

HEBREWS

Robert Stapleton

CLASS DESCRIPTION:

1. This class will provide a verse-by-verse study of the books of Hebrews.
 - A. Emphasis will be on the fact of the superiority of the New Covenant over the old.

COURSE ASSIGNMENTS:

1. Hebrews is to be read once during the quarter with a reading log kept.
2. Instructions concerning reading log.
 - A. Keep a typewritten log of your reading, with dates and chapters read.
 1. Your log should be turned in to instructor no later than the beginning of class day during the finals week
 - B. Your log will count for 10% of your total course grade.
3. The following book is to be read and a reading log kept on it, Jesus Christ Today by Neil R. Lightfoot.
 - A. In connection to this each student is to prepare a typewritten critique of Lightfoot's book consisting of at least five double spaced 12 font pages.
 - B. Critique should be turned in to instructor no later than the beginning of class day during the finals week.
 - C. Critique will count for 20% of your total grade. Watch for misspelled words and check your grammar. A log should be kept.
4. Tests:
 - A. Two scheduled tests will be administered.
 1. Each will account for 35% of your total score.
 2. Any additional credit will be at the instructor's discretion.
5. Memory Verses:
 - A. The following verses are to be committed to memory:
 1. Hebrews 1:1, 2
 2. Hebrews 2:18
 3. Hebrews 4:15
 4. Hebrews 5:9
 5. Hebrews 10:24, 25
 6. Hebrews 11:1, 6
 - B. Memory work should be done in the A.S.V., K.J.V., N.E.S.V., or N.K.J.V. unless the instructor grants permission to use another version.
6. Recommended Reading:
 - A. Hebrews A Heavenly Homily – Dayton Keese.
 - B. Hebrews, Enduring Faith Sustains, Jim Massey.
 - C. Help From Hebrews, Don Earl Boatman.
 - D. Hebrews, Donald A. Hagner.

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INTRODUCTION:

DATE:

1. Uncertain.
2. Most commentators place the writing of Hebrews between 62 and 70 A.D.
 - A. Pulpit Commentary - 62 - 70 A.D.
 - B. Barnes Notes - About 63 A.D.
 - C. Gospel Advocate Commentary - 63 A.D.
 - D. Word Studies in the N.T. - "Not far from 67..."
3. There are several internal reasons for doing so.
 - A. It was written after the church was established – Heb. 5:12; 10:32-39; 13:17.
 - B. The Temple was still standing – Heb. 9:24, 25; 10:11; 13:10.
 - C. Written before the destruction of Jerusalem in 70 A.D. – Heb. 8:4; 10:11.
 - D. Some of the disciples had already passed away – Heb. 13:7.

AUTHOR:

1. The author is also uncertain.
 - A. There are, though, several individuals who have suggested who the author might be.
 1. Barnabas, the friend and companion of Paul.
 - A. This was due to the fact that Barnabas was from Cyprus and the people of Cyprus were known for their excellence in the Greek language.
 - B. Hebrews was written in the very best of the Greek language.
 - C. Barnabas was also of the tribe of Levi who would have understood the priestly set up.
 2. Apollos, due his being "mighty in scripture" - Acts 18: 24.
 3. Aquila and Priscilla, and due to their being from Italy they omitted their names - Heb. 13:24; Rom. 16:3-5.
 4. Silas and Mark have been suggested by a few but with little or no "proof."
 5. Paul, the apostle is the most frequent person suggested.
 - A. Peter speaks of an epistle written by Paul to the Jewish Christians - 1 Pet. 1:1; 2 Pet. 3:1, 15, 16.
 6. "Who wrote the Epistle God only knows." Origen, B. 185 A.D.
 7. I would choose Paul as the most logical.

TO WHOM WRITTEN:

1. No doubt to Jewish (national) Christians throughout Jerusalem or the Judean area.
2. At a very early date the title "To The Hebrews" was affixed.
 - A. It is found in the second century and the oldest manuscripts.

THEME:

1. The New Covenant verses the Old Covenant, setting forth the superiority of the

former.

KEY WORDS:

1. Better - used 13 times.
2. Eternal - used 5 times.
3. Boldness - used 5 times.
4. Impossible - used 4 times.

DIVISIONAL BREAKDOWN:

1. Division 1 (Doctrinal portion)
 - A. The superiority of the New Covenant to the Old provided in the person of Jesus Christ – Heb. 1:5-10:18.
 - B. Christ superior to the Angelic order – Heb. 1:5-2:18.
 - C. Christ superior to the Mosaic order – Heb. 3:1-4:13.
 - D. Christ superior to the Levitical order – Heb. 4:14-8:13.
 - E. The superiority of Christ's atonement – Heb. 9:1-10:18.
2. Division 2 (Devotional portion)
 - A. The superiority of the New Covenant to the Old provided in our relationship to Christ – Heb. 10:19-13:21.
 - B. The superiority of the better fellowship – Heb. 10:19-11:40.
 - C. The superiority of the better relationship – Heb. 12:1-13:21.
3. Division 3 (Closing remarks)

SUMMARY:

1. The Roman letter presents the necessity of the Christian faith, Galatians presents the certainty of the Christian faith, while Hebrews presents the superiority of the Christian faith.

COMMENTARY HEBREWS

CHAPTER ONE:

Verse 1

1. God,...
 - A. The writer nowhere argues this point - only affirms it.
2. ...sundry times...
 - A. POLUMEROS - "Signifies' in many parts' or portions." Vines Expository Dictionary of New Testament Words, p. 875. (From this point simply Vines.)
 1. In other words, God spoke in many separate revelations portions of the whole.
3. ...divers manners...
 - A. POLUTROPOS - An adverb meaning "in many ways." Vines, p. 328.
 1. This refers to the various ways that God revealed his truth through the prophets.
 2. For example, God spoke through Moses, Elijah, Isaiah, Ezekiel, etc.
 - A. In none of these was the whole truth revealed or there would have been no need for further revelations.

- B. Maybe this will help us understand John 1:17.
- 4. ...spake in times past...
 - A. Spake, here, implies an announcement of the divine will.
 - 1. By men – Heb. 7:14; 9:19.
 - 2. By angels – Heb. 2:2.
 - 3. By either God himself or Christ – Heb. 2:3; 5:5; 12:25.
 - B. Times past has reference to the time of O.T. revelation.
- 5. ...unto the fathers by the prophets,
 - A. This argument is based upon the O.T. scriptures, which the Jews would accept.
 - B. "...the prophets themselves as the vessels of divine inspiration. God spake in them and from them." Word Studies In The New Testament, p. 378. (From this point Word Studies.)
 - 1. Simply put, God had previously spoken to the Jews by the prophets of old.

Verse 2

- 1. ...last days...
 - A. Literally "hath at the end of these last days spoken unto us in Son."
 - B. We find two major time periods discussed in Hebrews.
 - 1. The first, here, deals with the period of the old covenant.
 - A. This period is also broken down into two periods of time.
 - 1. Time past - pre-messianic or before Christ.
 - 2. Last days - Messianic period - Mt. 17:1-5; Acts 2:17.
 - B. This "last days" period would be at the concluding portion of the major time period of the old covenant.
 - 1. Jesus lived, taught, and died under the old covenant.
 - 2. This is the "present" season of Hebrews 9:9.
 - 2. The second period would be the Christian dispensation.
 - A. Or "the time of reformation" of Hebrews 9:10.
 - C. Therefore, God (v. 1) has, at the end of the old covenant period, spoken unto us through his Son.
- 2. ...whom he...
 - A. God
- 3. ...hath appointed...
 - A. God appointed Jesus to this work.
 - 1. God predestinated the Son to be the possessor and sovereign of all things - Gen. 3:15; Mt. 28:18-20.
- 4. ...heir of all things,...
 - A. KLERONOMOS - Literally denotes one who obtains a lot or portion, especially of an inheritance.
 - B. The "heir ship" of Christ goes with the Sonship of Christ - Rom. 8:17; Gal. 4:7
 - 1. The "heir ship" of Jesus came with his incarnation - Psalms 2:7, 8.
 - 2. He did not, nor could not, possess the "heir ship" until his incarnation and subsequent resurrection - Isaiah 9:6,7; Acts 2:36.
- 5. ...by whom also he made...
 - A. Points to the cooperation of Jesus in the creation of the world.

1. This indicates that Jesus was much more than a passive agent in the creation.
2. Rather he was very much an active agent.
 - A. Genesis 1:1 (God - Elohim indicative of plural).
 - B. John 1:3; 1 Corinthians 8:6; Colossians 1:16.
- B. The emphasis here is on the creation instead of the created.
 1. This is stressing the fact of creation.
 - A. Not on what was being created.
 2. So a direct connection between the "heir ship" of Christ and creation.
 - A. Christ is heir of what he made because he made it.
6. ...the worlds;
 - A. The word "world" is from the Greek word AION meaning an age or period of time.
 - B. Through this we have the unfolding of creation.
 1. All that, in successive periods of time, has come to pass, as done so through him.
 - A. This includes the creation of the physical universe even though the word world, here, does not refer to the physical planet - 1 Cor. 10:11; Eph. 3:21; Heb. 9:26.

Verse 3

1. Who being in the brightness of his glory, and the express image of his person,...
 - A. "Brightness" most likely signifies the "shinning forth" of the glory and majesty of the Father - Jhn. 12:45; 14:9
 1. We have dignity and authority in mind.
 - B. "Express image" is from the Greek word CHARAKTER denoting a tool for graying, a stamp or impress, as on a coin or a seal. Vines, p. 587
 1. It is used metaphorically in the N.T.
 2. The term expresses the fact that the Son displays the substance or essence of the Father.
 - A. It is the fact of complete similarity so that if you see the Son you see the Father - Jhn. 12:45; 14:9.
2. ...and upholding all things by the word of his power,...
 - A. The idea here is of maintenance - Col. 1:16,17; Rom. 11:36.
 1. The Word brought it into existence and retains it.
3. ...purged our sins,...
 - A. Purification is in mind here.
 1. "A cleansing, purification. ...a cleaning from the guilt of sin...wrought now by baptism, 2 Pet. 1:9, now by the expiatory sacrifices of Christ, Heb. 1:3" Thayer's Greek-English Lexicon of the New Testament, p. 312. (From this point on Thayer's.)
 - A. 1 Peter 3:21.
4. ...sat down on the right hand...
 - A. Psalms 110:1; Hebrews 8:1; 10:12; 12:2; Ephesians 1:20.
 - B. The verb denoted a solemn, formal act; the assumption of a position of dignity and authority.

1. This, of course, has reference to the ascension and Jesus taking such - Mk. 14:62; 16:19; Lk. 22:69; Acts 1:9-11; 2:33; 5:31; 1:55, 56; Rom. 8:34; Eph. 1:20; Col. 3:1
5. ...of the Majesty on high;
 - A. This refers to his resumption of his original dignity, which he left to come to earth.

Verse 4

1. Being made...
 - A. Actually the idea is "having become."
2. ...better than the angels,...
 - A. A thought similar to verses 1 and 2 is developed here.
 1. The idea is that Jesus is of a different order than the prophets or angels.
 - B. One should keep in mind the part that both played in the O.T.
 - C. Due to the fact that Jesus had passed through the experience described in Philippians 2:6-8, he then sat down on the right hand of God as Messianic sovereign proving, what he had been from eternity, that he was superior to angels.
 1. This helps us to better see to whom it was written.
 2. The Jews had a great knowledge of angelology.
3. ...as he hath by inheritance...
 - A. Better - "hath inherited."
 1. Romans 8:17.
4. ...obtained a more excellent name...
 - A. "Excellent," here, refers not necessarily to better but different.
 1. "The Son's name differs from that of the angels, and is more different for good." Word Studies, Vol. IV, p. 2286.
 - B. The "name" is given in verse 5.
 1. As it is used here it points to the idea of rank.
 2. So then the rank is superior to the prophets (v. 2) and the angels.

Verse 5

1. ...Thou art my Son,...
 - A. Notice the question, "For unto which of the angels said he at any time..."
 - B. In the O.T. the term son is applied to angels collectively, but never individually - Job 2:1; 38:7; Psa. 89:6.
 - C. So we see the rank here is Sonship.
2. ...begotten thee?...
 - A. That is recognized publicly as sovereign - Mt. 3:17; 17:5; Acts 13:33; Psa. 89:6
3. ...a Father, and he shall be to me a son?
 - A. This quotation is from 2 Samuel 7:14.
 - B. The idea is that God would be to him as a father to a son.

Verse 6

1. And again,...
 - A. The New King James Version says, "But when He again brings the firstborn into the world."
 - B. The Englishman's Greek New Testament, p. 560 says, "And when again he brings

in the first-born into the habitable world."

1. We can see from this that most likely this refers to the second coming - Acts 1:11.
2. The event is conceived as occurring at an indefinite time in the future, but is viewed as complete - Jhn. 16:4.
2. ...firstbegotten...
 - A. Literally first-born (see above on The Englishman's Greek N.T.).
 1. PROTOTOKOS - "firstborn" Vines, p. 444.
 2. Is used five times in the N.T.
 - A. Colossians 1:15 pointing to the eternal relationship of the Father to Christ.
 - B. Colossians 1:18 and Revelation 1:5 in reference to His resurrection.
 - C. Romans 8:29 in reference to his relationship to the church.
 - D. Hebrews 1:6 in respect to his second coming.
 - B. The term "only begotten" (John 3:16, etc.) describes the unique relationship between the Father and the Son.
 1. While the term "first-begotten" describes the relationship of Jesus to man.
3. ...into the world,...
 - A. Here the phrase is different than verse two as you can see from the above quote.
4. ...angels of God worship him.
 - A. Angels are created beings (therefore not to be worshipped, Rom. 1:25).
 1. Created before the creation of earth - Job 38:4-7.
 - A. Not in the beginning (i.e. everlasting to everlasting).
 1. Nehemiah 9:6 "...thou hast made...with all their host..."
 2. Psalms 148:2-5 "...for he commanded, and they were created."
 - B. Angels are to worship Christ - 1 Pet. 3:22; Rev. 5:11-14.
 1. Therefore another indication of the superiority of Christ.

Verse 7

1. ...angels spirits,...
 - A. Certain translations use the word winds instead of spirits as both from the same word.
 1. As far as the Hebrew both wind and spirit are synonymous.
 - A. This is a quotation from Psalms 104:4.
 - B. The thought is that God, who created the angels, makes His angels what He wants them to be.
2. ...is ministers a flame of fire.
 - A. The words minister and angels are from the same Greek word ANGELOS.
 1. Therefore, "his angels" and "his ministers" are one and the same.
 - B. So, again, the idea is that God made "His angels" what He wanted them to be.
 1. And, even though this exalted the angels, they still are nothing more than servants.
 2. Therefore showing the superiority of Jesus.

Verse 8

1. ...Thy throne, O God,...
 - A. A throne would indicate what?

1. Rule or dominion.
- B. What does Jesus rule over today?
 1. The church - Eph. 1:21-23.
- C. The word God indicates the position of the deity of Jesus.
2. ...for ever and ever:...
 - A. The reign of God or deity over the kingdom (i.e. the church) is perpetual - Dan. 7:14; Micah 4:1, 2, 7; Lk. 1:32, 33; 2 Pet. 1:11.
 - B. Although Jesus will turn over the kingdom to God (1 Cor. 15:24-28) it will not remove him from the position of rule over it.
 1. 1 Corinthians 15:24 does not teach that Jesus will disassociate himself from the church in eternity.
 - A. It simply teaches that Jesus will hand over to the Father that which the first Adam had surrendered.
 2. Jesus now serves as mediator over the kingdom - 1 Tim. 2:5.
 - A. He will, of course, relinquish this role, as there will be no need of such.
3. ...a sceptre of righteousness is the sceptre of thy kingdom.
 - A. The sceptre is an emblem of kingly office.
 1. Jesus serves as King over the kingdom - 1 Tim. 6:14, 15.
 2. This role is equitable.

Verse 9

1. ...hast loved righteousness,...
 - A. These words, as with the words of verse 8, are from Psalms 45:6, 7.
 1. They led to Jesus being "anointed."
2. ...anointed thee...
 - A. Because of the love of righteousness and hate of sin God anointed Jesus.
 1. To anoint was to consecrate to office, or to set apart to some work - Lev. 8:12; Num. 3:3; 1 Sam. 10:1; Acts 4:27; 10:38.
3. ...oil of gladness...
 - A. Seems to apply to the joyful effects of Christ's coronation.
4. ...above thy fellows.
 - A. The word "fellows" here has reference to partners or sharers.
 - B. Three major ideas suggested:
 1. Angels.
 2. Apostles or disciples as they are in fellowship with Jesus.
 3. Other kings, as Jesus is spoken of as being a king.
 - A. They were anointed with oil (1 Sam. 9:16; 16:3; 1 Kings 1:34) while Jesus was anointed with the Holy Spirit and power - Isa. 61:1-3; Acts 10:38.
 - B. This one may be more plausible as we have already seen that Jesus is higher than the angels, and no one would argue that he was not higher than the disciples.
 4. But whichever the case he is still above them for he is above all.

Verse 10

1. ...beginning...
 - A. Here a quotation from Psalms 102:26-28 where it speaks of the Father.

1. Most likely here it has reference to Christ, as it is his superiority in question.
- B. The word "beginning" does not necessarily refer to Genesis 1 specifically.
 1. Rather it simply implies that at some time in the past Christ joined with the parts of the Godhead in the creation of the physical world.
2. ...laid the foundation of the earth;...
 - A. Shows that Jesus participated in the creation - Gen. 1:1; John 1:1-5; Col. 1:15-17.
3. ...the heavens are the works of thine hands:
 - A. Since "heavens" is from the plural number it refers to the general creation.
 1. It is only fitting that Jesus should rule over the heavens and the earth since He knows the workings and make-up of them.

Verse 11

1. They shall perish;...
 - A. In verses 11 and 12 we see a contrast between the Creator and the created.

CHRIST

1. Continue (DIAMENEIS - present tense) permanence.
2. Art the same
3. Thy years shall not fail

HEAVEN AND EARTH

1. Perish
2. Wax old (PALAIOO - to make ancient, or old; to become old, to be worn out) Thayer's, p. 474
3. They shall be changed (ALLASSO - change; exchange; exchange from one thing to another; transform, roll them up.)

- B. The word "perish" is from APOLLUMI "to destroy, i.e. to put out of the way entirely, abolish, put an end to, ruin." Thayer's, pp. 64,65.
 1. "To destroy, signifies, in the middle voice, to perish, and is used (a) of things e.g...Heb. 1:11." Vines, p. 858.
- C. Question: If something waxes old, becomes ancient or worn out, what do you do with it?
 1. Discard it, of course!
2. ...but thou remainest:...
 - A. Note the present tense indicating continuous action.
 1. Here we see permanency as a characteristic.
3. ...wax old...
 - A. See above on comparison chart.
 - B. In comparison to deity the creation will become ancient or worn out.

Verse 12

1. ...as a vesture...
 - A. Used only twice in the N.T. here and 1 Cor. 11:5.
 1. Has reference to a wrapper, mantle, or a cloak.

2. ...fold them up,...
 - A. The creation is represented as an expanse, or something spread out.
 1. Here they are as a garment or mantle that might be folded up and laid aside due to they're being no longer fit to use.

3. ...changed:...
 - A. Literally they shall be exchanged for others.
 1. The created will pass away while the Creator will not.

Verse 13

1. ...which of the angels said he...
 - A. NONE!
 1. This verse continues to show the superiority of Christ over angels.
2. ...enemies thy footstool?
 - A. It was the custom of ancient times for vanquishing kings to walk upon their foes.
 1. This is a symbol of conquest - Josh. 10:22-25.

Verse 14

1. ...ministering spirits,...
 - A. Angels are "employed" to execute the will of God.
 1. There is much said here for angelic action:

A. "all"	harmony.
B. "ministering"	humble helpers.
C. "spirits"	heavenly.
D. "sent forth"	mission-minded.
E. "to do"	makers.
F. "service"	meek ministers.
G. "for the sake of them."	mindful ministers.
 2. There are various ways which angels minister (i.e. serve).
 - A. Punish - Acts 12:23.
 - B. Providence - Mt. 18:10; Acts 5:19; 12:7-10.
 - C. Comfort dying saints and bear their spirits home - Lk. 16:22.
 - D. Judgment and the second coming of Christ - Mt. 13:41, 42; 2 Thess. 1:7-9.
 - E. They have a job relative to the heirs of salvation - Psalms 91:11, 12; 34:7; Mt. 18:10 (note "their"); Lk. 16:22; Heb. 1:14.
 1. Guardian angel?
 - A. The phrase is not found in the Bible.
 - B. However the concept of providence is found in the Bible and it would appear that God uses angels in carrying out His providential care over the saints.
 - C. No doubt we understand that if there is such as "guardian angels" that they are limited in their scope of care and protection.
 1. See my notes on Angels for a more complete study on this subject.

CHAPTER TWO:

Verse 1

1. Therefore...
 - A. I.e. because of that or for that reason.
2. ...more earnest heed...
 - A. Because of the superiority of Christ to angels we ought to "give the more..."
 - B. Thayer says that this carries with it the idea of "more abundantly." Thayer's, p 506.
 1. Also, "...more, in a greater degree, more earnestly, more exceedingly." *ibid*.
 - C. The word "heed" means "...to turn to...1. to bring; 2. to bring near...to be given or addicted to." Thayer's, p. 46
 1. Literally, it calls for the more than normal devotion.
3. ...things we have heard,...
 - A. Matthew 7:24-27; John 9:40-41
 1. Keep in mind that this letter is written to those Christians who tend to be "dull of hearing" – Heb. 5:11.
4. ...let *them* slip.
 - A. Literally "should drift past them."
 1. Vincent says that this is in "sharp contrast with giving earnest heed." *Word Studies*, Vol. 4, p. 393.
 - B. What does this say to those who teach "once in grace always in grace?"

Verse 2

1. ...word spoken by angels...
 - A. Psalms 68:17; Acts 7:38; Galatians 3:19.
 1. Therefore angels assisted in the giving of the Law of Moses - Deut. 33:2.
2. ...was steadfast,...
 - A. Proven sure.
3. ...every transgression...
 - A. A going over, disregarding, violating, or ignoring of a known law.
4. ...disobedience...
 - A. A hearing amiss or an unwillingness to hear.
 - B. Those who knew the law given by angels and either ignored it or were unwilling to hear it received their "just reward" - Deut 17:1-5; Josh. 7:19-26; Lev. 10:1, 2
5. ...a just recompense of reward;
 - A. Used only here and in Romans 3:8.
 - B. It indicates the idea that God was right to punish those who did such.

Verse 3

1. How shall we escape,...
 - A. Rhetorical question expressing denial.
 1. The "we" is emphatic referring to those to whom God had spoken by His Son.
 - B. In the Greek this carried with it the idea of "slipping from one's cape."
2. ...if we neglect...
 - A. Connected with the idea of "drifting past" as seen above.
3. ...so great salvation;...

- A. Speaks of salvation under the new covenant.
- B. If those who had the word given by angels (i.e. the law) did not escape, how do those who have the words of Jesus expect to?
- 4. ...confirmed unto us...
 - A. The testimony of qualified witnesses affirms his word to be true.

Verse 4

- 1. God also bearing *them* witness,...
 - A. God, along with the other witnesses, bore witness of the words of Jesus.
 - B. Thayer says of SANEPOMARTUREO, "...to attest together with; to join in bearing witness, to unite in adding testimony;" Thayer's, p. 603.
 - C. But how did God do this?
 - 1. Signs - Unusual occurrence transcending the common course of nature - Mt. 12:38; 16:1, 4.
 - 2. Wonders - Something so strange as to cause it to be watched, miracle.
 - 3. Miracles - Specifically the power of performing miracles - Acts 6:8.
 - 4. Gifts of the Holy Ghost - 1 Cor. 12:4-11; Mk. 16:20.
- 2. ...according to his own will?
 - A. All of this, including the direct workings of the Holy Spirit, was as God willed.

