2; Acts 17. 30.)

y i.e. the blessing.

z Ex. 19. 12.

a Ex. 20. 18, 19.

pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

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

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

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

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

(b) *Esau a warning to professors lest they miss the priesthood.* (Cf. Gen. 25. 31, note.)

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

(2) *The believer-priest does not come to Mount Sinai.*

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken 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, or thrust through with a dart:—

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

heareth us" (1 John 5. 14, 15). (3) As used in reference to unseen things of which Scripture speaks, faith "gives substance" to them, so that we act upon the conviction of their reality (Heb. 11. 1-3). (4) As a working principle in life, the uses of faith are illustrated in Heb. 11. 1-39.

22 But ye are ^acome unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to ^ban innumerable company of ^cangels,

23 To the general assembly ^dand ^lchurch of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of ^ejust men made ^fperfect,

24 And to Jesus the ^jmediator of the new covenant, and to ^sthe blood of sprinkling, that speaketh better things than *that* of Abel.

(3) Warnings and Instructions.

25 ^hSee that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we escape, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, ⁱYet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be ^jmoved, let us ^khave ^lgrace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

CHAPTER 13.

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained ^cangels unawares.

3 Remember them that are in ^mbonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 ⁿMarriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your conversation be* without ^ocovetousness; and *be* content with such things as ye have: for

A.D. 64.

a Phil. 3. 20.
b *myriads of angels, the universal gathering.*
c Heb. 1. 4, note.
d Church (true).
(Mt. 16. 18.)
e Mt. 5. 48, note.
f Heb. 8. 6.
g Ex. 24. 8.
h Acts 13. 46.
i Hag. 2. 6.
j shaken.
k hold fast.
l Grace (imparted). vs. 15, 28; Heb. 13. 9. (Rom. 6. 1; 2 Pet. 3. 18.)
m Mt. 25. 36.
n Prov. 5. 15, 23.

o love of money.
p himself.
q your guides.
r Lit. considering the issue of the conversation of whom, imitate the faith.

s to the ages (to come).
t Grace (imparted). Jas. 4. 6. (Rom. 6. 1; 2 Pet. 3. 18.)
u Sanctify, holy (persons) (N.T.). 1 Pet. 1. 15, 16. (Mt. 4. 5; Rev. 22. 11.)

v Sacrifice (of Christ). 1 Pet. 1. 18, 19. (Gen. 4. 4; Heb. 10. 18.)
w Acts 5. 41.

x abiding.
y Separation. vs. 10-14; 1 John 2. 15-17; (Gen. 12. 1; 2 Cor. 6. 14-17.)
z the coming one.

a Sacrifice (the believer-priest's) vs. 15, 16; 1 Pet. 2. 5. (Gen. 4. 4; Heb. 10. 18.)
b Rom. 12. 13.
c Phil. 4. 18.
d guide you.
e Ezk. 3. 17.

the hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember ^athem which have the rule over you, who have spoken unto you the word of God: ^rwhose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to day, and ^sfor ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established ^twith grace; not with meats, which have not profited them that have been occupied therein.

(4) Christian separation and worship.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might ^usanctify the people ^vwith his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, ^wbearing his reproach.

14 For here have we no ^xcontinuing city, but ^ywe seek ^zone to come.

(5) The believer-priest's sacrifice.

15 By him therefore let us offer the ^asacrifice of praise to God continually, that is, the fruit of ^bour lips giving thanks to his name.

16 But to do good and to ^bcommunicate forget not: for with such ^csacrifices God is well pleased.

(6) The believer-priest's obedience.

17 Obey them that ^dhave the rule over you, and submit yourselves: for they ^ewatch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

¹ Church (true), Summary: The true Church, composed of the whole number of regenerate persons from Pentecost to the first resurrection (1 Cor. 15. 52), united together and to Christ by the baptism with the Holy Spirit (1 Cor. 12. 12, 13), is the body of Christ of which He is the Head (Eph. 1. 22, 23). As such, it is a holy temple for the habitation of God through the Spirit (Eph. 2. 21, 22); is "one flesh" with Christ (Eph. 5. 30, 31); and espoused to Him as a chaste virgin to one husband (2 Cor. 11. 2-4).

Conclusion: the apostolic benediction.

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

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 ^bNow the ^cGod of peace, that brought again ^dfrom the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the ^eeverlasting covenant,

21 ^fMake you ^gperfect in every good work to do his will, working

A.D. 64.

^a Acts 24.16.

^b Bible prayers (N.T.). Rev. 22.20. (Mt.6.9; Rev.22.20.)

^c Rom.5.1,2,10.

^d from among.

^e eternal.

^f perfect you.

^g Mt.5.48, note.

^h guide you.

in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that ^hhave the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.