Verse 5

- 1. ...world to come,...
 - A. Verses 5-18 relate to man's intended role over the earth and proceeds to show how that Jesus, as a man, fulfills God's original plan for man.
 - 1. We see from this that the angels had not previously received dominion over the world.
 - 2. Yet man had been given this dominion - Gen. 1:26-30.
 - B. This "world to come" would be the Messianic world whereas Moses' rule represented the "present world."
 - 1. OIKOUMENE - the inhabited world or universe.
 - 2. This refers to the new order of things following the death of Christ.
- 2. ...where of we speak.
 - A. The age under Christ.

Verse 6

- 1. ...one in a certain place...
 - A. An assumption that the readers would be aware of the author of this quote - Psa. 8:4.
- 2. ...What is man, that thou art mindful of him?...
 - A. "A Hebrew interrogation, with a reference to his earthly nature as formed out of the dust." Word Studies, Vol. 4, p. 397.
 - 1. An indication of how insignificant man is in comparison to the heavenly bodies.
- 3. ...the son of man,...
 - A. Most likely not referring to Jesus.
 - 1. Simply a continuation of the above thought showing the insignificance of man.

- B. This was a common way of expressing "man" to the Hebrew people - Ezek. 21:2; 22:2; 23:3; 24:2; 25:2.
 - 1. More than 80 times God addresses Ezekiel as "son of man."
- 4. ...visitest him?
 - A. To look after or inspect.
 - 1. Same idea as expressed in James 1:27.

Verse 7

- 1. Thou madest him a little lower than the angels;...
 - A. The implication is to have been made less or inferior to the angels.
 - 1. Keep in mind the writer is still quoting Psalms 8.
 - B. There is nothing in the text to demand that a time factor is involved here.
 - 1. Some would understand this to say, "...a little lower than the angels for a while..."
 - A. The LXX (Septuagint - Greek translation of the O.T.) is one such case.
 - 2. There is nothing in the text, or for that matter the Bible that would imply such.
 - C. The word "angels" here, in the Hebrew, is the word "Elohim" which is translated God in numerous O.T. scriptures, Genesis 1:1 for example.
 - 1. However, it should be understood that it is not implying that man was made "a little lower than God."
 - 2. Actually the word "Elohim" is used, in the O.T., in respect to others than God.
 - A. In Psalms 82:6 it is used in relation to the judges.
 - 1. See, also, John 10:34 in reference to above from Psalms 82.
 - B. The LXX translates "Elohim", in Psalms 29:1, as "the sons of God."
- 2. ...crownest him with glory...
 - A. From "STEPHANOO, to crown, in N.T. only here and 2 Tim. 2:5." Word Pictures In New Testament, Vol. 5, p. 345 (From this point Word Pictures).
- 3. ...set him over the works of thy hands:
 - A. This discussion carries on into the next verse.
 - B. Man was to have dominion over God's creation - Gen. 1:26-30.
 - 1. Because of this fact he was "crown(ed) with glory".

Verse 8

- 1. ...all things in subjection...
 - A. "In the beginning" God placed man over "all things," however, through the fall of man he has lost that position - Gen. 1:27,28; Psa. 8:4-8; Gen. 3:16-19.
 - B. Due to the fall he has lost the "glory" spoken of in verse 7.
 - 1. This "glory, no doubt, was a most exalted position along with the honor that went with the position of dominion."
- 2. ...But now...all...not under him.
 - A. In "the beginning" man had power over physical death through the tree of life.
 - 1. Now he doesn't.
 - B. Then he had power over all listed in Genesis 1 and Psalms 8.
 - 1. Now this is no longer true.
 - 2. Even with technology as advanced as it is we are still behind what man was in the garden.

Verse 9

1. But we see Jesus,...
 - A. Here, a change of thought from man to Jesus in the word "but."
 - B. To "see" here is to behold.
2. ...made a little lower than the angels...
 - A. When?
 1. At his incarnation.
 - A. Incarnate - "Embodied in flesh..." The American College Dictionary, p. 612.
 - B. This was not his natural position for the Creator is not lower than the created.
 2. **WAS THE**

Death	Response	AS TO
Glory and Honor	Reward	The Divine Plan
Redemption	Result	The Christ
		Man
 3. Christ was only "lower than the angels" while on earth.
 - B. Why?
 1. Explained in verses 10-13 where the question, "Why did deity assume a nature lower than the angels?" is answered.
 3. ...for suffering of death,...
 - A. Actually the answer begins right here.
 4. ...crowned with glory and honour;...
 - A. Literally the idea is that because Jesus "suffered death" he was "crowned with glory and honor."
 1. Jesus was glorified through the humiliation he suffered on the cross.
 5. ...by the grace of God...
 - A. The grace of God was manifested in and through Jesus and his sacrifice.
 - B. This lead to his glorification – Jhn. 12:23, 28; 13:31, 32
 6. ...should taste death for every man.
 - A. Jesus died for every person.
 1. This is why Paul could say that "the grace of God...hath appeared to all men" - Tit. 2:11.
 - B. Jesus was the "propitiation" for the sins of all men - 1 Jhn. 2:2.
 - C. The phrase "taste death" is a common N.T. phrase - Mt. 16:28; Mk. 9:1; Lk. 9:27, etc.

Verse 10

1. ...became him,...
 - A. PREPO "1. to stand out, to be conscious... 2. to be becoming, seemly, fit...Heb. 7:26; 1 Tim. 2:10; Titus 2:1; Mt. 3:15; Heb. 2:10," Thayer's, p. 535.
 1. This does not come from the basis of logical necessity.
 2. Rather from God's desire to save mankind.
2. ...for whom *are* all things, and by whom *are* all things,...
 - A. Pointing out the idea of for whose sake all things exist and through whose agency they came about.

3. ...bringing many sons unto glory,...
 - A. God has sought to bring "many sons to glory."
 1. These are the heirs of salvation
 - B. This would seem to refer to God rather than Christ.
4. ...captain of their salvation...
 - A. The captain would be the author (Hebrews 5:9) or trailblazer of their salvation.
5. ...perfect through sufferings.
 - A. Perfection was necessary to salvation - Mt. 5:48; Gal. 6:7, 8; Ezek. 33:11.
 1. Suffering was necessary for perfection - 1 Pet. 2:24; Heb. 9:22.
 - A. In this sense only was Jesus made perfect - not for his sins but for ours.
 - B. Suffering that leads to perfection (by Him) results in salvation (for us) - 2 Cor. 5:21; Hab. 1:13.

Verse 11

1. ...sanctifieth...
 - A. Sanctification - AGAIAZO "1. To render or acknowledge to be venerable, to hallow...2. to separate from things profane and dedicate to God, to consecrate." Thayer's, p.6.
2. ...all of one:...
 - A. This shows the unity between the one who "sanctifies" and the ones who are "sanctified."
 1. The idea "of one" points to God.
 2. Both Jesus and faithful Christians alike have God for their Father - Mt. 6:9; Rom. 8:15.
3. ...call them brethren.
 - A. Due to our unity in Christ we have become "brethren."

Verse 12

1. ...declare thy name...
 - A. Worship and praise to God naturally follow their becoming one.
 - B. This verse is a direct quote from Psalms 22:22 where the Psalmist had declared that God had answered him, and he would give public thanks for such.
2. ...unto my brethren,...
 - A. Here it would be in reference to the brotherhood of believers in the kingdom.
3. ...midst of the church...
 - A. The word "church" here is from the Greek word "EKKLESIA" referring to the congregation of God's people.
 1. Often times this is used in an attempt to justify group singing in the worship.
 - A. That is just about as far away from the truth of the matter as one could get.
 - B. All the text is pointing out is that Christ would identify himself with those who are worshipping properly - Col. 3:16, 17.

Verse 13

1. ...I will put my trust in him...
 - A. This is from Isaiah 8:17, 18 where the author represents Jesus as putting his trust in God as other men do
2. ...I and the children which God hath given me.

A. This points to spiritual adoption – Jhn. 17:11.

Verse 14

1. ...children are partakers of flesh and blood,...

A. That is they, the subjects of Christ's redemption, possess human characteristics in contrast to God.

2. ...he also himself likewise took part of the same;...

A. Jesus became a partaker of flesh and blood in order to destroy Satan and his power over death and, therefore, we could be one - Rom. 5:21; 1 Cor. 15:55-57; 1 Jhn. 3:8.

3. ...power of death,...

A. This is not the power to impose death but, rather, that, which makes death fearful.
1. SIN - 1 Cor. 15:56.

B. In following Jesus to death (rather than the devil), death has no sting of fear - Mt. 3:9; Psa. 23:4; 116:15.

C. It does not say that Jesus removes death but delivers us from the fear of it - Phil. 1:21, 23; 1 Cor. 15:54.

Verse 15

1. ...deliver them...

A. From what?

1. Sin and fear of death.

2. ...subject to bondage.

A. Literally, "holden of bondage."

B. Jesus had the "keys" to life and death and said that he was the life – Jhn. 14:6

Verse 16

1. ...he took not on *him the nature of* angels;...

A. The phrase "him the nature of angels" is not in the original and should not be here.

1. Jesus did not seek to free the angelic creation from fear of death but, rather, those of the seed of Abraham.

2. In verses 14-16 we see the human need of deliverance from fear of death being discussed.

A. Note the chart below:

THE CURSE	THE CURE	THE COURSE	THE CONDITION
The Devil, (2:14) 1 Pet. 5:8 Death (2:14) Rom. 5:12	Victory over the Devil, Jas. 4:7 Victory over death, 1 Cor. 15:5-58	Overcame Him, Rev. 12:5-11 Through death, 2 Cor. 5:14-21; Rom. 5:8, 9	Death without sin, 1 Pet. 2:21-24 In flesh and blood, Rom. 5:19
Fear of death Heb. 2:15; 1 Cor. 15:26	Victory through deliverance, Rom. 5:17-21; Phil. 1:21, 23	Through the seed of Abraham, 2:16; Gal. 3:26-29	Becoming children of God, as He is God's Son, Gal. 4:4- 7; Rom. 5:10-12; 8:1, 16:16, 17

Verse 17

1. ...in all things it behooved him...
 - A. Likeness is here asserted without qualification.
 1. Someone has said that verses 17 and 18 could be listed under the heading of "A Heavenly Helper with an earthly insight supplying a divine solution."
 - B. The plan relative to human need (13b) imposed an obligation.
 - C. Behooves - OPHEILO "to owe money, be in debt for...to be under obligation, bound by duty or necessity, to do something; it behooves one, one ought...John 13:14; 19:7...2 Thess. 1:3; Heb.2:17." Thayer's, p. 469.
 1. Christ becoming man was necessary in order to redeem man.
2. ...to be made like unto *his* brethren...
 - A. The pattern - human (v. 17) was to be made, in all things, like his brethren.
 1. Here is a direct likeness.
3. ...that he might be a merciful and faithful high priest...
 - A. Here the position.
 1. Merciful - ELEOS "mercy, kindness or good will...joined with a desire to relieve them." Thayer's, p. 203.
 - A. Here is a point relative to the attitude of sweetness, as to character.
 2. Faithful - PISTOS "trustworthy, of persons who show themselves faithful in the...execution of commands or the discharge of duties...Heb. 2:17; 3:2; 10:23; 11:1." *ibid*, p. 514.
 - A. This points to ability in relation to serving, as to conduct.
 3. Reconciliation - HILASKOMAI "to make propitiation for, be merciful." *ibid*, 301.
 - A. Here is accomplishment as related to suffering, as to cost.

Verse 18

1. ...hath suffered...
 - A. Isaiah 53:3-12; Matthew 26:38-46; Mark 15:33-37; 1 Peter 2:21-24.
 1. In this passage we see the grace of God being summarized.
 - B. In this part of the passage we see love.
2. ...being tempted...
 - A. Luke 4:13; Hebrews 4:15.
 1. Here we see understanding.
3. ...he is able...
 - A. Ephesians 3:20; James 1:21.
 1. Here we see power.
4. ...to succour...
 - A. BOTHEO "...to run to the cry of those in danger...to help, succor, bring aid, Mt. 15:25; Acts 16:10; Heb. 2:18." Thayer's, p. 104.
 1. In this we see mercy and grace.
 - B. The emphasis here is on Jesus having been tempted.
 1. But why is that?
 - A. Well, where had Jesus been prior to this?
 1. Heaven, where there is no temptation.

CHAPTER THREE:

Verse 1

1. Wherefore,...
 - A. Because of the fact that Jesus knows our problems (and is able to help with them) we should "consider" him.
2. ...holy brethren,...
 - A. These are those who have taken the place of God's O.T. people.
 1. By being "called" (by the gospel) to the Christian way of life.
3. ...partakers of the heavenly calling,...
 - A. This is the call that comes from heaven with its appeal to heaven.
4. ...consider...
 - A. KATANOEEO "...to observe, understand...2. to consider attentively, fix one's eyes or mind upon." Thayer's, p. 334.
 1. The point is, "Now listen to this."
5. ...Apostle...
 - A. APOSTOLOS "1. a delegate...messenger, one sent forth with orders." ibid, p. 68.
6. ...High Priest...
 - A. Jewish Christians would be quick to understand due to the High Priesthood of the Levitical priesthood.
 - B. An apostle would get God's message to man while the High Priest gets us to God by his message - Heb. 5:4-6.
7. ...of our profession,...
 - A. I.e. confession of Jesus being the Son of God.
 1. Therefore pointing to the superiority of Jesus to Moses and the Mosaic order.
 - A. Actually verse one sets forth the thought of Jesus' superiority while verse four through six proceeds to prove it.

Verse 2

1. Who was faithful...
 - A. This is "a general designation of inherent character." Word Studies, p. 410.
 1. The idea is that Jesus is faithful as he ever was faithful.
2. ...to him that appointed him,...
 - A. Jesus was faithful to the Father who made him "apostle" and "high priest" - Acts 2:36.
3. ...as also Moses *was faithful*...
 - A. As Moses was faithful in performing his work so was Jesus to his greater work - Num. 12:6-8; Jhn. 9:4.
4. ...in all his house.
 - A. Moses helped build Israel as God's house - Ex. 19:3-8.
 - B. Notice that Moses is referred to as "in...his house" while verse 6 refers to Jesus as being "over his house."

Verse 3

1. ...this *man*...
 - A. Jesus - pointing to the humanity of Jesus - Gal. 4:4; 1 Tim. 2:5.

2. ...counted worthy of more glory...
 - A. Jesus is more glorious than Moses.
 1. Again, this would have special appeal to the Jewish Christian.
3. ...he who hath builded the house...
 - A. Moses figured both as the house and as a servant in the house.
 1. This was by his being a part of the O.T. system.
 - B. Jesus, along with God, was founder of both the Old and New Testament systems.
 1. Therefore making him due much more honor than Moses.

Verse 4

1. Every house is builded by some *man*,...
 - A. The author using an analogy that all would grasp.
2. ...built all things *is* God.
 - A. This helps us to see the deity of Jesus as he is related with God here.
 1. The text is dealing with Jesus, not the Father.
 - B. Verse four points out that Jesus is not only over his house as Moses was great in Israel (his house), but Jesus is God, for "he that built all things is God" including Israel.
 1. Jesus is the "author" (drew the blueprints) and finisher (built the house) - Mt. 16:18; 1 Tim. 3:15; Heb. 12:2.

Verse 5

1. ...Moses verily *was* faithful...as a servant,...
 - A. To be a servant was to be an attendant.
 1. Moses functioned in that capacity by testifying of One (Jesus) who was yet to speak, and must be heard - Acts 3:21-23.
 - B. Since Moses was exalted, and Jesus was greater than he, then we see the grand position that Christ held.
 1. Here, again, this would have special meaning to the Jewish Christian as they held Moses to such a high position.

Verse 6

1. But Christ as a son over his own house;...
 - A. Here the emphasis of the greater position of the son rather than the servant.
2. ...whose house are we,...
 - A. I.e. the church - 1 Tim. 3:15; Acts 20:28, Mt. 16:18; etc.
3. ...if we hold fast the confidence...
 - A. The phrase "hold fast" is "...to hold or head the ship...c. to hold fast, keep secure, keep firm possession of..." Thayer's, pp. 339-340.
 1. "...of holding one's course toward, bearing down for..." Word Studies, p. 414.
 - B. Notice that the phrase begins with the word "if."
 1. What does that word suggest?
 2. No doubt the possibility of one not "holding fast."
 - A. Kind of shoots down the "once in grace, always in grace" theory.
 - C. Confidence - PARRESIA "...1. freedom in speaking, unreservedness in speech...openly, frankly, i.e. without concealment...without ambiguity or circumlocution...2. free and fearless confidence, cheerful courage, boldness,

assurance...of the confidence impelling one to do something." Thayer's, p. 491.

1. This demands faithfulness "firm unto the end."

4. ...rejoicing of the hope...

A. Not only is the Christian to have confidence, but joyful confidence - Rom. 5:3, Eph. 3:12, 13; Phil. 3:3.

B. Hope, here, from ELPIS, meaning "...favorable and confident expectation." Vines, pp. 572, 573.

1. So we rejoice in our expectation of heaven.

Verse 7

1. Wherefore,...

A. Beginning with the word "wherefore," through verse 11, the text is parenthetical and serves as a reflection of past events of the Jews and God's dealings with them.

1. These verses serve as a warning, as do verses 12ff, to the Christians to remain faithful.

2. ...(as the Holy Ghost saith,...

A. Points to the inspiration of the O.T. scriptures - Psalms 95:7-11.

3. ...To day if you will hear his voice.

A. The Hebrew says, "O that you would hear his voice to-day," Word Studies, p. 415.

1. To-day is prophetically interpreted as referring to the Christian dispensation.

B. As to whether the original spoke of God or Moses matters little as both were rejected - Ex. 32:1-10; Heb. 3:9.

1. Due to the fact that Moses was God's spokesman (Ex. 19:25; 20:19-22), and to refuse him led to displeasing God, either or both would fit.

C. Today, Christ's superior position demands that we hear him - Mt. 17:1-5; Heb. 1:1, 2; 2:1-4; 12:25.

Verse 8

1. Harden not your hearts,...

A. SKLERUNO "...to make hard, harden...metaphorically to render obstinate, stubborn...Rom. 9:18...to those who interpret it to treat harshly...to become obstinate or stubborn...Acts 19:9; Heb. 3:13." Thayer's, p. 579.

2. ...provocation,...

A. When the Jews provoked God by their rebellion and resentment grew - Psalm 95:8.

3. ...day of temptation in the wilderness:

A. Here is a warning not to harden their hearts like their "fathers" had at Massah and Meribah - Ex. 17:1-7.

B. The two words, Massah and Meribah, give us an idea of what transpired there.

1. Massah - temptation or proving.

2. Meribah - strife.

3. They were called this because of the "proving" of God and the strife gendered by the Jews.

Verse 9

1. ...tempted me, proved me,...

A. God was not tempted to sin.

1. Rather the idea is that God was "tried" by the actions of the Jews.
2. God was "put to the test" at Massah and Meribah.
- B. PEIRAZO "1. ...to try whether a thing can be done; to attempt, endeavor...2. to try, make trial of, test...for the purpose of ascertaining his quality, or what he thinks, or how he will behave himself...of God, to inflict evils upon one in order to prove his character and the steadfastness of his faith, 1 Cor. 10:13; Heb. 2:18; 4:15...of men, by exhibition of distrust.. Heb. 3:9.. " Thayer's, p. 498.
2. ...saw my works...
 - A. The Israelites were not content with God's promise, but demanded objective proof.
 1. They "saw" God's "works" due to their complaining.
3. ...forty years.
 - A. There is controversy as to whether this should be connected with verse 9 or verse 10.
 1. The Septuagint connects it with "saw my works."
 2. While, in the Hebrew, it begins the next clause.
 - A. Basically it makes little difference, as the picture remains the same.

Verse 10

1. Wherefore I was grieved...
 - A. If the phrase "forty years" is left connected to verse 9 it would either mean that the Jews saw God's works 40 years.
 1. If connected to verse 10 then it would indicate a grieving on the part of God for these 40 years.
 - A. Perhaps a combination of both in that God was grieved during those 40 years that Israel wandered in the wilderness.
 - B. PROSOCHTHIZO "...to feel indignant at; to be grieved with." Greek Dictionary of the New Testament, p. 61 (From this point Greek Dictionary).
2. ...generation,...
 - A. A Biblical generation lasted about 30 to 40 years.
 1. Israel wandered for 40 years.
3. ...alway err in *their* heart;...
 - A. In other words, "Roam about in sin in their hearts."
4. ...not known my ways.
 - A. They were ignorant of God's dealings with them.
 1. However, they should not have been.

Verse 11

1. So I swear in my wrath,...
 - A. Not a curse but a promise.
 1. OMNUMI "... is used of affirming or denying by an oath..." Vines, p. 1121.
 - B. The word "wrath" comes from ORGE meaning, "...anger, as the strongest of all passions." Vines, p. 57.
 1. Numerous times Israel provoked and dishonored God - Ex. 14:10-12; 15:22-26; 16:1-3; 17:1-7; 32:1-29; Num. 11:1-3; 11:4-34; 14:1-4
 2. See Numbers 14:1-13 for the final straw and then 14:22-30.

2. ...They shall not enter into my rest.)
 - A. Verses 10 and 11 gives us the reaction of God to man's wrong.
 1. First, He is grieved or displeased.
 2. Then His wrath is brought on them.
 3. Finally those who had committed sin would be prevented from receiving the "rest."
 - B. "Where God is speaking, as here, the ellipsis is 'may I not be Jehovah if they shall enter.'" Word Studies, p. 417.
 - C. Undoubtedly the rest, here, refers to Canaan of which they were prevented from entering.

Verse 12

1. Take heed,...
 - A. Keep in mind the actual connection of verse 7a and verse 12.
 1. "Wherefore (7a)... take heed (12)."
 2. "Wherefore", since we are the house (church) of God we need to "take heed...lest."
 - B. Take heed is a warning.
2. ...evil heart of unbelief,...
 - A. The writer not only reflects back on Israel as a warning (vrs. 7b through 11) but, then, proceeds to actually warn these Christians.
 1. The warning is repetitious because sins are repetitious.
 - B. Unbelief, here, is from APISTIAS, which is more than unbelief.
 1. Rather the idea of disbelief or refusal to believe.
 - C. The word "heart" is common in the LXX (about 1,000 times), but "evil heart" is used only twice in the O.T. - Jere. 16:12; 18:12.
3. ...in departing from the living God.
 - A. Here is the characteristic of disbelief.
 1. Faith unifies - unbelief separates.

Verse 13

1. ...exhort one another daily,...
 - A. Exhort - PARAKALEO "...primarily, to call to a person...denotes (a) to call on, entreat;...(b) to admonish, exhort, to urge one to pursue some course of conduct..." Vines, p. 400.
 1. The Christians were told to encourage each other daily.
 - B. Daily exhortation being encouraged so that these would not be hardened by sin.
 1. I can't help but to wonder if that wouldn't work today?!
2. ...while it is called To day;...
 - A. This takes us back to verse 7a.
 1. Pointing to the "day" of grace while salvation is still available through Christ.
3. ...hardened...
 - A. Reminds us of Pharaoh - Ex. 7:13, 22; 8:19, 32; 9:7.
4. ...through the deceitfulness of sin.
 - A. Sin began with deceit - Gen. 3:1-5.
 - B. "The warning is against being hardened by a trick which their sin may play them."

Word Studies, p. 418.

Verse 14

1. ...partakers of Christ,...
 - A. This is even closer than "brethren."
 - B. Shows a joint fellowship through being partners.
2. ...if we hold...
 - A. Remaining faithful - 1 Jhn. 1:7.
3. ...beginning of our confidence...
 - A. That which they had when they began their Christian life.
4. ...stedfast unto the end;
 - A. Stedfast is from BEBAIOS indicating, "...firm, secure...", Vines p. 1096.
 - B. This is to the point that the whole life of faith gathers itself up - Rom. 6:21; 2 Cor. 11:15; Phil. 3:19; Heb. 6:8; 1 Pet. 1:9.
 - C. The Christian, therefore, is a partner with Christ so long as they remain faithful.

Verse 15

1. While it is said, To day...
 - A. The Hebrew writer makes use of the language of Psalms 95:7-11 as a direct exhortation to the Christians he was writing.
 1. He entreated them that so long as life lasted they should take care that they should not harden their hearts like their "fathers" had.
 2. See notes again on verse eight on "provocation," etc.

Verse 16

1. For some when they had heard,...
 - A. There is some question here as to the exact idea being expressed.
 1. It seems to suggest, rather than a sentence, an interrogative calling special attention to those who provoked God, is what is in mind.
 2. Therefore, it would be translated, "Who, when they heard, did provoke?"
 - A. The N.K.J. states it thusly, "For who, having heard, rebelled?"
 - B. The N.I.V. states, "Who were they who heard and rebelled?"
 - C. The A.S.V. states, "For who, when they heard, did provoke?"
 - D. The E.S.V. states, "For who were those who heard, and yet rebelled?"
 - E. Also most standard Greek reference books give the interrogative rather than the indefinite.
2. ...not all that came out of Egypt by Moses.
 - A. The writer points to those who had began their journey to Canaan and their provocation of God.
 1. The interrogation continues.
 - A. "...did not all they that came out of Egypt by Moses?" A.S.V., etc.
 - B. Of course we realize that there was a faithful few who did not "provoke" God.
 1. Note, though, that about 600,000 men "came out of Egypt by Moses" - Ex. 12:37.
 2. Also, due to the continued "tempting" of God they were prevented from "entering" the land of Canaan - Num. 14:22, 23.

3. But there was that "faithful few" - Num. 14:24; 26:63-65.

Verse 17

1. ...with whom was he grieved...

A. Note the above scriptures along with 1 Corinthians 10:5.

Verse 18

1. ...to whom swore that they should not enter...

A. The interrogation continues to stress the point.

2. ...believed not?

A. Better understood as "disobeyed" or "sinned." (See A.S.V., etc.).

Verse 19

1. So we see...

A. Those who murmured, therefore provoking God, lacked faith and therefore did not enter the Promised Land.

1. Here a summation of the above.

B. But what does all that have to do with the Jewish Christians?

1. Keep reading and remember when the Bible was first written there was not chapter divisions.

CHAPTER FOUR:

Verse 1

1. Let us therefore fear,...

A. The word "fear" is, "...to terrify, frighten 2. to fear...to be struck with fear...to be seized with alarm." Thayer's, p. 656.

1. Why?

2. ...any of you should seem to come short of it.

A. It what?

1. The "rest" of God.

B. Verses one through ten points out the superiority of Jesus' rest.

1. One needs to be conscious of the three "rests" of the scriptures.

A. God rested after six days of creation - Gen. 2:1-3.

B. The land of Canaan, the Promised Land, was entered as a rest - Deut. 3:18, 20; Josh. 1:13; 22:1-4.

C. Jesus points, after this, to another rest - Psa. 95:8-11; Mt. 11:28-30.

1. This would be the "rest" of God for the Christian.

C. To "come short" here is "...to come late or too tardily...; to be left behind in the race and so fail to reach the goal...b. to be inferior, in power, influence, rank." Thayer's, p. 646.

1. Today many brethren are satisfied to be "unable, inferior, or ineffective."

2. With this passage in mind I think we best be careful!!

D. The passage encourages the Hebrews to be careful lest they fail, as did their fathers and not receive the rest promised.

1. What does that say to us? - 2 Pet. 1:10-12; 1 Cor. 9:24-27.

Verse 2

1. ...gospel...

- A. The good news of salvation or rest – Rom. 1:16.
- 2. ...as well as unto them:...
 - A. I.e. the "fathers" - 1 Pet. 1:10-12; Gal. 3:8.
 - 1. That would be the "good news" of the Promised Land.
- 3. ...did not profit them,...
 - A. That is they did not gain the promised results.
 - 1. Why?
- 4. ...not being mixed with faith...
 - A. "to mix together, commingle; to unite...the hearers had not by faith let it find its way into their minds and made it their own..." Thayer's, pp. 592, 593
 - 1. To put it simply, the good news (words) did not profit them because it was not received with faith.
 - B. "One of the grave dangers of our day is that we have all the ingredients and never cook up anything to feed hungry souls. We know baptism is by immersion and for the remission of sins; we are to sing but not play; we have elders not 'the bishop'; no missionary society; it must be faith working through love, etc. We have it all down but it is not lifting us up! Too many have it written down but don't spread it around! WE NEED TO MIX IT ALL TOGETHER AND PRODUCE. We must know and sow! And, all who sow must know (to please Him). We need to be informed enough to have faith and have faith enough to inform! MIX IT UP!" Hebrews A Heavenly Homily, p. 22.
 - 1. I have but one word for the above. AMEN!!
 - 2. Note James 2:17-26 (esp. v. 18).

Verse 3

- 1. ...we which have believed...
 - A. Notice the personal pronoun "we."
 - 1. The writer includes himself in with this group of believers.
- 2. ...do enter into rest,...
 - A. Some incorrectly stress the word "do" to indicate the idea of the rest already having been entered.
 - 1. Actually it is emphatic futuristic present indicating the idea of "we are sure to enter in, we who believe."
 - B. Note Psalms 95:11 here.
 - 1. Keep in mind that Psalms 95:11 was spoken long after creation so it could not be the creation rest.
 - 2. Also, since it was spoken chronologically after Canaan, it would not apply there.
 - 3. Now, notice Psalms 95:11 again and the word "not".
 - A. Due to their lack of faith those spoken of in Psalms 95:11 did "not" enter.
 - B. While the Hebrews who "kept the faith" would enter.
- 3. ...if they shall enter into my rest:...
 - A. This is in reference to Psalms 95:11 but the word "not" is left out.
 - 1. The R.S.V.; A.S.V.; etc. all have it translated "not."
- 4. ...works were finished from the foundation of the world.

- A. Some confusion as to whether the sabbath rest or the Canaan rest from here on.
 - 1. I would tend to think the sabbath rest due to its relationship to the "foundation of the world."
 - 2. The "promised land" was not promised at the foundation of the earth.
 - A. Keep in mind that the sabbath rest would have been a type of the second rest.
 - 3. I think, also, that verse four helps us to understand the point.

Verse 4

- 1. ...in a certain place...
 - A. Note Genesis 2:2.
- 2. ...the seventh *day* from all his works,...
 - A. Undoubtedly the sabbath following the six days of creation.
 - B. The idea, up to here, is that the "rest of God," typified by the sabbath rest, and the Canaan rest, is available for the Christian (verses 6, 9) as we will see later.

Verse 5

- 1. And in this *place* again,...
 - A. Refers back to verse 3.
 - 1. Remember to add the word "not."
 - B. So the "rest of God" was not received.

Verse 6

- 1. Seeing therefore it remaineth...
 - A. It what?
 - 1. Verse 1 - the rest of God.
 - 2. The rest of God had not been appropriated by those under Moses.
 - A. This was due to their lack of faith.
 - B. Remaineth carries the idea of "remains over from past times."
- 2. ...some must enter therein,...
 - A. No obligation here.
 - 1. "That some should enter thereinto." - A.S.V.
- 3. ...to whom it was first preached...
 - A. Those of Moses time.
- 4. ...entered not in because of unbelief:
 - A. Unbelief better understood as disobedience as per A.S.V. – "failed to enter in because of disobedience."

Verse 7

- 1. ...limiteth a certain day,...
 - A. More the idea of "defineth," which gives the thought of set.
 - 1. The thought is that God had appointed a "day" for the people to accept the rest - Psa. 95:7, 8.
- 2. ...after so long a time;...
 - A. Basically the idea of after such a long time, from the time the rest had been offered, it was said to David (as per above text).
 - 1. This alludes to the "long time" between Joshua and David as we will see.

Verse 8

1. For if Jesus...
 - A. Joshua rather than Jesus.
 1. Joshua is the Hebrew equivalent to Jesus in the Greek.
 - A. Both meaning Jehovah is salvation.
 - B. Note Acts 7:45.
2. ...had given them rest,...
 - A. The "them" would be the Israelites previously discussed.
3. ...another day.
 - A. The point of verse eight is that Joshua did not give them the final rest.
 1. If he had then why would there have been another spoken of?
 - B. Israel's rest in Canaan did not fulfill the divine ideal of rest.
 1. For even after they entered rest (Canaan) there was still a rest spoken of (v.9).

Verse 9

1. ...remaineth therefore...
 - A. Since the days of Moses, Joshua, and David there still remains a rest.
 1. What does this do to the teaching that Jesus had already come?
 - A. Note 2 Tim. 2:17, 18, which was written about 66, 67.
2. ...therefore a rest...
 - A. "...therefore a sabbath rest..." A.S.V., etc.
 1. Often you hear people in "religious circles" taking a "sabbatical."
 2. This is the idea here.
 - A. It alludes back to creation and that God rested after the six days of creation.
 1. In other words after God finished his work He rested.
 3. Okay, the same here, except for someone other than God.
 - B. This is not a supportive passage for sabbath worship.
 1. God's rest was the type of the antitype (i.e. man's rest).
 2. In essence he set the pattern for the way it would be.
 - C. No doubt Revelation 14:13 will help here.
3. ...people of God.
 - A. Compare Romans 9:25; 11:1; 1 Peter 1:9, 10; Galatians 6:16.
 1. This is the true "Israel of God."
 - B. Keep in mind how that the Jew would appreciate this thought.
 1. Okay, the book of Romans will help you see who the "true Israel" is.
 2. Galatians will help too.

Verse 10

1. ...hath ceased from his own works,...
 - A. Notice when the work stops.
 - B. As God did not rest until the work was done likewise we must not.

Verse 11

1. Let us labour...
 - A. The idea is not haste but diligence.
 1. See Ephesians 4: 3 and the word "endeavouring."

- B. The Christian life is a life of diligent service - 2 Pet. 1:5.
 - C. Do we, therefore, "work" our way into heaven?
 - 1. Of course not - Eph. 2:8, 9.
 - 2. But our faith automatically causes us to work - Jas. 2:18.
 - 2. ...lest any man fall...
 - A. I cannot believe, with such clear teaching, how any intelligent, rational individual can believe in the doctrine of eternal security (i.e. once saved always saved).
 - 1. This is the same warning as Hebrews 4:1.
 - 3. ...after the same example of unbelief.
 - A. The example already discussed of the sinful Israelites.
- Verse 12
- 1. ...quick,...
 - A. ZAG "to live, be among the living...to live and be strong." Thayer's, pp. 269-270.
 - 1. In the Greek this phrase literally reads, "For actively alive is the word of God." The New Testament An Expanded Translation, p. 519.
 - 2. ...powerful,...
 - A. ENERGES "energetic." - Vines, p. 30.
 - 1. The word, therefore, manifests itself actively in the world and men's hearts.
 - B. Thayer translates it "Active," p. 215.
 - C. The Englishman's Greek N.T., p. 565, says, "For living [is] the word of God and efficient..."
 - 1. Note 1 Peter 1:23.
 - 3. ...sharper...
 - A. TOMOTERAS "the word of God has an incisive and penetrating quality. It lays bare self-delusions and moral sophisms." Word Studies, Vol. 4, p. 427.
 - 4. ...piercing...
 - A. DUKNEOMAI "...to go through, penetrate, pierce, Heb. 4:12." Thayer's, p. 148.
 - 1. Therefore it reveals or pinpoints our sins.
 - 2. No wonder the Jews were "pricked in their heart(s)" (Acts 2:37).
 - A. See, also, James 1:21-25.
 - 4. ...twoedged sword,...
 - A. A short, sharp, two-edged dagger, which would cut going in and out.
 - 5. ...dividing asunder of soul and spirit,...joints and marrow,...
 - A. "The words 'The dividing asunder of soul and spirit,' do not mean, 'the dividing asunder of soul from spirit.' Nor is it 'the dividing asunder of joints from marrow.' The case in Greek is the genitive of description, defining the action in the verb in this case. It is a going through the soul, a going through the spirit. ...The preposition prefixed to the verb is dia which means 'through,' in the sense that the sword pierced through the heart. The dividing asunder here is not that of one thing from another, but of one thing in itself by the action of something separating its constituent elements from one another by piercing it." Word Studies in the Greek New Testament, Hebrews, Vol. 2, p. 89.
 - B. This passage points out a distinction between the soul and spirit (as in 1

Thessalonians 5:23) although this is not the emphasis of the context.

1. Perhaps the following will clarify the distinction.
 - A. Spirit - PNEUMA - A specific term designating that part of us which is not susceptible to death and which survives the dissolution of the body - Acts 7:59.
 1. It is infused in us directly from God and is not a product of human generation - Heb. 12:8, 9.
 - B. Soul - NEPHESH - Occurs about 750 times in the O.T. It is translated the following ways: soul-471 times; life-119 times; person-30 times; heart-15 times; mind-14 times; creature-10 times; and 27 other ways.
 1. Nephesh is Hebrew.
 - C. The Hebrew word for spirit is RUACH.
 1. It occurs 374 times and is translated as follows: breath-28 times; spirit-232 times; wind-90 times.
 - D. The Greek word translated souls is PSUCHE.
 1. It is found 105 times in the N.T. and is translated in the following seven ways: Soul-58 times; life-40 times; mind-3 times; heart-1 time; you-1 time; heartily-1 time; us-1 time.
 - E. The Greek word translated spirit is PNEUMA.
 1. It is translated spirit-151 times; wind-1 time; ghost or spirit (with holy) - 226 times.
2. The word "soul" is a generic word with its meaning being determined by the context in which it appears. It is used in four different senses in the scriptures.
 - A. As a synonym for person - Acts 2:41; 1 Pet. 3:20.
 - B. To denote the animal life which man possesses in common with the beasts of the field and which is lost at death - Psa. 78:50.
 1. This might better be known as physical life.
 - C. The intellectual nature in contrast with the higher spiritual nature and the lower physical nature - 1 Cor. 2:14.
 1. The "natural man" of this passage being literally, the soulish man, since the adjective "natural" is translated from a form of the Greek word for soul, which may be expressed in English as physical.
 - D. As a synonym for the never-dying spirit - Acts 2:27.
 1. It is obvious, from this passage, that the word "soul" signifies the immortal nature; that entity of the Lord which was not to undergo death.
 2. "Jesus gave his life (psyche-soul) a ransom for many (Mt. 20:28). He did not give his spirit. He said, "Father into thy hands I commit my spirit." (Lk. 23:46). So his life (psyche-soul) was laid down (John 10:17), but his spirit, which was the basis of that life, returned to God who gave it." T. Pierce Brown, Gospel Advocate, June 14, 1979, p. 371.
6. ...a discerner of the thoughts...
 - A. "...to divide or separate, which runs into the sense of judge, the usual meaning in

the N.T., judgment involving the sifting out and analysis of evidence." Word Studies, Vol. 4, p. 428.

1. In this sense the Word of God traces out and passes judgment on the thoughts of the mind.

7. ...intents of the heart.

A. I.e. the conceptions of the heart.

Verse 13

1. ...creature...

A. I.e. created being.

B. This passage points out that the "all-seeing eye" of God is watching all things.

1. He sees all the evil - 1 Pet. 3:9-11.

2. He see all the good - 1 Pet. 3:12.

3. Our lives are but an "open book" to be seen and read by God!

2. ...with whom we have to do.

A. I.e. to whom we have to give account.

Verse 14

1. ...great high priest,...

A. Chapter 4:14-8:13 stresses the superiority of Christ to the Levitical system.

1. Christ has already been shown to be superior to the media by which the old covenant came (angels and Moses).

2. Now the writer proceeds to show Christ's superiority to the main system operating within that covenant - the priesthood.

B. The emphasis of the phrase "great high priest" is on Christ's priestly character.

1. It stresses to the Jewish readers that Christ, as high priest, is higher than the Levitical high priest.

2. ...that is passed into heaven,...

A. Literally the idea of "passed through the heavens" - Acts 1:9-11.

3. ...let us hold fast *our* profession.

A. Connect this to the "a" part of this verse.

B. The word "profession" should be understood as "confession."

1. What had they, as Christians, confessed?

A. Christ.

C. So the idea is, "Hold fast your confession because Jesus is the great High Priest.

Verse 15

1. ...cannot be touched with the feelings of our infirmities:...

A. Jesus, as our high priest, is touched with our infirmities - Heb. 10:34.

1. This is more than knowledge of human infirmity.

2. It is feeling it by reason of a common experience with mankind.

3. It is to sympathize with another due to the understanding of what that person is experiencing.

A. We might think of empathy.

2. ...tempted...

A. "Like as we are," indicates likeness or similarity - Mt. 4:3-11.

1. Major categories:

- A. Lust of the flesh – Mt. 4:3, 4.
 - B. Pride of life – Mt. 4:5-7.
 - C. Lust of the eyes – Mt. 4:8-10.
- 2. See 1 John 2:15-17.
- B. Of course he experienced joy and sorrow; fear and hope also.
- 3. ...yet without sin.
 - A. Jesus was tempted, but temptation in and of itself is not sin - Jas. 1:14-15; 1 Pet. 2:21-25.

Verse 16

- 1. ...boldly...
 - A. PARRESIAS "...1. freedom in speaking, unreservedness in speech...openly, frankly, without concealment...free and fearless confidence, cheerful courage, boldness, assurance. " Thayer's, p. 491.
 - 1. This is the word for evangelistic speech (Eph. 6:19); fervent teaching (Acts 28:31); undoubting devotion (Heb. 10:18-25); and in this case, free confident speech in prayer - Mt. 7:7, 8; 1 Jhn. 5:14, 15.
- 2. ...throne of grace,...
 - A. This would be before God.
- 3. ...mercy,...
 - A. ELEOS "...mercy, kindness or goodwill towards the miserable and afflicted, joined with a desire to relieve them." Thayer's, p. 208.
 - 1. Mercy would relate to past sins.
- 4. ...grace...
 - A. CHARIS "...contains the idea of kindness which bestows upon one what he has not deserved..." ibid., pp. 665, 666.
 - 1. This would relate to future work, trial, and resistance to temptation.
- 5. ...in time of need.
 - A. "Literally for seasonable help, or help in good time; before it is too late; while there is still time to seek God's rest." Word Studies, Vol. 4, p. 43.
 - 1. This is that help that comes before temptation leads us to sin - 1 Cor. 10:13.

CHAPTER FIVE:

Verse 1

- 1. ...high priest...
 - A. Verses one through ten discusses the priesthood in view of the following:
 - 1. As it needed to be.
 - 2. As it had been.
 - 3. As it had become through Jesus.
 - B. There were numerous things involved in the importance of the high priest.
 - 1. Officiated in the destruction of the spoils of the Midianites - Num. 31:21, 26.
 - 2. His sins were regarded as belonging to the people - Lev. 4:3, 22.
 - 3. He acted with Moses in important matters - Num. 26:63; 31:29.
 - 4. The whole congregation came and went according to his word - Num. 27:20-23.

5. His death was a national event for the "manslayer" was free to leave the city of refuge - Num. 35:25, 28.
 6. He had no secular authority, but was regarded generally as the leading religious leader or authority.
- C. Likewise there were numerous duties.
1. He entered the Holy of Holies on the Day of Atonement - Lev. 16:3, 15, 33, 34.
 2. Officiated at the ceremony of the scapegoat - Ex. 30:10; Lev. 16:8-10.
 3. He, alone, made atonement for the sins of the people, the priests, and his own house - Lev. 4:3-12; 9:8-14; 16:6; Num. 15:25.
 4. Offered the regular meal offering - Lev. 6:14, 15.
 5. Shared with the priests in caring for the lamp that burned continually - Ex. 27:21.
 6. Assisted in arranging the shewbread - Ex. 25:30.
 7. Acted as a mediator between Israel and God - Ex. 28:29.
 8. He, alone, could consult the Urim and Thummim before Jehovah, and according to his decision Israel must obey - Num. 27:21.
 - A. Urim and Thummim, i.e., "Articles not specifically described, placed in (next to, or on the high priests breastplate, called the breastplate of discussion (Ex. 28:30; Lev. 8:8)." I.S.B.E., Vol. 5, pp. 3040,3041.
 - B. Also see Josephus, Ant. III, Viii, 9 p. 77.
2. ...taken from among men...
 - A. The high priest came from the lineage of Aaron - Ex. 29:9; Num. 25:10-13.
 3. ...for men...
 - A. I.e. in behalf of men. (The cause)
 4. ...in things *pertaining* to God,...
 - A. The high priesthood was a divine service not to be taken lightly. (The course)
 5. ..offer both gifts and sacrifices for sins:
 - A. Gifts would be the general offerings not involving blood - Lev. 2:1.
 1. This would be such as the Drink offering (Lev. 23:18, 37; etc) in honor of Deity; Heave offering (Ex. 29:27, 28) in relation to what was lifted up or separated unto the service of God; Meal offering (Lev. 2:1-16) a regular morning offering showing thanksgiving; Peace offering (Ex. 20:24; 24:5; 32:6) offered to express good - fellowship, gratitude, and obligation; Trespass offering (Lev. 5:14-6:7) sometimes called the "guilt offering", which was offered as a special kind of sin offering; Wave offering (Ex. 29:24-27; Lev. 7:30-34) a part of the peace offering.
 - B. Sacrifices would be more specific dealing with blood sacrifice! - Lev. 17:11.
 1. A careful reading of the book of Leviticus will help here.

Verse 2

1. Who can have compassion...
 - A. Compassion is to bear gently with.
 1. "Here it denotes a state of feeling toward the ignorant and erring which is neither too severe nor too tolerate. The high priest must not be betrayed into

irritation at sin and ignorance, neither must he be weakly indulgent." Word Studies, Vol. IV, pp. 432, 433.

2. "Such a quality of head and heart was peculiarly necessary in every high priest; for to him it belonged to decide, in any given case, whether (5:3) or not a sacrifice could legally be offered for the sin committed. See Lev. 10:8-11; Deut. 17:8-13; 24:8; 33:10; Mal. 2:7." Gospel Advocate Commentary, Vol. 11, p. 186.
2. ...ignorant,...
 - A. Not dealing with the mentally ignorant, but the distinction between sins of ignorance and presumptuous sins - Num. 15:22-31.
 1. Sins of ignorance are those sins committed out of lack of knowledge, omission, sins committed when caught "off guard", etc.
 2. Presumptuous sins are those committed "with a high hand," which is the literal translation of the Hebrew for the word presumptuous.
 - B. There seems to be no provision made for those of the O.T. who committed deliberate sin.
 1. The offender was to immediately be put to death - Ex. 31:12, 13; 35:2; Num. 15:30, 31.
3. ...out of the way;...
 - A. These are those who are astray.
4. ...he himself also is compassed with infirmity.
 - A. The sympathy of the high priest grows out of the sense of personal infirmity.
 1. Infirmity, here, applies to moral weakness, which makes man capable of sin.
 2. This is denied in the case of Christ - Heb. 4:15; 7:28.

Verse 3

1. ...by reason hereof he ought...to offer for sins.
 - A. Because of his infirmity the high priest "ought"...
 - B. Ought - OPHEILO "...to owe money, be in debt for...to be under obligation, bound by duty or necessity to do something." Thayer's, p. 469.
 1. Due to the high priests own weaknesses he was bound to offer for his sins and the sins of the people - Lev. 4:1-3; 9:7; 16:1-3, 5-7, 11, 15.
 2. Jesus committed no sin yet bore our sins - 1 Pet. 2:24; 2 Cor. 5:21; Isa. 53:6.

Verse 4

1. ...no man taketh this honor...is called of God,...
 - A. This points to the fact that the high priest did not simply take this responsibility on by his own will.
 1. Rather God selected him - Ex. 28:1; Num. 16.

Verse 5

1. So also Christ...
 - A. This points to the special selection of Christ as High Priest.
2. ...Thou art my Son,...
 - A. Psalms 2:7.
3. ...have I begotten me.
 - A. Luke 1:34-38; John 3:16.

1. "Begotten," here, points to God's part in the birth of Jesus.
- B. This is the fifth time that the Sonship of Jesus has been affirmed – Heb. 1:2,8; 3:6; 4:14; 5:5.
- C. This verse switches from the thought of the high priest of Levitical priesthood to Christ as High Priest.

Verse 6

1. ...another *place*,...
 - A. Psalms 110:4.
2. ...priest forever...
 - A. Christ prophetically pointed out as an eternal priest, independent of fleshly descent.
 1. A king, superior in dignity to the Levitical priests.
3. ...order of Melchisedec.
 - A. We will see more about Melchisedec in chapter 7:1-10.
 1. Suffice it to say here that he was a king as well as priest - Gen. 14:18.
 - A. The order of Melchisedec was superior to the Aaronic order.
 - B. Therefore, the priesthood of Jesus was superior to the Aaronic priesthood.

Verse 7

1. Who in the days of his flesh,...
 - A. Points to the incarnation of Christ.
2. ...prayers and supplications...
 - A. Prayers - DEESIS "primarily a wanting, a need then, an asking, entreaty..." Vines, p. 882.
 1. This is a definite request.
 - B. Supplications - HIKETERIA "... the idea of approaching for a favor; entreaty." Greek Dictionary, p. 37.
 1. This had the idea of one bearing an olive branch as token of their petition.
3. ...strong crying and tears...
 - A. This verse is pointing to the life of Christ and how he fulfilled the human requirements of the high priest.
 1. Verses seven and eight show Christ, not executing his priestly duties, but as being prepared for it.
 - B. His priesthood is conceived as eternal after the human experience discussed in this verse.
 1. No doubt that experience being the agony of Gethsemane - Mt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46.
 - C. The "strong crying and tears" is indicative of some intense struggle, outwardly manifested, and expressing itself in repeated prayers aloud for deliverance.
 1. The word cry here "...is a cry, which a man does not choose to utter, but which is wrung from him involuntarily in the stress and the agony of some tremendous tension or some searing pain." Barclay's Commentary on Hebrews, p. 45.
4. ...save him from death,...
 - A. Take another look at the garden.

1. What did Jesus pray for?
2. "Let this cup pass", cup indicating death - Mt. 26: 39-42.
5. ...and was heard in that he feared;
 - A. "...heard for his godly fear" A.S.V.
 1. This alludes to reverence rather than fear, as we understand fear.
 - A. Used only here and 12:28 where translated "godly fear."

Verse 8

1. Though he were a Son,...
 - A. The fact that Jesus was a Son did not change the requirements.
 1. Even with this in mind he had to suffer.
2. ...learned he obedience...
 - A. The course of learning came at the school of suffering - Psa. 119:67; Isa. 53.
 1. Jesus did not need to learn to obey - Jhn. 8:29.
 2. What was necessary was the severe human experience that he suffered which trained him for the office of high priest.
 - A. This would be beneficial as he could be "touched with the feeling of our infirmities" - Heb. 4:15.
 - B. Perhaps it would help to ask how had Jesus suffered prior to his incarnation?

Verse 9

1. ...being made perfect,...
 - A. The idea is having reached the goal set by God.
 1. TELEIOO "...to carry through completely; to accomplish, finish, bring to an end...2. To complete (perfect)...i.e. add what is yet wanting in order to render a thing full...3. To bring to the end (goal) proposed...Heb. 7:19...Heb. 2:10...Heb. 5:9." Thayer's, pp. 618, 619.
 - A. Make sure you connect this with the end of verse eight.
2. ...became the author...
 - A. The "captain" of salvation - Heb. 2:10.
 1. He authored the conditions of salvation - Mt. 16:18, 19; Mt. 28:18-20.
3. ...eternal salvation...
 - A. Eternal as opposed to ceremonial cleansing or temporary remission of guilt.
4. ...unto all them that obey him;
 - A. ALL not just the predestinated - 2 Pet. 3:9; Acts 17:30; John 3:16; Mk. 16:16; etc.
 - B. He, by his power, can save all, however salvation is conditional.
 1. In order to be saved one must obey him - Mt. 17:5; 2 Thess. 1:8.
 2. It's logical, if the "captain" must learn obedience so must the followers.

Verse 10

1. ...after the order of Melchisedec.
 - A. Verse ten states the Jesus' perfection in the flesh qualified him to be so promoted, by the Father (as David declared, Psa. 2:7; 110:4 used in Heb. 5:5 ff), which assures us that our petitions, through Jesus, will get to the Father.

Verse 11

1. Of whom we have many things to say,...
 - A. Christ.

- B. The study of Christ was (and is) a vital study – Jhn. 6:63, 68; 12:48.
 - 1. But often valueless – Jhn. 5:39-47; 6:12; Mt. 16:21-23.
- 2. ...hard to be uttered,...
 - A. Not hard to say but to explain or interpret.
- 3. ...seeing ye are dull of hearing,
 - A. The reason for the problem is not the speaker but the listeners.
 - 1. "The verb (hearing) implies a deterioration on the hearers' part." Word Studies, Vol. IV, p. 437.
 - 2. "...since sluggish ye have become in hearing." The Englishman's Greek N.T., p. 566.
 - B. These had not always been that way.
 - 1. They had deteriorated to this point - Mt. 13:13-23.
 - A. This is (not only was) a real problem today.
 - 2. Here is a warning issued to those who hear but do nothing with what they hear - Mt. 25:24-30; Jas. 2:18-26; Mt. 7:21-23.
 - C. Notice, also, that the writer stops with the theme and exhorts the erring – Heb. 5:11-6:20.

Verse 12

- 1. For when the time ye ought to be teachers,...
 - A. "For when ye ought to be teachers by reason of time." Word Studies, Vol. 4, p. 438.
 - 1. The thought is, because of the time that they had been instructed, they ought to be able to teach others.
 - A. It was (is) possible (Mt. 28:19,20; Acts 8:4) and expected - 2 Tim. 2:2, 24-26.
- 2. ...ye have need that one teach you again...
 - A. Because they were "dull of hearing" they needed to be taught constantly.
 - 1. In short they were not growing - Eph. 4:15; 1 Pet. 2:2.
- 3. ...which *be* the first principles...
 - A. Literally, "The rudiments of the beginning of the oracles." *ibid*.
 - 1. These were in need of being taught the ABC's of Christianity again - Heb. 6:1, 2.
 - B. How tragic! But is it any different today?
- 4. ...are become such as have need of milk, and not of strong meat.
 - A. The sad story is that some saints, who should be wielding the sword of the Spirit (Eph. 6:17) are weakly walking about able to bear no more than the nursery bottle.
 - 1. They are back on the bottle but with spiritual ulcers instead of understanding.
 - B. "Milk" is vital in order to keep this member from complete spiritual death.
 - 1. The writer was about to get into the "meat" as he explained the Melchisedec priesthood.
 - 2. He was about to show the opposition of the N.T. economy of salvation to that of the Old, and the imperfections and abrogations of the O.T. priesthood.
 - 3. But he had to stop and get their minds from the sluggish before he could

proceed.

Verse 13

1. ...unskillful in the word...
 - A. Without experience.
 1. These had not exercised their senses (v. 14).
2. ...a babe.
 - A. No body likes to be called a "baby" if they think they are adult.
 1. But from a spiritual point of view this is exactly what they were.

Verse 14

1. ...meat belongeth...them...of full age,...
 - A. The "meat" would be the more difficult teachings that he had led into.
 1. To be "of full age" would be mature in the faith.
2. ...have their senses exercised to discern both good and evil.
 - A. This comes from experience or "reason of use."
 - B. "Good and evil," here, referred to right and wrong doctrinally.

CHAPTER SIX:

Verse 1

1. ...leaving the principles of the doctrine of Christ,...
 - A. Verses one through three discuss the folly of continually laying again the basics.
 - B. The beginning phrase does not imply the need to cease to believe in the elementary teachings.
 1. Rather the idea is to "leave" them in the sense of a builder leaving the foundation to go on to erect the framework.
 2. In other words they were being told to proceed from the rudimentary view of Christ's person and office and go on into the doctrine of his priesthood (5:12).
2. ...go on unto perfection;...
 - A. The idea is to be borne on to completeness.
 1. They had to leave the "first principles" in order to attain completeness.
3. ...not laying again the foundation of repentance from dead works, and of faith toward God,
 - A. "The basic problem is the trend to start and stop short; lay a foundation, grow dull of hearing, and end up starting another foundation." Hebrews A Heavenly Homily, p. 31.
 1. The dead works were not sinful deeds, but works void of the element of life through faith.
 - A. A contrast here between dead works and a living faith.

Verse 2

1. ...doctrine of baptisms...
 - A. Some attempt to use this as an indication of the non-essentiality of baptism.
 1. But that is in error.
 - B. The word "baptisms" speaks of the ceremonial Jewish washings rather than baptism for the remission of sins or Holy Spirit baptism.
 1. BAPTISMOS "...a washing, purification effected by means of water, Mk.

7:4,8...of the washings prescribed by the Mosaic law, Heb. 9:10...Heb. 6:2...which seems to mean an exposition of the difference between the washings prescribed by the Mosaic law and Christian baptism." Thayer's, p. 95.

C. Some have pointed to the following five baptisms and in various ways attempted to apply them to this phrase.

1. John's baptism - Mt. 3:7.
2. Water baptism as per Jesus - Col. 2:12; 1 Pet. 3:21.
3. Ceremonial Jewish washings - Mk. 7:4, 8.
4. Holy Spirit baptism - Acts 1:5.
5. Baptism of fire - Mt. 3:11.

D. Note the following in respect to the above:

1. In respect to Matthew 3:7; Colossians 2:12; 1 Peter 3:21 BAPTISMA, not BAPTISMOS is used.
 - A. Therefore showing that neither John's baptism nor Christian baptism is the point.
2. In Acts 1:5 and Matthew 3:11 we note that BAPTIZO is used, instead of BAPTISMOS, showing that this is not what the writer had in mind.
3. The Greek word BAPTISMOS is used to relate to the ceremonial washings.
 - A. It is used later (9:10) to refer to such.
4. If we understand that the ceremonial washings, along with John's baptism, were principles leading to Christian baptism then we will be able to understand the way in which this fits into the "principles of the doctrine of Christ."

E. Regardless, though, of what the thought is, the lesson is move on to a greater realm.

2. ...laying on of hands,...

A. Most likely referring to that which was done to signify the setting apart of men for the ministry - Acts 6:6; 13:3; 14:23; 1 Tim. 4:14, 15; 5:22.

3. ...of resurrection of the dead,...

A. To the Jewish convert this was a tenet needing exposition.

1. But now the writer says you've spent enough time on it, let's go on.

4. ...of eternal judgment.

A. The same as the previous point applies here.

Verse 3

1. ...this we will do, if God permit.

A. They would do just that if time permitted - 1 Cor. 16:7; Acts 18:21.

1. They (we) were (are) dependant on God for the time needed - Jas. 4:13-15.

Verse 4

1. ...impossible...

A. Impossible, not difficult!

2. ...those who were once enlightened,...

A. "Enlightened" is aorist tense denoting a completed action.

3. ...tasted of the heavenly gift,...

- A. "Tasted," here, is to perceive.
- B. This is the one of "full age" – Heb. 5:14.
 - 1. The new life in opposition to falling away (v. 6).
- 4. ...partakers of the Holy Ghost.
 - A. To partake of the influence of the Holy Spirit in ones life.
 - 1. The question arises as to how the Holy Spirit influences ones life - 2 Tim. 3:16, 17.
 - B. I can't help but to see a connection with verse 5a.

Verse 5

- 1. ...have tasted the good word...
 - A. This is food to the soul - Mt. 4:4; Psa. 119:103.
 - 1. Used metaphorically to have perception.
 - 2. Having experienced the grandeur of the Word of God.
- 2. ...powers of the world to come.
 - A. The "world to come" would be the Christian dispensation.
 - 1. "World" is better-translated "age" as it is from the Greek word "aion."
 - B. Couldn't be heaven, as they hadn't "tasted" of it.
 - 1. Since the Christian age had just begun it is spoken of thusly.

Verse 6

- 1. If they shall fall away,...
 - A. Literally, "And having fallen away..."
 - 1. The "If they" is not in the original.
 - B. Simply continues the thought of the previous verse.
 - C. The word "fallen" is to deviate from the right path (Mt. 7:13, 14), turn aside, to fall away from the true faith - Gal. 5:4.
- 2. ...to renew...
 - A. Does God not desire their repentance? - 2 Pet. 3:9.
 - B. Why is it impossible?
 - 1. The next phrase answers the question.
- 3. ...crucify to themselves the Son of God afresh,...
 - A. They continue to crucify the Son of God.
 - 1. This one has tried the way of Christ and turned against it.
 - B. "The apostate crucifies Christ on his own account virtually confirming the judgment of the actual crucifiers, declaring that he too has made trial of Jesus and found Him no true Messiah, but a deceiver, and therefore worthy of death." The Expositors Greek Testament, W. Robertson Nicoll, p. 298.
 - 1. The word "crucify," here, is continuous action denoting that this person continually crucifies Jesus and puts him to open shame.
 - 2. It was in accordance with the will of God that this happen once, but only once.

Verse 7

- 1. For the earth...
 - A. Verses seven and eight are in parabolic form showing what the future is for the person who fails to repent.
 - B. Those who (like land) bring forth good things "receiveth blessings of God."

1. This relates to the faithful child of God who grows, as he should.

Verse 8

1. ...which beareth thorns...
 - A. This is the one who bears thorns and thistle and "is rejected..." - Mt. 7:15-21; 15:13; 2 Cor. 5:10; Gal. 6:7, 8.
2. ...nigh unto cursing;...
 - A. Not profanity but a curse - Gal. 3:10.
 1. This persons end is eternal destruction.

Verse 9

1. ...better things of you,...
 - A. Paul believes better things of the Hebrews.
2. ...things that accompany salvation,...
 - A. "To hold one's self to a thing, to lay hold of a thing, to adhere or cling; to be closely joined to a person or thing...connected with salvation, or which leads to it, Heb. 6:9." Thayer's, pp. 265-268.
 1. The thought is for them to cling closely to those things that pertain to salvation.
3. ...though we thus speak.
 - A. Even though he expected better of them he still encouraged them to hold fast.

Verse 10

1. ...God *is* not unrighteous...
 - A. God is just! He will remember!
2. ...forget your work and labour of love,...
 - A. Most versions omit labour.
 1. Seems redundant.
 - B. How did those show their love to God?
 1. WORK!! (Wonder, what we show to God when we don't work?)
 - C. Salvation is a working way - Eph. 2:10; Tit. 2:10-14.
3. ...which ye have shewed toward his name,...
 - A. These have showed love and good works toward God's name by their good works to those in need - Mt. 25:40.
4. ...have ministered...do minister.
 - A. This is directly related to love towards God's name - 1 Jhn. 4:20; 3:16-18.
 1. Literally the idea is, "... having served... and still serving." Englishman's Greek N.T., p. 567.

Verse 11

1. ...we desire...
 - A. Strongly or earnestly.
2. ...shew the same diligence...
 - A. "a. to hasten, make haste (2 Tim. 4:9, 21; Titus 3:12) b. to exert one's self, endeavor, give diligence (2 Tim. 2:15; Heb. 6:11)." Thayer's, p. 585
 - B. "This moves from the "not me" spirit to "here am I, send me": from draft dodgers to volunteers in the Lord's army. This haste (diligence) is unto the end (cf. Rev. 2:10). There is no chance for retirement in life for the Redeemer!" Hebrews a

Heavenly Homily, p. 36.

1. Simply put, be a servant to the end.
3. ...full assurance...
 - A. Diligence - assurance; No diligence - no assurance!

Verse 12

1. ...be not slothful...
 - A. Sluggish – Heb. 5:11.
 1. Opposite to diligence.
 - B. Sad, but true, there were then and are now those who are slothful about the Lord's work.
 1. But keep in mind, with the slothfulness comes the sluggard's reward.
 - C. The writer is plainly saying, "Imitate those whose faith and patience is causing them to now inherit their final inheritance."
2. ...inherit the promises.
 - A. "Inherit" is a present participle indicating something that is now happening.
 1. He would be writing about those already dead and not the living.

Verse 13

1. ...God made promises to Abraham...
 - A. Verses 13 through 20 serve as an encouragement due to the fidelity of the Father.
 1. Verses 9 through 12 assure that God will not forget while verses 13-20 assures that He will not fail them.
 - B. Abraham trusted God relative to the promise made - Gen. 22:16-18.
 1. By the way, there were two promises made to Abraham.
 - A. The land promise - Gen. 12:1.
 - B. The spiritual promise - Gen. 12:3; 22:18.
 2. These promises were kept regardless what the millennial people think.
 - A. Land promise - Josh. 21:43-45.
 - B. Spiritual promise - Gal. 3:8, 26-29.
 - C. Abraham "patiently endured" (v. 15), the very plea the writer made in 6:11,12.
 1. Abraham "obtained the promise" (v. 15), partially in Isaac (Gen. 22:1-3; Rom. 4:16-22) and the Hebrews now saw that promise fully fulfilled in Christ.
2. ...swear by no greater...
 - A. The word "swear" "is used of affirming or denying," Vines, p. 1121.
 1. God "swore" by Himself, as there was no one greater.

Verse 14

1. ...blessing I will bless thee, and multiplying...
 - A. Found here are two Hebraisms expressing intensity.
 1. Verse 14 serves to emphasize the idea of blessing and multiplying.
 - B. The thought is He would greatly bless them and multiply their seed - Gen. 22:16-18.

Verse 15

1. ...after he had patiently endured, he obtained the promise.
 - A. He who?
 1. Abraham.

B. Did Abraham personally receive the entire fulfillment of the promise?

1. Of course not.

C. It was not promised solely to him but also to his seed and their seed.

1. As we have already seen, above, this was fulfilled through Isaac and Jesus.

Verse 16

1. ...swear by the greater:...

A. Men normally swear by the highest thing ("By...I will do such and such!")

2. ...oath for confirmation...an end of all strife.

A. The idea is that an oath is the final word.

Verse 17

1. Wherein...

A. Referring to the whole previous clause.

1. In accordance with this universal human custom.

2. ...heirs of promise...

A. Christians are "heirs of promise" in regards to eternal blessings.

3. ...immutability...

A. Unchangeable, unalterable, changeless

1. Here the unchangeableness of God.

4. ...confirmed *it* by an oath:

A. God interposed or mediated.

1. In essence God became His own "go-between."

B. The point is that the unalterable purpose of God was assured to us by His oath.

1. He has pledged himself and it cannot be changed.

Verse 18

1. ...two immutable things,...

A. I.e. two unchangeable things.

1. His Word (promise) and His oath.

B. This raises the question of how did God interpose or mediate himself?

1. The answer, of course, would be through Jesus, who is also God - Heb. 1:1-3, 8; 1 Tim. 2:5, 6; Jhn. 17:3-8; Mt. 1:23.

2. ...impossible for God to lie,...

A. Why?

1. Against His nature.

3. ...strong consolation...

A. I.e. strong encouragement.

1. "...strong, mighty...of one who has strength of soul to sustain the assaults of Satan, 1 John 2:14...firm, sure, Heb. 6:18." Thayer's, p. 309.

4. ...fled for refuge...

A. An indication of "flight" to a definite person for safety.

1. In other words, due to the immutability of God these were strongly encouraged to seek out the hope set before them.

Verse 19

1. ...as an anchor of the soul,...

A. This spiritual hope solidifies one's soul.

2. ...sure and steadfast,...
 - A. "The distinction between the two adjectives expresses the relation of the same object to different tests applied from without Hence, secure against all attempts to break the hold...: not breaking down under what steps upon it." Word Studies, Vol. IV, p. 452.
3. ...which entereth into that within the veil;
 - A. Simply pointing to Christ who entered into heaven (within the veil) to appear before God for us - 1 Tim. 2:5; Heb. 4:15.
 1. Christ is the only place that we can flee to for hope.
 2. The anchor of the soul is "hope," and it is "in Christ."

Verse 20

1. ...forerunner is for us entered,...
 - A. PRODRAMOS "an adjective signifying running forward, going in advance..." Vines, p. 459.
 1. This is a completely new idea outside of the Levitical system.
 2. The Levitical high priest did not enter the tabernacle or temple as one "going in advance" but, rather, as the people's representative only.
 - A. The Levitical high priest entered the holy place knowing that no one, except another high priest, would ever follow.
 - B. Jesus, though, as our High priest entered "the veil" knowing that he was the "first fruits" - 1 Cor. 15:23.
2. ...an high priest after the order of Melchisedec.
 - A. This leads us back to the original discussion of chapter five.
 1. Jesus has done what he has done so that we can follow - Jhn. 14:1-3.
 2. We have a "hope" set before us (heaven).
 3. The logical question is, can we make it?
 - A. The writer says, Jesus can! Jesus did! Therefore, in Jesus, I can! - 1 Cor. 15:12-20.

CHAPTER SEVEN:

Verse 1

1. In chapters seven and eight Christ's superiority to the Levitical priesthood is shown.
 - A. The discussion, begun in chapter five, is resumed.
 - B. Four incentives to listen to more of this inspired message have been inserted in Hebrews 5:11-6:20.
 1. Dullness of hearing (the sin of neglect) – Heb. 5:11-14.
 2. Development demanded (or the sin of rejection) – Heb. 6:1-8.
 3. Desire declared to encourage spiritual growth before the One who sees (and remembers) all – Heb. 6:9-12.
 4. Divine promise, and anchor to our soul – Heb. 6:13-20.
 - C. Note the following contrast that is seen in a comparison of Jesus to the Levitical priesthood.

THEY
of Levi
were many
offered animal sacrifices
died
reminded of sin
proof of corruption
declared we are helpless
pointed to an earthly need

HE
of Judah
was one
offered himself
ever liveth
removed sin
proof of correction
declares we have hope
pointed to a heavenly possibility

2. ...Melchisedec,...
A. Genesis 14:18-20; Psalms 110:4; Hebrews 5.
3. ...king of Salem,...
A. Most likely Jerusalem - Psa. 76:2.
4. ...who met Abraham...
A. We'll discuss this in verses four through ten.

Verse 2

1. ...by interpretation King of righteousness,...
A. In other words the name Melchisedec signifies that he was King of righteousness.
 1. Undoubtedly there was a degree of significance here as righteousness (and peace) are characteristic of Jesus' kingdom.
2. ...King of Peace,...
A. This is the Greek translation of King of Salem as King of righteousness is the Greek for Melchisedec.

Verse 3

1. Without father...mother...descent, having neither beginning of days, nor end of life;...
A. This phrase is quit often misunderstood.
 1. "Without father and mother" should not be taken literally.
 - A. It simply points to his having no known predecessor in the priestly order.
 - B. If taken literally then he would be more unique than Jesus who did have an earthly mother - Mt. 13:56.
 - B. From a tribal standpoint there was no genealogy regarding his priesthood.
 1. The Levitical priesthood was not this way - Num. 18:1-21; 1 Chron. 23:2, 13, 24-32; 24:1-19.
 - C. As to his having no "beginning of days, nor end of life" all that is being said is that history is silent concerning his birth and death.
 1. The priesthood of Melchisedec was not earmarked by a tribe for its origin, nor did it employ successors for its survival.
 2. It was different in design, yet it was "of the most high God."
2. ...made like unto the Son of God;...
A. "Like" is not to suggest complete similarity but, rather, he is "likened" unto the Son of God.
 1. "The resemblance lies in the Biblical representation, and not primarily in Melchisedec himself." Westcott, as quoted in Word Studies, Vol. IV, p. 455.

- B. Perhaps similar in the above given respects.
- 3. ...abideth a priest continually.
 - A. There is no historical account of the termination of the Melchisedecian priesthood.
 - 1. However, the emphasis is most likely on the eternal duration of the ideal priesthood, such as the priesthood of Christ.
 - B. "Continually" (perpetually) should be understood to be limited to the period to which the overall text applies - Ex. 28:30; 29:9, 38, 42; 30:8; 31:16, etc.

Verse 4

- 1. ...patriarch...
 - A. Formation of two words, PATRIA (a family), and ARCHO (to rule) meaning ruler of the family.
- 2. ...Abraham gave a tenth of the spoils.
 - A. Verses four through ten stress the superiority of the Melchisedecian priesthood to the Levitical priesthood.
 - B. Even though Abraham had just overcome four kings and had delivered five others (Gen. 14:1-17), and was covered with the spoils and glory of victory he humbled himself in two ways.
 - 1. He received a blessing from Melchisedec - Heb. 7:1.
 - 2. He gave a tithe of the chief spoils to Melchisedec.
 - A. It should be understood, on this point, that this was an honor reserved to the Levitical priests, alone, under Moses - Num. 18:20-24.
 - B. Abraham so felt toward Melchisedec that he gave the "cream" of the spoils to him.

Verse 5

- 1. ...they that are of the sons of Levi,...
 - A. Those out of the sons of Levi who became priests.
 - 1. Keep in mind that only those of the house of Aaron actually became high priests.
- 2. ...have a commandment to take tithes...
 - A. Numbers 18:26.
- 3. ...though they come out of the loins of Abraham:
 - A. Even though all the Israelites were of the common ancestry of Abraham, they were to exact tithes from the other tribes.

Verse 6

- 1. ...he whose decent is not counted from them...
 - A. That is Melchisedec, who was not a descendant of Abraham, took tithes from the founder of the nation of Israel, Abraham.
 - 1. Here we see the superiority of Melchisedec.
- 2. ...and blessed him that had the promises.
 - A. That is Melchisedec blessed Abraham - Gen. 14:17-20.
 - 1. Keep in mind that Melchisedec had no legal right to exact tithes.
 - 2. Yet he exacted them from the head of the nation of Israel.
 - B. Also we should note that Abraham, undoubtedly, willingly gave tithes to

Melchisedec.

1. Therefore indicating that he recognized the superiority of Melchisedec to himself.
2. This same truth is seen in the acceptance of the blessing from Melchisedec.
 - A. Had Abraham thought himself to be greater than Melchisedec he would have rejected the blessing.

Verse 7

1. ...without all contradiction...
 - A. In other words, without fear of contradiction...
2. ...the less is blessed of the better.
 - A. Confirmation of just what we said above.

Verse 8

1. And here...
 - A. I.e. in the Levitical order or economy.
2. ...men that die...
 - A. I.e. men who are subject to death receive tithes.
3. ...but there...
 - A. In the case of Melchisedec.
4. ...of whom it is witnessed that he liveth.
 - A. This draws the contrast between a succession of mortal priests and one perpetually living.
 1. The scriptures serve as the witness of Melchisedec's life as those who gave could.
 - B. But how do we view Melchisedec as one perpetually living?
 1. Undoubtedly we are getting a lesson on types and antitypes.
 - A. Melchisedec was the type of the antitype (Christ) to come.
 2. Here is the introduction of Christ into the picture.

Verse 9

1. And as I may so say,...
 - A. In other words, "so to speak" Levi paid tithes through Abraham.
 1. But how could this be as Levi had as yet to be born.
 - B. This, of course, was done through the "loins" of Abraham (v. 10).
 1. "In the person of Abraham. The whole Jewish law, its ordinances and priesthood, are regarded as potentially in Abraham. When Abraham paid tithes, Levi paid tithes. When Abraham was blessed, Israel was blessed." Word Studies, Vol. IV, p. 459.
 - C. Levi (the lesser) paying tithes to Melchisedec (the greater) is an indication of the superiority of Melchisedec being set forth.

Verse 10

1. For he was yet in the loins of his father,...
 - A. As a matter of fact, with a little checking, you will see that Jacob was still in the "loins" of his father Isaac when Abraham was blessed by Melchisedec.
 1. Abraham met Melchisedec in Genesis chapter 14.
 2. Isaac was born in Genesis 21:2.

3. Abraham died in Genesis 25:7.
 4. Jacob was born in Genesis 25:26.
 5. Levi was born in Genesis 29:34.
- B. Using rough figures one comes to the conclusion that about 150 years passed between the time of Abraham's meeting with Melchisedec and the birth of Levi.

Verse 11

1. ...perfection...
 - A. TELEIOSIS "used only twice in N.T. (Lk. 1:45, KJV - Performance - Heb. 7:11). The act or process of consummating. By this word is signified the establishment of a perfect fellowship between God and the worshipper." Word Studies, Vol. IV, p. 459.
 1. "...an end accomplished as the effect of a process..." Vines, p. 857.
2. ...by the Levitical priesthood,...
 - A. If the Levitical system could establish the perfect fellowship between God and man, as God desired, He (God) would have stopped there.
3. ...after the order of Melchisedec,...
 - A. In the priesthood of Melchisedec the ideal priesthood was realized.
4. ...not be called after the order of Aaron?
 - A. Here we see that not just another priest was needed but a different kind of priest.
 1. If just another priest were needed then one would have legally come forth from the family of Aaron.
 - B. Be sure to keep in mind, through all of this, that the ultimate superiority of Christ is the basis of this discussion.
 1. The major theme is not the superiority of Melchisedec.
 2. He is simply the type of the antitype to come, which is still superior to the type.

Verse 12

1. For the priesthood...
 - A. The word "priesthood," here, "expresses the abstract notion of the priest's office; while. ..., ver. 5, expresses the priestly service." Word Studies, Vol. IV, p. 459.
 - B. It is important to realize that the Levitical priesthood was the foundation of the Mosaical system.
2. ...being changed,...
 - A. The idea of a transfer being expressed in this thought.
3. ...a change also of the law.
 - A. Since the priesthood was transferred from the Levitical priesthood to Jesus it necessitated the change in the law.
 - B. If we remember, as said above, that the foundation of the Mosaical system was the Levitical priesthood, and to have it transferred or abrogated, we will easily see the need for the new law.
 - C. We should, also, note that the Levitical priests were not simply over the ceremonial law.
 1. Now why would that be important to note?
 2. Due to the teachings of Seven Day Adventists, etc., in regard to the change of

the law.

- A. They teach that only the "ceremonial" aspect of the law was changed or "nailed to the cross" (Colossians 2:14), while the actual law of commandments (i.e. ten commandments) were retained.
- B. The following scriptures might help you here; 2 Cor. 3:7-16; Gal. 4:21-31; Rom. 7:1-9; Mt. 5:17-20; Heb. 8:6-13; Jere. 31:31-33; 1 Kings 8:9, 21.

Verse 13

- 1. ...pertaineth to another tribe,...
 - A. This One is from a different tribe.
 - 1. One not set apart to sacerdotal service.
- 2. ...which no man gave attendance at the altar.
 - A. Only those of the family of Aaron were to present themselves before the altar - Num. 16:40.

Verse 14

- 1. ...sprang out of Juda;...
 - A. Jesus was of the tribe of Judah - Mt. 1:1, 2; Rev. 5:5.
- 2. ...of which tribe Moses spake nothing concerning priesthood.
 - A. As we have already seen only those of the tribe of Levi were to be priests.

Verse 15

- 1. ...evident:...
 - A. Probably pointing to the unsatisfactory character of the Levitical priesthood rather than the ancestry of Jesus only.
 - 1. Surely suggesting that the entire proposition is so.
- 2. ...after the similitude of Melchisedec...
 - A. I.e. likeness, indicating the resemblance to Melchisedec.
 - B. Let's note some of these likenesses:
 - 1. Both appeared when Abraham's kindred were in trouble.
 - 2. Both kings of peace.
 - 3. Both kings of righteousness.
 - 4. Both kings of Salem (Jerusalem).
 - 5. Both kings and priests upon their throne - Zech. 6:13.
 - 6. Both served bread and wine.
 - 7. Both priests of the Most High God.
 - 8. Both abide priests...no course, staff, or shift work.
 - 9. Neither descended from the Levitical line.
 - 10. Both have superior priesthood to Levi.
 - 11. Both ever liveth.
 - 12. Both made priests by an oath.
 - 13. Both priests by the power of an endless life, not a carnal commandment.
 - 14. Both had non-transferable priesthoods.
 - 15. Both received tithes...Abraham is a type of the Christian.
 - 16. Both blessed tithes.
 - 17. Both transcend racial boundaries.
 - 18. Both the only priest of that order.

19. Both have more "to say about them", that we can receive - Heb. 5:10, 11; John 20:30, 31; 21:25.

Verse 16

1. ...not after the law of a carnal commandment,...
 - A. Jesus was made high priest not because of ancestry (as was the Levitical) but, rather, due to the fact of his indestructible life (after the power of an endless life).
 1. The "endless life" is placed in contrast to verse 8a.

Verse 17

1. For he testifieth,...
 - A. Better understood as, "For it is written..." (A.S.V., etc.)
 1. Here reference to Psalms 110:4.

Verse 18

1. For there is verily a disannulling of the commandment...
 - A. To disannul is to make void, to do away with.
 1. The expression is indefinite, applying to any commandment, which might be made void.
 - B. Most likely it is in reference to the commandment mentioned in verse 16.
 1. However, we should keep in mind that as goes the Levitical priesthood so goes the entire system, as they are not exclusive of one another.
2. ...weakness and unprofitableness thereof.
 - A. Since the Levitical-Mosaical system could not bring man to the degree of fellowship that God desired, it was therefore unprofitable in this sense.
 1. It was, previously, profitable in the sense that it was to bring man to Christ-Gal. 3:18, 23, 25; 5:1-4.
 2. Since, long before this writing, Jesus had come its function was fulfilled - Mt. 5:17; Jhn. 19:30.

Verse 19

1. For the law made nothing perfect...
 - A. This phrase is parenthetical.
 - B. The word "perfect," here, is a different word than in verse 11.
 1. Here, TEILEIOO, "1. To carry through completely; to accomplish, finish, bring to an end. 2. to complete (perfect), i.e. add what is yet wanting in order to render a thing full." Thayer's, pp. 618, 619.
2. ...but...
 - A. Better, "And."
3. ...the bringing in of a better hope *did*...
 - A. Literally, "(for nothing perfected the law,) [the] introduction and of a better hope by which we draw nigh to God." The Englishman's Greek N.T., p. 569.
 - B. "What the writer means to say is that, according to the Psalm, there takes place, on the one hand, a disannulling of the preliminary commandment because it was weak and unprofitable, unable to perfect anything, and on the other hand, the introduction of a better hope." Word Studies, Vol. IV, p. 463.
 1. "The comparison is not between the hope conveyed by the commandment, and the better hope introduced by the gospel, but between the commandment

which was characteristic of the law (Eph. 2:15) and the hope which characterized the gospel (Rom. 5:2-5; 8:24)", *ibid.*

4. ...draw nigh unto God.

A. The "bringing in" of Christianity brings man to a closer fellowship with God than what the Levitical-Mosaical system could.

1. We will see the reason for this later in the book.

Verse 20

1. ...inasmuch as not without an oath...

A. Here is the third argument to show the inferiority of the old priesthood.

1. It is two-fold:

A. The new priesthood was established with the oath of God.

B. It is held perpetually by one person, in contrast with the old priesthood, which was administered by a succession of priests - vrs. 23, 24.

B. The "oath" was not required for the Levitical order (Ex. 28:1-3; Num. 18:1-7), therefore allowing a change at God's pleasure.

1. However, here, the "oath" ("...to swear, affirm, promise, threaten, with an oath", Thayer's, p. 444), served to assure Jesus' appointment was forever.

Verse 21

1. ...will not repent,...

A. "...signifying to regret...", Vines, p. 962.

B. Simply put, "The Lord swore (assured) and will not change."

Verse 22

1. By so much...

A. I.e. because of this.

2. ...was Jesus made a surety...

A. The word "surety" was a bail, serving as a guarantee or pledge for someone or thing.

3. ...of a better testament.

A. The idea of a covenant is introduced here and foreshadows Hebrews 8:6-13.

1. Jesus (by his permanence relative to the priesthood) is the personal guarantee of the terms of the new and better covenant.

A. Remember, we said in the introduction (p. 1) that the word "better" was one of the key words.

Verse 23

1. ...they truly were many priests,...

A. I.e. the Levitical priests were numerous.

2. ...were not suffered to continue by reason of death:

A. Suffer, as found here, is to allow.

1. Add the negative and you have forbiddance.

B. Connect this with 8a and we see the universality of death here in respect to the priests of old.

1. But...

Verse 24

1. But this *man*,...

- A. No doubt Jesus.
- 2. ...because he continueth ever,...
 - A. He is perpetual.
- 3. ...hath an unchangeable priesthood.
 - A. Eternal?
 - 1. If so why? Why will we need a high priest in heaven?
 - 2. Remember the kingdom is going to be delivered up to God - 1 Cor. 15:24.
 - B. I think better understood as inviolable (unable to be violated) or that which does not pass to another.
 - 1. No doubt we should understand that the perpetual nature of something is qualified by the length of time needed to carry out what is intended.
 - A. Go back to notes on 7:3.
 - 2. Here we would have Jesus serving as High Priest so long as he is needed.
 - A. This need, would it not, end at judgment?

Verse 25

- 1. Wherefore...
 - A. Because his priesthood is perpetual.
- 2. ...able...
 - A. I.e. capable.
- 3. ...to save them to the uttermost...
 - A. Not perpetually (time-wise), but completely.
 - 1. "...in Hebrews 7:25, where the meaning may be finally;", Vines, p. 1203.
- 4. ...by him...
 - A. Salvation, under the new covenant, is "by," "through," or in Christ - Acts 4:12; Jhn. 14:6; Jhn. 6:44-51.
- 5. ...ever liveth...
 - A. Suggests purpose.
 - 1. Not that He lives to intercede, but because he lives he does.
- 6. ...make intercession for them.
 - A. Jesus, as an everlasting priest, is capable to save to the very end those who come to God through him.
 - 1. He intercedes (better intervenes) in man's life when that one turns to God.
 - 2. Not only does man's initial obedience require Messianic intervention but also the Christian life that follows - Rom. 8:28; 1 Jhn. 1:7; 1 Tim. 2:5; Heb. 8:6; 12:24.

Verse 26

- 1. For such an high priest became us,...
 - A. Here is a sketch of the ideal priest.
 - B. "1. To stand out, to be conspicuous, to be eminent... 2. to be becoming, seemly, fit...Heb. 7:26." Thayer's, p. 535.
- 2. ...holy,...
 - A. Undefined by sin, free from wickedness.
- 3. ...harmless,...
 - A. Guileless, without fraud, free from guilt.

4. ...undefiled,...
 - A. Unspoiled, pure from sin.
5. ...separate from sinners,...
 - A. As far as being a part of their actions.
6. ...higher than the heavens;
 - A. It has already been shown that Christ has passed through the heavens - Heb. 4:14; Eph. 4:10.
 1. Most likely as Barnes has said, "Exalted above the visible heavens; this is, at the right hand of God. We need a high priest who is exalted, that he may manage our cause before the throne of God." Barnes on the New Testament, p. 167.

Verse 27

1. Who needeth not daily...to offer up sacrifices,...
 - A. Jesus was such a high priest that he did not need to continually (daily) offer sacrifices as the Levitical order required - Ex. 29:38-44; Num. 28:1-10; Ezek. 46:13-15.
2. ...first for his own sins,...
 - A. Under the Levitical system the high priest, first, offered sacrifice for his sins before offering such for the sins of others - Lev. 4:1-12; 9:7-14; 16:2-6, 11-17.
 1. Due to the fact that Jesus had not sinned there was no need for an offering for himself - Heb. 4:15.
3. ...this he did once, when he offered up himself.
 - A. Here, Paul introduces a new thought to the book of Hebrews.
 1. For the first time Jesus appears as the victim in Hebrews.
 2. This serves as a preview of what will follow relative to the atonement in chapter nine.

Verse 28

1. ...infirmity;...
 - A. This would not be physical but spiritual weaknesses.
2. ...which was since the law,...
 - A. I.e. after the law.
3. ...consecrated for evermore.
 - A. I.e. perfected for evermore.

CHAPTER EIGHT:

Verse 1

1. ...the things which we have spoken...
 - A. Better, as per the ASV, "Now in the things..."
 1. Referring to the present discussion.
2. ...sum:...
 - A. Literally, the chief point of the present discussion.
3. ...set on the right hand...
 - A. Repetition of Hebrews 1:3.
 1. Jesus sat on the "right hand" of God at his ascension - Heb. 4:14; 6:19, 20.

B. Being at the "right hand" indicates authority - Mt. 28:18.

Verse 2

1. ...minister...

A. LEITOURGOS "1. a public minister; a servant of the state...one busied with holy things, of a priest, Heb. 8:2...those by whom God administers his affairs and executes his decrees...Rom. 13:6...Heb. 1:7." Thayer's, p. 376.

1. This indicates a servant belonging to the people.

2. ...of the sanctuary,...

A. "The most holy place, Heb. 9:8,12,25; 10:19; 13:11." Word Studies, Vol. IV, p. 468.

1. This gives us an idea of the present work of Jesus relative to man's salvation.

3. ...the true tabernacle, which the Lord pitched,...

A. Here, the writer alludes to that which the Hebrews could readily recognize.

1. The phrase "true tabernacle" is emphatic and alludes to the heavenly as opposed to the tabernacle in the wilderness.

B. As to the Lord having "pitched" this tabernacle, the phrase is found only here in the New Testament.

1. What we have is God having put it together - Mt. 16:18, 19.

C. A word of caution - it should not be taken from this that there is a literal tabernacle in heaven.

1. What must be understood is that as the "holy of holies" was in the tabernacle in the wilderness for the Israelites so, likewise, is the "throne of grace" (Heb. 4:15,16), to the spiritual Israel in heaven.

Verse 3

1. ...ordained...

A. I.e. appointed.

2. ...offer gifts and sacrifices:...

A. Gifts - DORON "... (c) of gifts offered to God, Mt. 5:23, 24; 8:4; 23:18, 19; Heb. 5:1; 8:3, 4; 9:9; 11:4..." Vines, p. 486.

B. Sacrifices - THUSIA "... (b) of animal or other sacrifices, as offered under the law..." Vines, p. 994.

1. Christ, as the high priest, was (is) to offer gifts and sacrifices in accordance with the law - Heb. 5:1.

2. This necessitates a place for these gifts and offerings to be offered.

A. Therefore the "sanctuary."

3. We'll see more about Christ's offering later in the book.

3. ...necessity that this man have somewhat also to offer.

A. Herein is implied a moral and logical obligation.

1. In other words, due to the law Jesus had to have something to offer.

2. Thayer says, "...what is required by the condition of things...Heb. 8:3." p. 36.

B. Basically we see that were there no offering then Jesus could not have been a high priest in accordance with the law.

1. And Jesus was born under the law (Galatians 4:4), and sought to fulfill the law - Mt. 5:17.

Verse 4

1. ...if he were on earth,...
 - A. Due to the established law, concerning the tribe of Levi (Ex. 29:9; Num. 25:10-13) Jesus could not be a priest if his priesthood were an earthly one.
 1. Keep in mind that the writer is writing to Jewish converts.
 2. In doing so he, and they, recognize that certain of the Jews (non-Christians) still adhered to the law even though it had been abrogated - Col. 2:14; Heb. 7:12.
 3. Therefore, if Jesus were on earth, under Judaism, he could not be a priest legally (as far as the Mosaic law goes).
 - B. What does this do to the Catholic doctrine that there is the need for earthly representatives (i.e. Popes) for Jesus?
 1. If Jesus must have earthly representative (for the high priesthood - the very claim of Catholicism), "he should not be a priest... if he were on earth."
 - A. Whoa! Slammed the door on that one didn't He?!

Verse 5

1. Who serve unto the example and shadow of heavenly things,...
 - A. The Levitical high priesthood served as a shadow of that which was to come.
 1. SKIA "...an image cast by an object and representing the form of that subject...the thing itself, Col. 2:17...a sketch, outline...Heb. 8:5...the express likeness, the very image, Heb. 10:1." Thayer's, p. 578.
2. ...as Moses was admonished of God...
 - A. Moses was given the command to build the tabernacle and with that command also the "pattern" for it - Ex. 25:40; Acts 7:44.
3. ...according to the pattern...
 - A. What Moses received on the mount, as far as the pattern was concerned, was dual natured.
 1. A pattern of the physical tabernacle - Ex. chapters 25-27.
 2. A pattern of the heavenly tabernacle.

Verse 6

1. But now...
 - A. I.e. since Christ is high priest.
2. ...hath he obtained a more excellent ministry,...
 - A. Ministry - LEITOURGIA "...in biblical Greek, a. the service or ministry of the priests relative to the prayers and sacrifices offered to God: Lk. 1:23; Heb. 8:6; 9:21." Thayer's, p. 375.
 - B. The phrase "more excellent" indicates the superiority of the Messianic priesthood over the Levitical.
 1. This shows us the foolishness of attempting, 1.) to revert to the Old, 2.) to keep both, 3.) or indicate they both are of the same value today.
3. ...mediator...
 - A. MESITES "...one who intervenes between two..." Thayer's, p. 401.
 1. See on Galatians 3:19-24 and 1 Timothy 2:5.
4. ...better covenant,...

- A. Here we see that the new covenant was more advantageous or useful than the old.
 - 1. Not just new but better!
- B. "The minister of the Levitical sanctuary was the mediator of the old covenant. A new covenant implies a new ministry; a better covenant implies a better ministry. Christ's priesthood implies a sanctuary. The new sanctuary implies a new covenant. This covenant is a better covenant because it..." Word Studies, Vol. IV, p. 470.
- 5. ...was established upon better promises.
 - A. "Established" is better understood as "enacted" as per the ASV.
 - 1. Remember, we have already seen that the old was less than perfect - Heb. 7:11.
 - 2. The new, though, constitutes the "...perfect law of liberty..." - Jas. 1:25.
 - B. What promises?
 - 1. No doubt the promises or benefits of salvation in Christ, which is superior to any understanding of eternal life under the old - Acts 7:17; Rom. 4:14, 16; Gal. 3:17; Heb. 11:9, 17; 2 Pet. 3:9.

Verse 7

- 1. ...faultless,...
 - A. AMEMPTOS "...free from fault or defect...Lk. 1:6; Phil. 2:15; Heb. 8:7." Thayer's, pp. 31,3 2.
 - 1. Here is justification for the second covenant.
- 2. ..then should no place have been sought for the second.
 - A. Imperfect tense indicating the idea of, "would have been being sought."
 - 1. Had the first been perfect there would have been no need for a search for a second.
 - 2. Basically, a sense of dissatisfaction, while the first was 'still in force.
 - A. We'll get confirmation of that in the next verse.

Verse 8

- 1. For finding fault with them,...
 - A. "Them" signifies the possessors of the first covenant - Psa. 14:1-3; 53:1-3; Rom. 3:10-18.
 - 1. The "fault," here, is in the Jews failure to keep the laws of the Mosaical system.
 - 2. When marriage covenants fail whose fault is it?
 - A. The covenant or those who constitute the covenant?
 - B. Okay, so what we are seeing is that the basic problem was not so much the law but those who kept the law.
 - 1. Since they were unable to keep it this constituted a problem with the law in that it was "against" and "contrary" to the Jews - Col. 2:14.
 - C. For years, I think, we have placed the "blame" for the "weakness" of the law in the wrong place.
 - 1. We have blamed the law.
 - 2. But, here, we see the real problem was the people.
 - D. You see, man could have kept the law.

1. Jesus did!
 - E. This new, better, law was a law of grace – Jhn. 1:17.
 1. G - God's
 2. R - Riches
 3. A - At
 4. C - Christ's
 5. E - Expense
 - F. Man's weakness is what led to the problem with the law.
 1. I think this helps us with the question often asked, "Why did God give an imperfect law?"
 2. He didn't!
 3. Man made it imperfect.
 - A. God's law in Eden wasn't imperfect.
 1. But man made it that way.
 - G. So, now, we have a new covenant based on grace, instead of law, and a heavenly High priest who can better plead our case.
 1. It is high time we put to rest the idea that God gave a bad covenant!
 2. The law was a "ministration of death" (2 Corinthians 3:7-16) because of man and not God.
 - H. So because of God's love for man he gives a new covenant with a lot of "better" things associated with it for man's benefit.
 1. Should I say it? Aw, go ahead! **"AIN'T GOD GOOD!"**
 2. ...Behold,...
 - A. Here the writer quotes Jeremiah 31:31-34.
 3. ...new covenant...
 - A. "New" is from KAINOS denoting fresh, on new lines as opposed to the old.
 4. ...with the house of Israel and with the house of Judah:
 - A. This prophecy given after the division of the nation of Israel.
 - B. Jesus came to "...save his people from their sins." - Mt. 1:21.
 1. The gospel was given to the Jew first (Romans 1:16, as a matter of fact read the whole Roman letter on this).
 2. You will see that salvation was first to be offered to the Jew but due to his rejection of the gospel it was offered to the Gentile - Rom. 11:11.
 - C. You might, also, study Matthew chapters 23 through 25 on this.
 1. And Acts chapters 10 and 11 and the book of Galatians.
- Verse 9
1. ...covenant that I made with their fathers...
 - A. I.e. the Mosaical covenant.
 2. ...because they continued not in my covenant,...
 - A. Israel's (Judah's) rebellion broke the covenant between God and them.
 1. We must remember that a covenant is between two or more people or peoples.
 2. In this case Israel, Judah, and God.
 - B. Israel (Judah), not God, broke the covenant - Isa. 59:1, 2.
 1. They failed to hold fast the agreement made - Ex. 15:26.

3. ...and I regarded them not,...
 - A. God annulled the agreement due to Israel's (Judah's) breaking the terms of the agreement - Ex. 19:5-8; Deut. 5:1-5; 7:9-14; 8:19, 20.
 - B. For "regarded them not" you can use neglect.

Verse 10

1. ...I will put my laws into their mind,...
 - A. The "mind" being the faculty of learning or moral understanding.
 1. Before it had been in "stone" - 2 Cor. 3:7.
2. ...and write them in their hearts:...
 - A. The "heart" being the seat of man's personal life.
 1. Therefore, with these two terms, the whole of man is covered.
3. ...I will be to them a God,...
 - A. The idea is that He will be to them to serve as a God.
4. ...they shall be to me a people:
 - A. See 1 Peter 2:9.
 1. God has always had "a people."

Verse 11

1. And they shall not...
 - A. Double negative.
2. ...saying, Know the Lord:...
 - A. "As if commending God to the knowledge of one who is ignorant of him." Word Studies, Vol. IV, p. 472.
3. ...for all shall know me,...
 - A. This is a contrast to the old system where they entered Israel by birth.
 1. Under the new covenant "all" would be taught so as to come to God - Jhn. 6:44-47; Heb. 11:6; Rom. 10:17; Mk. 16:15, 16; Mt. 28:18-20; Gal. 3:24-27.
 - B. There are two words, used in this passage, which are translated "know."
 1. GNOTHI, which is the recognition of a stranger (first "know").
 2. EIDESOUSIN, which is to perceive, discover, understand (second "know").
 - C. Therefore "everyone," "from the least to the greatest," will discover God.
 1. It would seem that this must be qualified in regards to all those who accept the teachings, laws, etc. of the new covenant would discover God.
 2. No universal salvation being implied here.

Verse 12

1. ...merciful to their unrighteousness,...
 - A. No doubt this helps us understand the previous verse as to who the "all" are.
 1. ILEOS "...I will pardon, Heb. 8:12...Jer. 36:3..." Thayer's, p. 301.
 - B. Those "from the least to the greatest" who obey (Heb. 5:9), will be pardoned.
 1. The remaining? - 2 Thess. 1:6-9.
2. ...their sins and their iniquities will I remember no more.
 - A. Omit "and their iniquities" as redundant, as per ASV, etc.
 - B. To "remember", here is to recall - Ezek. 18:22.
 1. No doubt in judgment against them.
 - C. Remember, Paul spoke (wrote) by direct operation of the Holy Spirit.

1. This would be like saying direct intervention by Deity or God.
2. He had been forgiven of his previous sins - Acts 22:16.
3. Yet, when he rehearsed his conversion he spoke of those things - Acts 22:4-21; 26:9-23; 1 Tim. 1:15.
 - A. It would appear, from this, that either God "remembered" or Paul spoke without intervention of God.
 - B. I am compelled to choose the former of the two.

Verse 13

1. In that he saith, A new *covenant*, he hath made the first old...
 - A. Literally, "in his saying new He made the first old."
 1. Kind of like God speaking the universe into existence - Gen. 1 and 2.
 - A. Here, though, He speaks a new covenant into existence.
 - B. It should be noted that God made the first "old" - Gal. 3:23-25; 5:4.
 1. "Old," here, refers to the decay of old age.
2. ...decayeth...
 - A. Better understood as "that which is becoming old" as per the ASV.
3. ...waxeth old...
 - A. Literally "waxing old."
 1. The idea of infirmity to that of age.
4. ...ready to vanish away.
 - A. Literally "nigh unto vanishing."
 - B. Now keep in mind these terms were first written during the time of Jeremiah.
 1. Pointing to the fact that when the new came it would be because the old had decayed, waxed old, and was ready to vanish away.
 2. The writer simply uses Jeremiah's prophecy to confirm what he was teaching relative to the new covenant which had already come at the time of his writing - Heb. 7:12.

CHAPTER NINE:

Verse 1

1. ...ordinances...
 - A. I.e. regulations - Lk. 1:6; Rom. 5:19.
2. ...divine service,...
 - A. DIKAIOMA "...precepts concerning the public worship to God, Heb. 9:1." Thayer's, p. 151
 - B. LATEIA "...2. in the Greek Bible, the service or worship of God according to the requirements of the levitical law...Ex. 12:25...Rom. 9:4; Heb. 9:1." Thayer's, p. 372.
 1. The first covenant had things pertaining to the law regulating worship.
3. ...worldly sanctuary.
 - A. Literally, "and its sanctuary, a sanctuary of this world."
 1. That "sanctuary" belonged to the world (i.e. earthly).
 - A. This is in contrast to the "heavenly sanctuary" that we've already seen and will see again later.

Verse 2

1. ...a tabernacle...
 - A. The Mosaical.
2. ...the first,...
 - A. I.e. the first division (see picture) sometimes called the "holy place." - Ex. 25, 26.
3. ...candlestick,...
 - A. I.e. "lamp stand."
 1. This was due to the fact that there were no windows - Ex. 25:31-39.
 2. It was made of pure gold.
4. ...the table,...
 - A. This was for the purpose of putting the bread (Exodus 25:23-30; Leviticus 24:6), and was made of pure gold also.
5. ...shewbread;...
 - A. Twelve loaves of bread representing the twelve tribes of Israel.
 1. Were set in order every Sabbath before the Lord, "on behalf of the children" - Lev. 24:8, R.S.V.
 - B. Undoubtedly this served as a preparation for the coming Messiah.
6. ...which is called the sanctuary.
 - A. That is the outer holy place.

Verse 3

1. ...after the second veil,...
 - A. I.e. the second curtain.
 1. The actual tabernacle was constructed in such a fashion that when one entered it he first entered the outer part (the Holy place), by way of the outer veil.
 2. He then, if to enter the Holy of Holies, would pass through a second (inside) veil - Ex. 26:31-37.
2. ...the Holiest of all;
 - A. I.e. the Holy of Holies.
 1. Herein was the presence of God.

Verse 4

1. ...golden censer...
 - A. There is some conflict as to the exact location of the golden censer and what it was.
 1. Some believe that it was the "altar of incense," yet it stood near the second veil but still in the Holy place and not in the Holy of Holies - Ex. 31:8.
 - A. While here the golden censer is "after the second veil" or inside the Holy of Holies.
 - B. Also, twice daily offerings were to be offered thereon (Exodus 30:1, 7, 8), which would pose a problem as no one but the High Priest was to enter the Holy of Holies and that only one day a year.
 2. Others suggest that it is a separate "golden censer" not specifically located in the Holy of Holies, although it was used there on the day of atonement - Lev. 16:11, 12.
 - A. Therefore, the "golden censer" and the "altar of incense" would be two

- distinct pieces.
- B. However, this would leave the "altar of incense" out of Paul's description of the tabernacle furniture.
 - C. Also, the vessel used to bear the hot coals from the Brazen Altar to the Holy of Holies was from the word PUREION, indicating a fire-pan rather than from KAPH, which would be a censer.
 - D. Too, the high priest needed this before he entered the Holy of Holies (Leviticus 16:12), but if it were already there he would have to enter the Holy of Holies, retrieve it, and return to the Holy Place for the incense, which he was forbidden to do.
 - 1. To this some have suggested either a new one each year or that the old one was placed within an arms reach inside the veil of the Holy of Holies.
 - 3. A third idea is that due to the closeness of the "altar of incense," and the yearly obligation, the workings of this altar were considered to belong to the Holy of Holies much like a shop sign belongs to the shop and not the street.
 - A. This seems to stretch the point a little.
 - 4. Due to the fact that THUMIATERION can mean either "censer" or "altar of incense" we get no help from the Greek.
 - A. Also, even though most of the newer versions translate it "golden altar of incense," we still are at square one.
 - 5. I cannot accept suggestions as the following, "There is evidently a discrepancy, probably owing to the fact that the writer drew his information from the O.T. by which he might have been led into error." Word Studies, p. 476.
 - A. My thinking is that the writer wrote by inspiration and God doesn't lead "into error."
 - B. So which is right?
 - 1. To be honest I really don't know, but I tend to accept number two and the separate censer theory.
 - 2. It seems evident that something other than just an explanation of tabernacle furniture is at hand.
 - A. Undoubtedly the Day of Atonement.
 - 3. Therefore, the writer draws attention to the things necessary for that day and emphasizes them.
 - A. So, it seems, he's drawing attention to that which is indeed inside the Holy of Holies.
 - 2. ...the ark of the covenant...
 - A. See Exodus 25:10-22 for the oral directions concerning the Ark of the Covenant and Exodus 37:1-9 for the actual construction.
 - 1. Its primary purpose was the "mercy seat" that topped it off.
 - 2. It did, though, also serve as the container for the items listed.
 - 3. ...wherein...
 - A. Here, too, is some confusion as from 1 Kings 8:9 and 2 Chronicles 5:10 we note

- that the ark contained only the "two tables of stone."
- B. It is also contended that neither Aaron's rod nor the pot of manna was ever intended to be placed into the ark.
 - C. The key to understanding this is that at some point prior to the opening of the ark in 1 Kings and 2 Chronicles, Aaron's rod and the pot of manna had been removed.
 - 1. This was much later at the time of the moving of the ark into Solomon's temple.
 - 2. We can see that these items were to be laid up "before the Lord" (Exodus 16:32, 33) and "before the testimony" - Num. 17:10.
 - A. Elsewhere "the testimony" means the "tables of stone" - Ex. 25:16; 31:18; 40:20, etc.
 - B. Hebrews 9:4 refers to the original order.
 - 4. ...golden pot...
 - A. This is the "pot" (i.e. an earthen gold laden jar) that a small amount of manna was originally placed in - Ex. 16:32-34.
 - 1. An "omer" (Ex. 16:32) is equivalent to about 7 1/2 pints.
 - 5. ...Aaron's rod...
 - A. This is the rod that budded following the sin of Korah (Numbers 16:1-4); God's indication of whom He chose as High Priest (Numbers 16:20-35); Israel's murmuring (Numbers 16:41); and God's sign of a true priesthood - Ex. 17:1-13.
 - 6. ...the tables of the covenant;
 - A. I.e. the two tablets containing the Ten Commandments - Ex. 31:18; Deut. 9:9; 10:5.

Verse 5

- 1. ...cherubims of glory...
 - A. The word actually signifies "living creatures" - Gen. 3:24; Ezek. 1:5-10; 10:5-20.
 - 1. However, here they are made of gold - Ex. 25:18-22.
- 2. ...shadowing...
 - A. Literally "throwing their shadow down upon the mercy-seat", Word Studies, p. 477.
 - B. "Overshadowing," Word Pictures, pp. 395-396.
 - C. This represented, along with the cherubims, the glory of God.
- 3. ...mercy-seat;...
 - A. The LXX used HILASTERION which signified "propitiatory."
 - 1. Romans 3:25 used the exact same word in reference to Christ.
 - B. The sin offering was to be offered upon the mercy seat - Lev. 16:1-3, 11-15.
 - 1. This sin offering was offered on the Day of Atonement, which was a yearly event.
 - 2. "The Heb. word is KAPPORETH, the cover, a meaning connected with the covering or removal of sin (Psa. 32:1) by means of expiatory sacrifice." Vines, p. 745.
 - 3. "The blood sacrifice, sprinkled on the mercy-seat on the great day of atonement, intercepted, as it were, this condemning testimony, and effected reconciliation between God and His people." International Standard Bible

Encyclopaedia, Vo. 111, p. 2036.

C. We will discuss this in detail in chapter ten.

4. ...cannot now speak particularly.

A. He is not going to discuss these things in detail.

1. We see all the planning, cost, and work involved.

2. But we're (they're) to see the greater value of the new system.

Verse 6

1. ...things were thus ordained,...

A. Literally "when the tabernacle, and all the above, were arranged..."

2. ...the priests went always into the first tabernacle,...

A. Notice that the word "went" is present tense suggesting the idea of a historical present tense.

B. Some suggest it meant this was all still going on at the time of the writing of Hebrews.

1. But that won't work because the tabernacle was long gone.

C. The word "always" would mean continually.

3. ...accomplishing the service *of God*.

A. I.e. performing the religious services.

1. The lighting and trimming of the lights daily - Ex. 27:21; 30:8; Lev. 24:3.

2. Renewing of the twelve loaves of shewbread every Sabbath - Lev. 24:5.

3. Twice daily burning of incense - Ex. 30:7, 8.

Verse 7

1. ...second...

A. I.e. the Holy of Holies.

2. ...*went* the high priest alone...

A. Only the high priest was allowed entrance to the Holy of Holies.

3. ...once every year,...

A. The word "once" must have reference to something other than the number of times the high priest actually entered the Holy of Holies.

1. He actually entered it three or four times as we can see:

A. First to burn incense - Lev. 16:12.

B. Then to sprinkle the blood of the bullock on the mercy seat - Lev. 16:14.

C. Then he was to kill the goat of the sin offering and bring that blood within the veil and sprinkle it, also, on the mercy seat - Lev. 16:15.

D. Then, perhaps, he entered again to bring the golden censer (This taken from the Mishna, which is "a collection of oral laws made by Judah (A.D. c135-c220), which forms the basis of the Talmud". The Talmud being, "the designation of the two commentaries on the Mishna, one produced in Palestine (at about A.D. 275) and the other in Babylonia (at about A.D. 500)." The American College Dictionary, Random House, p. 1236.

E. Jewish history refers to the high priest entering four times.

B. Therefore we must understand the word "once" as having reference to him entering once during a year.

4. ...not without blood...

- A. According to Leviticus 16:14-20 even the high priest could not enter the Holy of Holies without bringing the sacrifice.
- 5. ...offered for himself,...
 - A. The high priest was to first offer a sacrifice for his sins in order that he might be capable to offer for others - Lev. 16:11.
- 6. ...the errors of the people:
 - A. Literally "for the sins of ignorance."
 - 1. Or involuntary error.
 - B. AGNOEMA "...sin, strictly that committed through ignorance or thoughtlessness...Heb. 9:7." Thayer's, p. 8.
 - 1. There were no provisions made under the old covenant for overt sins against God.
 - 2. Notice Exodus 31:12, 13; 35:2; Numbers 15:30, 31, etc.
 - 3. One who committed deliberate sin was to be put to death!
 - A. For example the person who violated (deliberately) the law of the Sabbath was stoned - Ex. 15:32-36.
 - B. The person who blasphemed God was to be executed - Lev. 24:10-23.
 - C. The person who committed adultery was to be stoned - Lev. 20:10-12; Jhn. 8:3-11.
 - D. The homosexual was to be put to death - Lev. 20:13.
- C. I'm going to assert something here, to give you something to think about, and then discuss it in detail later.
 - 1. I am convinced that many in the church misunderstand the biblical teachings concerning the forgiveness of sins under the old covenant.
 - 2. How many times have we heard statements such as, "Well, the sins of those under the old covenant (O.T.) were 'rolled ahead' but in no sense forgiven."
 - A. Since it will be a while before we get to this why not find me the passage that says that.
 - 3. Now, I've asserted it, but we'll discuss it later.
 - A. While here ask yourself why were sin offerings made that called for atonement if there was no atonement?
 - 1. Ah ha, now it's your turn to dig!

Verse 8

- 1. ...signifying,...
 - A. DELCO "...to make manifest...to make known by relating...to give one to understand; to indicate, signify...Heb. 12:27; 2 Pet. 1:14...Heb. 9:8.", Thayer's, p. 131.
- 2. ...holiest of all...
 - A. Heaven.
- 3. ...not yet made manifest...standing:
 - A. Literally "had not yet been shown while the tabernacle was still standing."
 - 1. Some understand this to be speaking of the Holy Place, but when it went the whole went.
 - 2. It seems, also, that this misses the whole point of the emphasis of an even

more holier place than the Holy of Holies.

A. The Holy of Holies was already more holy than the Holy Place.

B. So why was it not manifested?

Verse 9

1. ...figure...

A. PARABOLE "...a placing of one thing beside another...as of ships in battle...metaph...a comparing, comparison...likeness, similitude...a thing serving as a figure of something else, Heb. 8:9.", Thayer's, p. 479.

2. ...for the time then present,...

A. Better as per the A.S.V., "... for the time present."

1. ...the age in which they lived, not the past, not the future." Word Pictures, p. 397.

3. ...gifts and sacrifices,...

A. See notes on Hebrews 8:3 on this.

4. ...him that did the service...

A. I.e. the worshipper - Heb. 10:2.

5. ...as pertaining to the conscience.

A. Here is where the rubber meets the road on this subject.

1. "The ideal contemplated the cleansing and renewal of the inner man; not merely the removal of ceremonial uncleanness, or the formal expiation of sins." Word Studies, p. 479.

2. These "gifts and sacrifices" could not bring about the fellowship, between man and God, as was desired - Jere. 31:31-34.

A. They (i.e. the sacrifices) were limited as to transformation - Mt. 23:24, 25; Rom. 12:2; 1 Pet. 3:21.

B. And as to time we will see in verse ten.

B. At the very best, in relation to the inner man (Ephesians 3:16), it was only ritual or ceremonial purification (Hebrews 7:11), that required continued repetition - Heb. 10:1-4.

1. But, does that mean that there was no atonement?

A. We will see more on this later.

Verse 10

1. ...only in meats and drinks, and divers washings,...

A. "Meats" would refer to clean and unclean meats - 1 Cor. 8:4-13; Rom. 14:1-3, 13-20.

B. "Drinks," no doubt, refer to such things as the Nazarite Vow and teachings relative to the priesthood - Num. 6:2, 3; Lev. 10:8-11.

C. "Divers washings" would have reference to the ceremonial washings already addressed in Hebrews 5:2.

1. The basic idea is that those things only dealt with the carnal while the new deals with the inward or spiritual.

2. ...until the time of reformation.

A. As we have previously said these ordinances were limited in their scope by time as we can see here also.

1. This "time of reformation" is the Christian dispensation inaugurated by the death of Christ.
- B. The word rendered "reformation" carries the idea of putting things right.
 1. This was done at the cross - Col. 2:14.
 2. God, in His goodness, set a time, after the fall of man in Eden (Genesis 3:15), to restore the normal conditions as He would have them - 1 Cor. 15:20-22; 45-49.

Verse 11

1. But Christ being come...
 - A. Better "having come" as per the A.S.V.
 1. Since the Messiah has come, a more perfect system is introduced, which will free the conscience from guilt - 1 Pet. 3:21.
 2. We're going to see, in chapter ten, how that the yearly sacrifices contributed much to a yearly "guilt trip."
2. ...of good things to come,...
 - A. There seems to be linguistical and textual reason to understand this phrase as "of good things already come."
 1. When the new dispensation entered, and the gospel was preached, there was no future sense to the blessings of sins forgiven - Acts 2:38, 47.
3. ...by a greater and more perfect tabernacle,...
 - A. Recall Hebrews 8:2-6 here.
 1. Okay, there could be a connection of the church and heaven here - Mt. 16:18, 19; Eph. 1:3.
 - A. Forgiveness is in the church; yet only because it was first in heaven.
 - B. No doubt the primary idea here is heaven.
 1. But it seems that we can enter the church into the discussion also.
4. ...not of this building;
 - A. Better "not of this creation" as per the A.S.V.
 1. Indicative that the "perfect tabernacle" is not of natural creation; not built by human hands.
 - A. The previous tabernacle was of both.

Verse 12

1. ...blood of goats and calves,...
 - A. The Jewish sacrifices - Lev. 16:3, 9, 11, 15.
2. ...by his own blood...
 - A. The blood shed on the cross (Matthew 26:28; Mark 14:24; Luke 22:20), for the remission of sins.
 - B. We see four ways in which the sacrifice of Christ was different from that of the animal sacrifices.
 1. The sacrifice of Jesus was voluntary.
 - A. Jesus chose to die; animals did not.
 - B. Jesus gave his life; animals have their lives taken.
 2. The sacrifice of Jesus was spontaneous.
 - A. Animal sacrifices followed the ordinances and regulations of the law;

- Jesus' was not.
 - B. The sacrifice of Jesus was the product of love; animal sacrifices the product of law.
 - C. Jesus died because he wanted to; animals died because they had to.
- 3. The sacrifice of Jesus was rational.
 - A. Jesus knew what he was doing; the animals did not.
- 4. The sacrifice of Jesus was moral.
 - A. Animal sacrifice was mechanical; Jesus' sacrifice was not.
 - B. Jesus died to save men knowingly; animals died because of prescribed law.
- 3. ...once into the holy place,...
 - A. The ascension of Christ - Dan. 7:13, 14; Acts 1:11; Eph. 1:20, 21.
- 4. ...having obtained eternal redemption...
 - A. By the offering of himself he obtained salvation - Acts 20:28; Heb. 10:10; 1 Pet. 1:18, 19.

Verse 13

- 1. ...blood of bulls...
 - A. I.e. sin offering on the Day of Atonement.
- 2. ...sprinkling the unclean,...
 - A. This refers to the ashes of the red heifer, which were mixed with water for purification of those who had become ceremonially unclean (defiled) by contact with the dead - Num. 19:11-19.
 - 1. This was done so that those who were unclean, thereby being forbidden to join in with the entire congregation, could become clean again.
- 3. ...sanctifieth to the purifying of the flesh;
 - A. HAGIAZO "... (d) the ceremonial cleansing of the Israelites, Heb. 9:13." Vines, p. 1000.
 - B. We can see, from this, that the ceremonial ritual did serve "to the purifying of the flesh."
 - 1. However, they didn't do anything for the conscience.
 - 2. The cleansing was extended only to "the flesh."
 - C. No doubt this has reference to the ceremonial cleansing of those "unclean" due to having been in contact with the dead also.
 - 1. What we must realize is that those under the first covenant, who sinned, were separated from God - Isa. 59:1, 2.
 - 2. Therefore, there had to be something to be done in order to restore the approval of God again.
 - 3. These sacrifices served to do just that as far as the flesh was concerned.

Verse 14

- 1. How much more...
 - A. A superior sacrifice gives superior results.
- 2. ...through the eternal Spirit...
 - A. "Through" would indicate the idea of by virtue of.
 - B. The phrase "eternal Spirit" has been understood to suggest various ideas.

1. The Divine nature of Christ.
 2. The Holy Spirit.
 3. Divine influence, which caused him to offer himself on the cross.
 4. The glorified and exalted person of Christ.
 5. The endless and immortal life of Christ.
 - C. Each of which have valid reasons as to why it could be that one.
 - D. It is my contention that the first, of the five, is the correct one for the following reasons:
 1. Nowhere is the Holy Spirit referred to as "the eternal Spirit."
 2. In the original the word "Spirit" was not capitalized.
 3. We see the significance and value in Christ's sacrifices as related to his personal sacrificial act.
 4. Throughout the life of Christ we note that it was the Divine element of life that assumed the seed of David.
 5. This whole discussion centers on Christ and the comparison of him to the fleshly sacrifices of old.
 6. The Holy Spirit was not sacrificed; Jesus was.
 3. ...without spot...
 - A. Under the law only those animals without "spot and blemish" were to be offered as sacrificial animals - Ex. 29:2; Lev. 1:3, 10, etc.
 4. ...purge your conscience...
 - A. To purge is to "...cleanse, make clean..." Vines. p. 914.
 1. See the A.S.V. here; "...cleanse your conscience..."
 - B. This is "Redemption's Sweet Song."
 1. The child of God can appear before Him clean inwardly.
 - A. Under the old system it was not that way.
 2. But the Messiah "offered himself" as the sacrificial lamb (Isaiah 53:4-12), so that we might have our conscience cleansed.
 5. ...from dead works...
 - A. Okay, before (i.e. under the Levitical system) they were concerned about purging from dead bodies.
 1. Now it is a purging "from dead works."
 - B. The conscience has been cleansed of the contamination of "dead works" - 1 Pet. 3:21.
 - C. I'm not sure that the phrase "dead works" specifically points to certain works such as works of the law.
 1. Rather, it seems to simply speak of any (and all) works that lead to spiritual death.
 6. ...to serve the living God?
 - A. Rather than being servants to sin (Romans 6:16-18), the one cleansed becomes a servant of God - Rom. 6:16-18, 22; 12:1; 1 Tim. 2:21.
- Verse 15
1. And for this cause...
 - A. I.e. because of Christ's sacrifice.

2. ...mediator ...
 - A. MESITES "lit, a go-between. ..(b) one who acts as a guarantee so as to secure something which otherwise would not be obtained. Thus in Heb. 8:6; 9:15; 12:24 Christ is the Surety of "the better covenant..." Vines, pp. 736, 737.
3. ...new testament, ...
 - A. Literally new covenant.
4. ...redemption ...
 - A. APOLUTROSIS "...a releasing effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom...2...deliverance from the penalty of transgressions effected through their expiation, Heb. 9:15..." Thayer's, p. 65.
5. ...of the transgressions that were under the first testament, ...
 - A. This would be the sins of those under the old covenant - Rom. 3:24-26; 4:16-21; Gal. 3:7-14.
 - B. This answers the question, "If the blood of bulls and goats did not redeem those people who offered sacrifices, under the Levitical system, what happened to them?"
 1. They were redeemed by the blood of the lamb!
 - C. Okay, "But what happened to them before the Messiah died?"
 1. "Where were they in relation to God?"
 - A. Let's wait until chapter ten, okay?
6. ...they which are called...
 - A. These are those "called" (by the gospel), under the new covenant - 2 Tim. 1:8-10.
7. ...promise of eternal inheritance.
 - A. As the Levitical system did not provide full salvation the new covenant system did.
 1. This promise is contingent upon faithfulness after obedience - 1 Jhn. 1:7.

Verse 16

1. ...where a testament *is*, ...
 - A. Or where a covenant is.
2. ...there must also of necessity be the death of the testator.
 - A. Here we see the necessity of the death of the institutor of the covenant.
 1. He was to die representatively.
 - B. And only after that death could his will be probated.

Verse 17

1. ...*is* of force ...
 - A. A will is worth nothing more than the paper it is written on until the death of the testator.
 1. Then, and only then, does it become of value to the legitimate heirs - Rom. 8:17; Gal. 4:7.

Verse 18

1. Whereupon neither the first *testament* was dedicated without blood.
 - A. Literally "wherefore," or "for which reason."
 1. For this reason (vrs. 16, 17), the first covenant was inaugurated (dedicated)

with blood.

- B. So had there been no blood shed the Mosaic covenant would not have been ratified - Ex. 24:8.
 - 1. Since the first covenant, which did nothing for the purification of the conscience was ratified with blood by how much more was the necessity of the second, which purified the conscience, to follow the previous pattern.
 - 2. A pattern had been set and it was absolutely necessary that it be followed.

Verse 19

- 1. For when Moses...
 - A. What was stated in verse 18 had been historically confirmed by the story of the establishment of the law-covenant - Ex. 24:3-9.
 - 1. This is seen in the reciting of the law by Moses to the people.
- 2. ...every precept...according to the law,...
 - A. Moses gave to Israel the whole law.
- 3. ...he took...scarlet wool, and hyssop,...
 - A. In looking at Moses' account of the events described in Exodus 24 we notice that there is no mention made of these things.
 - 1. Should we therefore, as some do, conclude that Paul is suggesting something out of history which may or may not be true?
 - A. I think not!!
 - B. In Moses' account you will notice the building of the altar and the twelve pillars and the specific types of animals to be used.
 - 1. Paul mentions none of this.
 - C. What must be understood is that both spoke (wrote) as God would have them to.
 - 1. Yet that does not demand that every bit of information be given at one time by every speaker or author.
 - A. Consider the four gospel accounts on this point.
 - D. "Scarlet wool" simply refers to cloth of that color.
 - E. "Hyssop" was a plant "...growing on a slender square stem, free from thorns, or spreading branches, ending in a cluster of heads, having a pleasant aromatic odor..." Smith's Bible Dictionary, p. 133.
- 4. ...sprinkled both the book, and all the people,
 - A. Moses does not record the sprinkling of the book, only the people.
 - B. I have some problem with the kind of thinking that follows; "Since the account is not contained in the Old Testament, it must have been either by tradition, or by direct inspiration. The latter supposition is hardly probable..." (Barnes on the New Testament, Hebrews, p. 211.) and similar positions taken by many.
 - 1. If Paul wrote by tradition instead of inspiration here then, perhaps, he wrote by tradition elsewhere.
 - 2. Maybe he even wrote the whole letter by tradition?
 - 3. Perhaps Peter, James, John, and Moses also wrote by tradition?
 - A. Perhaps the Genesis account of creation is just "myth" as some in the church have claimed?
 - B. Who knows, maybe the death of Christ is just a fairy tale like Snow

White?

1. Need I go on?

4. Again, let us remember, not every little bit of information needs to be recorded in order to see inspiration involvement.

C. The use of hyssop and scarlet wool, in connection with the sprinkling of blood and water, was common - Ex. 12:22; Lev. 14:4-7; Num. 19:18, 19, etc.

1. The purpose of it was related to consecration or purification.

A. For example Aaron and his sons, along with their garments, were sprinkled with blood in order to be consecrated to the office of priest - Ex. 29:19-21.

B. Sacrificial blood was sprinkled on the altar - Lev. 1:5, 11, etc.

Verse 20

1. ...This *is* the blood...

A. Literally "This is the blood by which the covenant (old) is ratified."

2. ...God hath enjoined unto you.

A. Literally "commanded to you-ward," as per the A.S.V.

B. ENTELLO "signifies to enjoin upon, to charge, with; it is used in the Middle voice in the sense of commanding Mt. 19:7; 28:20; Mk. 10:3; 13:34; Jhn. 8:5; 15:14,17; Acts 13:47; Heb. 9:20; 11:22..." Vines, pp. 211, 371.

Verse 21

1. ...tabernacle...vessels of the ministry.

A. This must have reference to a later day event other than the one discussed above, as the tabernacle had not as yet been constructed.

1. Undoubtedly he refers to the consecration of the tabernacle, furniture, and items of service - Ex. 40:9-11.

B. The A.S.V. states it thusly, "...he sprinkled in like manner with the blood."

Verse 22

1. ...almost...

A. The sentence construction is incorrect in the K.J.V.

1. Better as per the A.S.V., "And according to the law, I may almost say...:"

B. The phrase actually qualifies the entire clause.

1. The N.I.V. puts it this way, "...nearly everything be cleansed with blood..."

2. ...by the law purged with blood;...

A. The word "almost" (above), leaves room for the exceptions found in the O.T. - Ex. 19:10; 32:30-32; Lev. 15:5; 16:26-28; 22:6; Num. 16:46-48; 31:23, 24, etc..

1. These exceptions involved such things as fire and water or water only.

B. So nearly (same Greek word as translated almost) everything was cleansed by blood.

3. ...without shedding of blood is no remission.

A. Shedding, literally, is the "pouring out of blood" - Mt. 26:28.

B. We need to understand that this is the rule.

1. However, we must also understand that there are apparent exceptions to the rule.

2. For example those who were too poor to offer a bull or goat were instructed to

bring either "two turtle-doves or two young pigeons " for the sin offering - Lev. 5:11-13.

A. Also they were to bring an ephah of fine flour of which a portion was to be burned upon the altar.

3. Yet it appears, from Leviticus 17:11, that there was still a blood offering made for the poor at, possibly, public expense.

A. The memorial offering was made with the flour while the sin offering was made with blood.

C. APHESIS "a dismissal, release, is used of the forgiveness of sins..." Vines, p. 957.

1. It is not the word PAREISIS, found in Rom. 3:24, which indicate "a passing by of debt or sin..." (ibid), as we will see in chapter ten.

2. It is, though, the same as in Matthew 26:28; Mark 1:4; Luke 1:77; 3:3; Acts 2:38, etc.

Verse 23

1. ...the patterns of things in the heavens...

A. Speaking of the tabernacle, its furniture, and the Aaronic sacrifices - Heb. 8:5.

1. Literally the idea of "copies of the things in the heavens..."

2. ...but the heavenly things...

A. The heavenly tabernacle of which Christ has entered - Heb. 9:11.

B. There is a little confusion as to which "heavenly things" needed purifying and how this purification was to take place in heaven.

1. Some have gone so far as to suggest that due to the angels sinning in heaven, there was the need for such purification.

2. But there seems to be too many problems with that theory.

A. Where does the Bible say the angels sinned in heaven?

1. It isn't in Isaiah 14:12; Ezekiel 28:1-19; Luke 10:18; 2 Peter 2:4; or Jude 6.

B. But even if they did (which, by the way, I'm not willing to concede), they have been cast to Tartarus (punishment side of Hades, comparative to torment in Luke 16:23), where they are "reserved unto judgment."

1. Since they have been "cast down" to Hades (therefore being absent from heaven), whence the need to purify heaven?

C. It would seem much more logical for us to understand this passage to be discussing how man can approach God in order to worship Him.

1. Because of the purer blood of Christ heaven has been made accessible to those once guilty of sin.

A. Isn't that what we have already seen in Hebrews 4:15, 16?

Verse 24

1. ...holy places made with hands,...

A. The tabernacle or temple.

1. Jesus was only afforded the opportunity to enter the courtyard of the temple being from the tribe of Judah - Mt. 21:12.

2. ...figures of the true;...

A. I.e. patterns of the true tabernacle.

3. ...appear in the presence of God for us:
 - A. This takes us back to the mediatorial work of Christ - 1 Tim. 2:5; Heb. 8:6; 9:15, 24; 12:24; 1 Jhn. 2:1.

Verse 25

1. ...offer himself often...
 - A. The Levitical sacrifices were a constant ordeal.
2. ...every year...
 - A. Here is the Day of Atonement.
 1. We'll see more on this in chapter ten.
3. ...blood of others;
 - A. Literally "with blood not his own."
 1. Comparison to the Aaronic high priest who did not shed his own blood on that day.

Verse 26

1. ...since the foundation of the world:...
 - A. Should Christ have been a victim like the others, which were repeatedly offered, he would have been sacrificed repeatedly.
 1. As to "the foundations of the world" recall your notes on Hebrews 4:3.
 - B. Since God required blood sacrifices, perhaps, even during the time of Adam (Gen. 4:4), this would have involved several thousand offerings.
2. ...once in the end of the world...
 - A. Literally, the consummation of the Jewish age.
 1. Not at the end of the material universe or visible world.
3. ...to put away sin by the sacrifice of himself.
 - A. Literally "for the putting away of."
 - B. Here, another contrast is drawn.
 1. The Levitical system was unable to put away sin.
 2. The new system is able.
 - C. Undoubtedly this has to do with those before the cross (v. 15), and after the cross.

Verse 27

1. ...appointed...
 - A. Literally "is laid by in store."
 - B. APOKEIMAI "to be laid away, laid by reserved...reserved for one, awaiting him, Col. 1:5...2 Tim. 4:8...Heb. 9:27." Thayer's, p. 63.
 1. This passage doesn't teach a set time for everyone to die.
 2. All it says is that death awaits all of us eventually.
2. ...once to die,...
 - A. No reincarnation here.
 1. As one lives once they die once.
 - B. Death is the separation of soul from the physical body - Jas. 2:26.
3. ...after this the judgment:
 - A. Death is not the climax of life.
 1. Man still must meet God in judgment and receive their reward.
 - B. KRISIS "...1. a separating, sundering" separation; a trial, contest. 2. selection..."

Thayer's, pp. 361, 362.

1. We note that judgment is not so much to determine one's condition before God as it is to simply pass on to man the reward due him.
2. Man's eternal destiny is sealed at death - Lk. 16:19-31.
3. He is not "soul-sleeping", waiting a time to stand before God to be judged.

Verse 28

1. ..bear the sins...
 - A. The idea of taking upon one's self and bear as a burden - Hab. 1:13; Mt. 27:46; 2 Cor. 5:21.
2. ...sins of many;...
 - A. "Many" is not in opposition to all.
 1. God would have all men to be saved - 2 Pet. 3:9.
3. ...unto them that look for him...
 - A. Literally "those who await his coming."
4. ...without sin unto salvation.
 - A. Jesus will not be coming as a sinner but as a Savior.

CHAPTER TEN:

Verse 1

1. ...law having a shadow of good things to come,...
 - A. The Mosaical law and Levitical atonement system was but a dim outline of what was to come.
 1. That, of course, being the Messianic atonement system under the new covenant.
2. ...very image...
 - A. The old system was not an exact duplicate of the new.
 1. Should that have been the case there would have been no need for another.
3. ...can never...
 - A. There is some confusion here as many manuscripts omit the word "never."
 1. Yet it seems that the context demands a negative understanding.
4. ...continually make the comers thereunto perfect.
 - A. The word "continually" is the key word here in grasping the thought.
 1. Those sacrifices, offered as per the Levitical system, could not bring about forgiveness as the blood of Christ does.
 - B. Due to this problem it prevented the people from "drawing nigh" unto God.

Verse 2

1. For then would they not have ceased to be offered?...
 - A. If these sacrifices could have brought forgiveness then there would have been no need for repetition.
 1. This involves a continued forgiveness and the inability to produce such.
2. ...because that the worshippers once purged...no more conscience of sins.
 - A. If those offerings had been able to give continual forgiveness then there would have been no more "consciousness of sins."
 1. Yet, we see that there was a continued awareness of the sins committed.

B. The thought behind the word "once," here, is "once for all."

1. This they were not.

Verse 3

1. ...remembrance again *made* of sins every year.

A. You remember, back in Hebrews 9:7, I asked you to find me the passage that supports the idea of the sins of those under the Mosaical period of time being "rolled ahead?"

1. Well, it's not this one!

2. There is absolutely nothing said about anything being "rolled ahead" here!

B. It says that there is a "remembrance of sins," but nothing of a "rolling ahead" of those sins.

1. We do an injustice to this passage when we say it means "rolled ahead."

C. ANAMNESIS "...a memory of sins committed is revived by the sacrifices, Heb. 10:3." Thayer's, p. 40.

1. "A reminder..." Word Pictures, p. 406.

2. "A calling to mind..." Word Studies, p. 496.

3. "...to remind, call to one's mind..." Vines, p. 956.

Verse 4

1. ...not Possible that blood of bulls and goats should take away sins.

A. "Take away" is from APHAIREO meaning, "...to take away, remove, carry off...to cut off...to take away sins of victims..." Thayer's, p. 88.

B. I'm about to say something that may shock you.

1. But let's think it over.

C. All of the sacrifices offered throughout the year could not take away man's sin - Num. 15:27, 28; Lev. 4:3, 14, 23, 28; Ex. 29:38-46; Num. 28:9, 10.

1. At the end of each year all were called to remembrance and atonement was made - Lev. 16:11-15.

2. Yet, even then, there was still a problem existing that was satisfied by the means of the "scape goat" - Lev. 16:20-22.

D. There is a question that needs to be answered.

1. "Was there forgiveness of sins under the old Covenant?"

A. I believe there was.

B. Now, before you brand me a heretic bear with me for a while.

2. The original Greek word for atonement was KATALLAGE meaning, "...restoration to (the divine) favor..." Greek Dictionary, p. 40.

3. In the Hebrew it was KAPHAR meaning, "...to cover...; fig. to expiate or condone, to placate or cancel: - appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile (-liation)." Hebrew and Chaldee Dictionary, p. 57.

A. "to cover over, atone, propitiate; pacify." Nelson's Expository Dictionary of the Old Testament, pp. 16, 17.

B. "prop. to cover, to cover over...(4) to cover sins..." Gesenius' Hebrew-Chaldee Lexicon To The Old Testament, p. 411.

C. Used 77 times in the O.T.

1. See attached copy of page 89 from Strong's Exhaustive Concordance of the Bible.
- D. No doubt we can see from all of these quotes that God "covered" the sins of many during that period.
4. Rather than taking the time to write all this out myself I've enclosed copies of articles dealing with this subject.
 - A. All four of these articles appeared in The Firm Foundation years ago.
 1. Brother Lanier's article was printed March 6, 1973.
 2. I do not have the date for the articles by brother Wallace.
 - B. I also have more material on this in books, etc. that are copy written preventing me from photocopying it.
- E. Many people have written concerning the position that there was no forgiveness of sins under the old covenant.
 1. As a matter of fact for years I advocated such.
 2. But they, nor I for that matter, have ever dealt with the O.T. passages that say that God had (or would under certain circumstances) forgiven people of their sins.
- F. It is my contention that "it is not possible that the blood of bulls and of goats should take away sins", but that the blood of Christ flowed both directions.
 1. Backwards to those "under the first testament" (Hebrews 9:13), and forwards to all under the second testament.
 2. Would it be any more difficult for God to forgive in anticipation of the sacrifice of Jesus than it is for Him to forgive us in retrospect?
 - A. If so, why so?
- G. If you want to hold on to the idea of "rolling the sins forward" then we probably won't fallout unless you want to.
 1. I do believe that theory to be "shot full of holes" and that you need to come up with a satisfactory explanation for such passages as Psalms 78:38; 85:2, etc.

Verse 5

1. ...when he cometh into the world,...
 - A. No doubt when Jesus entered the world as Savior.
2. ...Sacrifices and offering thou wouldest not,...
 - A. These were insufficient to "draw" men "nigh" unto God – Heb. 10:1.
3. ...but a body hast thou prepared me:
 - A. Compare this to Psalms 40:6-8.
 1. There is a problem here due to the Hebrew saying, "mine ears has thou opened," while the Greek says, "a body hast thou prepared."
 2. The problem is not in translation, whether from the LXX or whatever.
 - B. In order to comprehend this we need to realize several things:
 1. First, the Hebrew literally says, "ears thou hast digged out for me."
 2. Secondly, to "dig one's ears out" was the means of making an obedient servant - Ex. 21:6.
 - C. Therefore, when Jesus took on him the body of man this was the means of his starting to become a fit servant for the redemption of lost mankind.

1. So we end up with the idea of subjection.

Verse 6

1. ...thou hast had no pleasure.
 - A. God took no pleasure in all of these sacrifices.
 1. In other words we, again, see the insufficiency of the previous sacrifices to bring about redemption.
 - B. Now a logical question arises about right here, "Well, were they, then, of no value at all?"
 1. The following will help us realize the value of those sacrifices.
 - A. They served to keep in the minds of Israel that God was holy and would not tolerate sin.
 - B. Israel was constantly reminded of the wages of sin.
 - C. A need of constant acknowledgement of sin was imperative if they were to establish communion with God.
 - D. God, through the sacrifices, pointed by means of shadows and types to the true sacrifice to come.
 - E. The sacrifices served as constant symbols of the Messianic sacrifice.

Verse 7

1. Then...
 - A. No doubt when it was evident that God could not be pleased by such sacrifices.
2. ...Lo, I come...
 - A. Literally, "Lo, I am come."
3. ...(in the volume...),...
 - A. Undoubtedly the O.T. prophecies of Christ's future sacrifices.

Verse 8

1. Above...
 - A. Referring back to what has already been said in verse six.

Verse 9

1. Then said he,...
 - A. Christ.
2. ...I come...
 - A. See notes on verse seven.
3. ...He taketh away the first, that he may establish the second.
 - A. This was God's will being accomplished - Heb. 8:6-8; 9:9-15.
 - B. "Taketh away," here, is ANAIREO meaning, "...abolish...abrogate..." Thayer's, p. 38.
 - C. Since the old left undone the "drawing nigh" of man Jesus abrogated it (Colossians 2:14), and brought in a new one that did.

Verse 10

1. By the which will...
 - A. The will of God, concerning the above, as fulfilled through Christ.
2. ...we are sanctified...
 - A. Literally, "We have been sanctified."
 1. HAGIASMOS "...that relationship with God into which men enter by faith in

Christ..." Vines, p. 999.

B. So, then, through the sacrifice of Jesus their relationship with God began.

3. ...once *for all*.

A. Literally, "once for all time" - Heb. 9:28.

Verse 11

1. ...standeth daily...

A. Here referring to the daily offerings under the Levitical system.

1. Not every priest was concerned on a daily basis as they took turns according to courses.

B. This is in comparison to the phrase "once for all" of verse ten.

2. ...can never take away sins:

A. "Take away," here, is "to remove utterly," as in Acts 27:20.

1. Even with all the sacrifices they (the Levitical priests), were unable to remove sins.

Verse 12

1. But this man,...

A. I.e. Jesus.

2. ...offered one sacrifice...

A. Himself.

3. ...sat down on the right hand of God;

A. Go back and look at your notes on Hebrews 1:3 on this.

Verse 13

1. ...expecting...

A. EKOEDHOMAI "1. to receive, accept...to look for, expect, wait for, await...Jas. 5:7...1 Cor. 16:11." Thayer's, p. 193.

1. Here is the idea of an anticipated fact that the future will unfold.

2. No doubt final and certain victory - Jhn. 16:33; 1 Cor. 15:24-28.

2. ...his enemies be made his footstool.

A. This is a quotation for Psalms 110:1.

1. Jesus is pictured as one simply awaiting the fulfillment of this prophecy.

B. The waiting, here, is connected with his sacrificial work.

1. He does not have to go through all that again.

2. However he still mediates (1 Timothy 2:5), and reigns - 1 Cor. 15:25, 26.

C. The enemies would be all those who opposed him and his offering.

1. Go back and take another look at your notes on Hebrews 1:13 on this.

Verse 14

1. For by one offering he hath perfected forever...

A. In his "once for all" sacrifice he did what all the old sacrifices could not do.

1. He brought about a clean conscience - Heb. 9:14.

B. This does not teach the doctrine of eternal security, better known as the "once saved always saved" doctrine.

1. The "forever" speaks to the non-necessity of continued sacrifices.

Verse 15

1. ...is a witness...

A. Literally "beareth witness to us."

1. How?

A. By repeating Jeremiah 31:31-34.

Verses 16, 17

1. Go back and review your notes on Hebrews 8:8-12 on this.

Verse 18

1. ...remission of these...

A. The "sins and iniquities" of verse 17.

2. ...no more offering for sin.

A. Since we have actual remission, due to the blood having already been shed, there is no need for further sacrifices.

1. Those of the old covenant era relied upon that which was yet to be performed as we rely upon that which has already been performed.

B. I see it as somewhat like an installment payment.

1. The car (or whatever), is "yours" even though you still have 59 "easy monthly payments" to be made.

2. So long as you make all 59 payments, including the last, it is yours.

Verse 19

1. ...boldness...

A. Because they had remission of sin, which brought them "nigh unto God," they could boldly present themselves before God - Heb. 4:15, 16.

2. ...enter into the holiest...

A. The "tabernacle" of which Jesus is - Heb. 6:18-20.

3. ...by the blood of Jesus.

A. His blood is what bought us - Acts 20:28; 1 Pet. 1:18, 19.

Verse 20

1. By a new and living way which he hath consecrated for us,...

A. Jesus had dedicated (consecrated) this "new and living way."

1. He opened the doors by his incarnation and death.

2. ...through the veil,...

A. Explained herein - his flesh.

1. By becoming man and sacrificial lamb he has dedicated the new way.

Verse 21

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

A. Literally, "And having a great priest over the house of God."

1. The "house of God", most likely, would be the church - 1 Tim. 3:15.

Verse 22

1. Let us draw near...

A. The beginning of three exhortations (here, verses 23 and 24).

1. Undoubtedly drawing near to God - Heb. 4:16.

2. ...true heart...

A. With a proper and genuine inward attitude toward God.

3. ...full assurance of faith,...

A. A complete conviction brought on by faith - Heb. 6:11.

4. ...hearts sprinkled from an evil conscience,...
 - A. Undoubtedly alluding to the cleansing of the heart, which would lead to a pure conscience - Heb. 9:14; 1 Pet. 3:21.
 - B. Here is the absence of a guilt-ridden conscience which was so prevalent under the old system.
5. ...bodies washed with pure water.
 - A. There is no argument of how their "bodies" were "washed with pure water."
 1. A simple statement of what had been done.
 - B. Undoubtedly referring to baptism - Acts 22:16; Tit. 3:5; 1 Pet. 3:21.
 - C. The word "pure" would refer to water in a Levitical sense. (See Thayer's p. 313)
 1. I.e. the use of it not having been forbidden.

Verse 23

1. Let us hold fast the profession of *our* faith...
 - A. Exhortation number two.
 1. To "hold fast" is to keep on holding on or keep firm possession of.
 2. It is in opposition to wavering.
2. ...without wavering;...
 - A. AKLINES "...not inclining, firm, unmoved; Heb. 10:23." Thayer's, p. 22.
 1. Pretty much the idea of blowing in the wind.
3. ...(for he *is* faithful that promised;)
 - A. Here is the reason for the confidence - 2 Tim. 1:12; 1 Pet. 1:5.

Verse 24

1. ...let us consider one another...
 - A. Exhortation number three.
 - B. The idea, here, is to take careful notice of each other's spiritual welfare.
 1. "It denotes attentive, continuous care..." Word Studies, p. 502.
2. ...provoke...
 - A. PAROXYSM "to sharpen, to stimulate, to incite..." Word Pictures, p. 412.
 1. The idea is to incite others to something.
3. ...love and to good works;
 - A. Here is the something.
 1. We've already seen "dead works" - Heb. 6:1; 9:14.
 - A. Now we're seeing these being exhorted to exhort each other to good works.

Verse 25

1. Not forsaking...
 - A. EGKATALEIPO "...1. to abandon, desert...i.e. to leave in straits, leave helpless...to desert, forsake...2 Tim. 4:10,16...Heb. 10:25." Thayer's, p. 166.
 1. Here in the negative meaning do not "abandon, desert, or forsake."
2. ...the assembling...
 - A. EPISUNAGOGE "... a gathering together in one place...2 Thess. 2:1... b. (the religious) assembly (of Christians); Heb. 10:25." Thayer's, p. 244.
 - B. Be sure to note that the failure to assemble is the thing forbidden.
 1. The subject is not the Lord's Supper or the contribution.

2. Neither does it pertain to the Sunday morning service only!
- C. Often the question is asked as to which "assembly" is it speaking of.
 1. I know only one answer to that question.
 - A. THE ASSEMBLY.
 2. The assembly on Sunday morning is "the assembly."
 3. The assembly on Sunday evening is "the assembly."
 4. The assembly on Wednesday evening is "the assembly."
 - A. There is no way to escape that conclusion that I know of.
3. as the manner of some *is*;...
 - A. Literally, "as the custom unto some."
 1. In other words it had already become the "custom" of some to forsake the assembly.
 - B. ETHOS "...1. habit, usage...as the habit of some is, Heb. 10:25; cf. Jhn. 19:40...be accustomed...he went, as usual, Lk. 22:39." A Greek-English Lexicon Of The New Testament, p. 217.
 - C. This point is important to understand as some would have us understand that the "forsaking," here, applies to a general apostasy.
 1. But apostasy is not a habit!
 - A. It is a condition that has resulted from a bad habit.
4. ...but exhorting *one another*:...
 - A. We have already seen, from Hebrews 3:13, that to exhort is to "admonish, exhort, to urge one to pursue some course of conduct."
 1. Therefore a part of their responsibility to each other was to exhort one another to faithfulness to the assembly.
5. ...and so much the more,...
 - A. Here, he even intensified the exhortation.
6. ...as ye see the day approaching.
 - A. There are four basic ideas as to which day this refers to:
 1. The day of the Lord's return - Mt. 24:37-44; Tit. 2:11-15.
 2. The day of judgment - 2 Cor. 5:9-11.
 3. The day of the destruction of Jerusalem - Mt. 24:15-35.
 4. The day of which the church assembled - 1 Cor. 11:19-34.
 - B. Any of these four "days" could logically be the day spoken of.
 1. No harm would be done to the text regardless of which one is chosen.
 2. We can see several reasons, as to why they would exhort one another, regardless of which day was in mind.
 - C. My particular preference would be the destruction of Jerusalem.
 1. This would have special emphasis, to the Jewish converts, to whom Paul wrote.
 2. In looking at Matthew 24; Mark 13; Luke 17 and 21, from the perspective of the Jewish Christian, we could easily see how he would have the day of the destruction of the old "holy city" in mind.

Verse 26

1. ...if we sin willfully...

- A. EKON "...unforced, voluntary, willing, of one's own will, of one's own accord: Rom. 8:20; 1 Cor. 9:17." Thayer's, p. 201.
 - 1. This helps us to understand when missing the assembly is justifiable and when it is not.
 - 2. When I am forced to miss by circumstances completely out of my control then, and only then, is it not willful sin!
 - 3. But when I am willing to miss, or I choose to miss when circumstances would allow, then it is willful sin.
 - A. We had better be real careful here!!
 - B. In this passage we have present active tense suggesting a continual action.
 - 1. Literally, "For if we go on (i.e. keep on) sinning willfully..."
 - 2. One may commit a willful sin, repent and seek God's forgiveness and be okay.
 - A. But that person who keeps on willfully sinning is in "heap big trouble!"
 - C. Often times we choose a life style that keeps us away from the services of the church.
 - 1. Circumstances do not demand it, we choose it.
 - 2. I believe that to be willful sin.
 - A. If not what is it?
 - B. Is it putting the kingdom of God first - Mt. 6:33?
 - 1. If so then I would hate to see what happens when, or if, it was second!
2. ...after that we have received the knowledge of the truth,...
 - A. LAMBANO "I. to take with the hand, lay hold of...a. to claim, procure, for one's self...to seize, lay hold of, apprehend...5. to take...to choose, select...II. to receive...to gain, get, obtain." Thayer's, pp. 370, 371.
 - 1. This person has knowledge of what is right, and because of that knowledge and his lack of desire to perform in accordance to it, he's got a major problem - Jas. 4:17; Rom. 6:23.
 - B. Here is the same situation as already seen in Hebrews 6:4-6.
 - A. Hebrews 6 shows the end result while Heb. 10 shows the trend that reaches that result.
 - 1. Anytime one willfully forsakes the assembly, people, he's done wrong!
 - A. You can say what you want to about it but the Bible says it is wrong.
3. ...there remaineth no more sacrifice for sins,
 - A. "Of course not, for the Levitical sacrifices are abolished. It is Christ's sacrifice or none." Word Studies, p. 503.
 - 1. In doing this, this person rejects the only sacrifice pertaining to him.
 - A. Again we go back to Hebrews 6:4-6.
 - 2. What does Peter say of this - 2 Pet. 1:9?
 - B. There seems to be some basis of this person having returned to Judaism.
 - 1. In doing so he "willfully" forsook the Messiah.
 - 2. The Levitical sacrifices aren't worth a flip and he has turned his back on the

Lord.

3. He has shut himself out from grace and slammed the door of repentance behind him.

A. So what awaits him?

Verse 27

1. ...a certain fearful looking...
 - A. Not much to look forwards to is it?
 - B. Notice that what is waiting is "certain."
 1. Just as sure as the promises of God.
 - C. "Fearful looking" is better understood as "fearful expectation" as per the A.S.V.
 1. This person knows the truth (v. 26).
 2. He knows he's wrong and carries that along with all the other burdens he must bear.
 - D. All of this leads to a sickening fear - 2 Pet. 2:20-22.
2. ...for of judgment...
 - A. Here, the terrors of judgment.
 1. To have to face God as an apostate.
 - B. Scares me just thinking about it!!
3. ...fiery indignation,...
 - A. The A.S.V. says, "fierceness of fire."
 1. A. T. Robertson says that it is, "An anger marked by fire." Word Pictures, p. 413.
 - B. Paul spoke of this to the Thessalonians - 2 Thess. 1:6-10.
4. ...which shall devour...
 - A. ESTHIO "...to eat (consume a thing)...metaph. to devour, consume...Heb. 10:27...Rev. 17:16...Jas. 5:3." Thayer's, pp. 252, 253.
 1. Fire is often said to "devour," or consume when speaking of perishing.
 - B. This is not total annihilation but everlasting punishment - 2 Thess. 1:7-9; Mt. 25:46.
5. ...the adversaries.
 - A. I.e. the enemies.
 1. Same Greek word as used in Colossians 2:14 translated "contrary."
 - B. Here is a warning to those who fear judgment and yet continue in sin.
 1. This is all that is awaiting them.

Verse 28

1. He that despised Moses' law...
 - A. A comparative picture alluding to the violator of the previous covenant.
 1. For "despised," better understood as "set at nought" as per the A.S.V.
 - B. The person who rendered null and void the Law of Moses.
 1. ATHETEO "lit., to displace, to set aside, R.V., to reject..." Vines, p. 303.
 - C. This would be that person who "willfully" did so.
 1. See, again, notes on Hebrews 9:7 on this.
2. ...died without mercy under two or three witnesses:
 - A. Herein is the law relative to apostates - Deut. 17:27; 19:15; Num. 35:30.

1. Keep in mind that we're talking about "willful" sin here.
- Verse 29
1. ...how much...
 - A. Case of degree or measure
 1. An argument based upon degree from lesser to greater.
 2. ...sorer punishment,...
 - A. CHEIRON "...worse...to grow worse...of one whose illness increases..." Thayer's, p. 688.
 1. It would seem difficult to think of a punishment greater than death without mercy.
 2. Yet this is exactly what is being discussed.
 - B. From this we see that hell, and its punishment, is beyond our imagination.
 3. ...thought worthy,...
 - A. Literally, "shall he be judged worthy."
 1. The apostate will receive punishment comparative to his deeds - Gal. 6:6-8.
 4. ...who hath trodden under foot the Son of God,...
 - A. Here is how God looks at the apostate.
 1. Literally, "he tramples the Son of God into the dirt."
 - B. KATAPATEO "...to tread down...trample under foot...Mt. 5:13; 7:6; Lk. 8:5; 12:1...to treat with rudeness and insult...to spurn, treat with insulting neglect..." Thayer's p. 335.
 1. God says that the person who leaves the work of the church and forsakes the assembly literally tramples the Son of God into the dirt.
 2. It seems that we still see the strong connection to these having returned to the system of Judaism.
 5. ...counted the blood of the covenant,...an unholy thing,...
 - A. "Here it implies a deliberate, contemptuous rejection of the gifts of the new covenant." Word Studies, p. 505.
 1. The Jewish Christian had just come out of a system of clean (holy) and unclean (unholy) things.
 - B. He would understand that to count the blood of the Messiah as "unholy" would be comparative to being unclean.
 1. It would be in the sense of uncleanness as used by Peter in Acts 10:14.
 6. ...hath done despite...
 - A. ENUBRIZO "...insult, outrage." A Greek-English Lexicon, p. 269.
 1. "...to treat with contumely; Heb. 10:29." Thayer's, p. 219.
 - A. "Contumely" means, "...haughty and contemptuous rudeness; scornful and insolent abuse." Webster's New World Dictionary, p. 215.
 7. ...unto the Spirit of grace.
 - A. I.e. the Holy Spirit.
 1. Called the "Spirit of grace" because he imparts grace, comfort, and salvation.
 - B. It seems that to insult the Holy Spirit is the zenith of wickedness - Mt. 12:32; Mk. 3:29; Lk. 12:10.

Verse 30

1. ...we know him that hath said,...
 - A. I.e. God.
2. ...Vengeance...
 - A. Not vindictiveness.
 1. Rather a full giving out of justice.
3. ...I will recompense,...
 - A. ANTAPODIDOMI "to repay, requite...b. in a bad sense, of penalty and vengeance..." Thayer's, p. 49.
 1. God is patient (2 Peter 3:9), but He will punish accordingly - Rom. 15:12; 2 Cor. 5:10.
4. ...And again, The Lord shall judge his people.
 - A. Here a quotation from Deuteronomy 32:36.
 1. All, even God's "people" will be judged - Jhn. 5:28; Mt. 25:46.

Verse 31

1. ...fearful thing...
 - A. Literally, "it is a terrible thing."
 1. There is no way to escape the fact that it will be nothing less than terrible to meet God in judgment, "unprepared to meet thy God!"
 - B. The wrath of God faces wrongdoers.
2. ...to fall into the hands of the living God.
 - A. To be "in the hands" of someone is to be under their control.
 1. So we see that God will control judgment.
 - B. Even those who now refuse to acknowledge Jesus will do so then - Phil. 2:10, 11.

Verse 32

1. ...call to remembrance...
 - A. I.e. to remind yourself.
2. ...former days...
 - A. Earlier in their Christian life.
 1. Reminds you of the church at Sardis - Rev. 3:1-3.
3. ...after ye were illuminated,...
 - A. PHOTIZO "...1. intrans. to give light, to shine...2. trans...to enlighten, light up..." Thayer's, p. 663.
 1. These had become enlightened, not by accident, but by knowledge (v. 26).
4. ...ye endured a great fight of affliction;
 - A. When they first started out they endured the many (great) afflictions that came their way.

Verse 33

1. ...made a gazingstock...
 - A. Literally, "they had been held up to derision."
 1. We might say something like a "laughing-stock."
2. ...reproaches...
 - A. I.e. defamation, disgrace, insult, public insults and persecutions.
3. ...afflictions;...

- B. Basically two possibilities here:
 - 1. Jesus coming in judgment on Jerusalem.
 - 2. The second (final) coming of Jesus.
- C. I would tend to think the former for the following reasons:
 - 1. It would connect to verse 25 and the "day approaching."
 - 2. This event was imminent, being less than a decade away.
 - 3. It would be more consistent with the idea of "a very little while."
 - 4. Jesus "came" in judgment on Jerusalem in 70 A. D. just as he did on Rome as can be seen in a study of Revelation.
- A. This fits the predictions of Matthew 24:3-35, etc.

Verse 38

- 1. ...the just shall live by faith;...
 - A. See Romans 1:17; Galatians 3:11.
 - 1. By the way, the N.I.V.'s translation of Romans 1:17 is poor to say the least.
 - 2. Denominational prejudice is to the nth degree there.
 - B. By faith only?
 - 1. Nope, as we will clearly see in chapter eleven.

Verse 39

- 1. ...them who draw back unto perdition;...
 - A. Those who "live by faith" are contrasted with those who "shrink back" which leads to ruin.
 - 1. APOLEIA "...1. actively, a destroying, utter destruction...2. passively, a perishing, ruin, destruction,...the lot of those excluded from the kingdom of God..." Thayer's pp. 70, 71.
- 2. ...saving of the soul.
 - A. Those "of the faith" will obtain eternal salvation as opposed to those above.

CHAPTER ELEVEN:

Verse 1

- 1. ...faith...
 - A. PISTIS "primarily, firm persuasion, a conviction based upon hearing..., is used in the N.T. always of faith in God or Christ, or things spiritual." Vines, p. 411.
 - 1. "The phrase 'by faith' is used 18 times, 25 examples of faith are specifically mentioned and, the idea of faith is stated (by use of the word or its derivatives) 26 times." Hebrews a Heavenly Homily, p. 76.
 - B. "Faith apprehends as a real fact what is not revealed to the senses." Word Studies, p. 509.
- 2. ...substance...
 - A. Literally, "the assurance of things not seen."
 - 1. The Christian "walk" is not a "walk in the dark!"
 - B. Rather it is a life of assurance.
- 3. ...things hoped for,...
 - A. ELPIS "in the N.T., favorable and confident expectation..." Vines, pp. 572, 573.
 - 1. In other words "faith is the assurance of things expected."

4. ...the evidence of things not seen.
 - A. "Evidence" better understood as "conviction" as per the A.S.V.
 1. The same word is used in 2 Timothy 3:16 and translated "reproof."
 2. This is a means of proving something.
 - B. The "things not seen" would be those things not attested to as fact by the senses.
 1. True faith assures us that those things promised will come true.
 - C. This is not a suggestion of a rash, feebly-grounded hypothesis, a dream or hope, the wishing of a child.
 1. As we have said the Christian "walk" is not a "walk in the dark."
 2. Faith results in God's promises being a fact to be realized and the unseen is proven to be real.

Verse 2

1. ...elders...
 - A. I.e. the "men of old."
 1. Elders in the sense of "the fathers" - Mt. 15:2; Mk. 7:3-5.
2. ...obtained a good report.
 - A. These "elders," by faith, had "witness borne of them."
 1. These "men of old," bore good fruit due to the fact that their faith was a solid, sure course.

Verse 3

1. ...we understand the worlds were framed...
 - A. By faith they perceived (for understand), that the ages were made.
 - B. Why by faith?
 1. Simple, none of those present, at the writing of Hebrews, had seen the making of the ages.
 - C. NOEO " ..1. to perceive with the mind, to understand...Eph. 3:4, 20; 1 Tim. 1:7...Heb. 11:3..." Thayer's, pp. 426, 427.
 1. "...it is distinguished from the mere physical act of vision...In the N.T. never of the mere physical act." Word Studies, p. 512.
 - D. There are but two ways to "prove," scientifically, origin and creation.
 1. Eye witness.
 2. Creation at the present time as an ongoing process.
 - A. Of course they had seen neither.
 - B. Therefore the necessity of faith.
 - E. The word "worlds" is better understood as "ages."
 1. Thus suggesting the world, at the present time, as a product of successive ages.
 - F. "Were framed" suggests the idea of to be "put together, adjusted, or fitted together."
 1. This is not an account of creation; but an explanation of the faith of one who is actually contemplating creation itself.
2. ...things which are seen were not made of things which do appear.
 - A. The perception was that the world had been created by the Word of God rather than having risen out of that which already was.

1. Indeed a "slap in the face" of the evolutionist!
- B. Take a look at Genesis 1:3, 6, 9, 11, 14, 20, 24, 26.
 1. The phrase "and God said" literally means God spoke and there it was - Psa. 33:6-9; Isa. 45:12; Jere. 51:15, 16.
 2. This is what is called "ex nihilo" creation.
 - A. Literally meaning "out of nothing."

Verse 4

1. ...a more excellent sacrifice...
 - A. See Genesis 4:3-5; 1 John 3:12 on this.
 - B. There is much speculation concerning the reason behind this being such.
 1. Perhaps God had already required animal sacrifices.
 2. Whatever the reason the important point is that it was offered "by faith."
2. ...by which he obtained witness that he was righteous,...
 - A. Literally, "was witnessed to..."
 1. By this sacrifice it was borne witness that Abel was righteous.
 - B. Even Jesus referred to Abel as being righteous - Mt. 23:35.
3. ...God testifying of his gifts:...
 - A. God bore witness that his offerings were appropriate by acceptance of them.
4. ...by it he being dead yet speaketh.
 - A. Abel's faith, even though he had been dead for a long time, still was an example of true obedient faith.
 - B. Back in Hebrews 10:38 we saw that "the just shall live by faith."
 1. In chapter eleven we are going to see that this faith is an active one being displayed in the numerous acts or works listed herein.
 2. Biblical faith is not an isolated item procuring righteousness or salvation only.
 - A. We see that it works as the basis by which those seeking the above may achieve such through the manifesting of their faith through works - Jas. 2:17-26.

Verse 5

1. ...Enoch was translated...
 - A. See on Genesis 5:21-24; Luke 3:37; 1 Chronicles 1:3 (Enoch); Jude 14-16.
 - B. METETETHE "...1. lit. convey to another place, put in another place, transfer...Acts 7:16...of Enoch, be taken up, translated, Heb. 11:5b." A Greek-English Lexicon, p. 515.
2. ...that he should not see death;...
 - A. Rather than purpose this shows the result of his translation.
 1. In other words "because he was translated he did not see death."
3. ...before his translation he had this testimony, that he pleased God.
 - A. Literally, the idea is that "he had witness borne him."
 1. This point is the emphasis of the passage.
 2. Often we get caught up on the translation of Enoch to the point that we overlook the most important thing.
 - B. Enoch's faith caused him to "walk with God" - Gen. 5:22.
 1. His faith was such that it "pleased God."

2. This indicates his having obedient faith for to have had anything less would have resulted in something other than his "walk with God."
 - A. To walk with someone would indicate fellowship - Amos 3:3.

Verse 6

1. ...impossible...
 - A. ADUNATOS "1. without strength, impotent...Acts 14:8..." Thayers, pp. 12,13.
 1. A strong word indicating utter inability.
2. ...please...
 - A. Literally, the idea is that one cannot, at all, please God without faith.
 1. To "please", here, is to give delight.
3. ...must believe...
 - A. "Must" implies a moral necessity.
 - B. DEI (present, imperative) "...b. to bind, i.e. put under obligation...of law, duty...to be bound to one." Thayer's, p. 131.
 1. The present tense indicates a continuous action.
 2. The imperative mood indicates a command or order.
 - C. The person who seeks to please God absolutely must continue to believe in Him.
4. ...he is a rewarder...
 - A. Through faith this person has assurance that by properly seeking God he will be rewarded.
 1. "The point is, through faith we find it proven that He is the Great Rewarder!" Hebrews a Heavenly Homily, p. 82.
5. ...that diligently seek him.
 - A. No slothfulness here.
 1. SPOUDE "earnestness, zeal..." Vines, p. 313.
 - B. "Seek him," here, is continuous action.
 1. This is not just a one-time thing that one does prior to baptism.

Verse 7

1. By faith Noah,...
 - A. See Genesis 6:5 - 8:19 on this for the story.
2. ...things not seen...
 - A. People say, "Why prepare for a heaven that you haven't seen?"
 1. Well, why did Noah prepare "for things not seen?"
 2. Belief in the promises of God on both accounts!!!
 - B. What "things" were these that were "not seen?"
 1. No doubt, the flood and all that was involved in it.
 2. Keep in mind that up unto the flood these people have not so much as seen a drop of rain fall from the sky.
 - A. What is called the "Canopy Theory" deals with this matter.
 - B. Basically the idea is that a "canopy", created by God (Genesis 1:6, 7), stood between the heavens and the earth allowing the earth to only be watered by the mist that came up from it - Gen. 2:5, 6.
3.moved with fear,...

- A. This is not fright
 - 1. Rather godly fear or reverence.
- 4. ...by the which he condemned the world,...
 - A. The choice that Noah took saved some and condemned the rest.
 - 1. Be it understood, though, that the people were condemned by their sinfulness - Gen. 6:11, 12.
 - 2. God was the One who actually condemned these - Gen. 6:13, 17.
 - B. Noah's part in this involves the actual construction of the ark, and more specifically his preaching.
 - C. The "world," is as in 2 Peter 2:5, meaning sinful humanity.
- 5. ...became the heir of righteousness...
 - A. Noah did not inherit the righteousness of Abel and Enoch.
 - 1. Righteousness, as with sin, is not inherited!
 - B. Rather, by his actions he was deemed righteous.
 - 1. Noah is the first person to be called "righteous" in the scriptures.
- 6. ...by faith.
 - A. All this came about due to his faith.
 - 1. But, suppose he had not built the ark?
 - 2. There would have been no true faith or righteousness.

Verse 8

- 1. ...Abraham ,...
 - A. See Genesis 12:1; Romans 4:9-18; Galatians 3:6-9; James 2:21-24 on this.
- 2. ...when he was called...
 - A. The idea is that he went even while he was yet being called.
 - 1. Thus an immediate response to God's call.
- 3. ...which he should after receive for an inheritance,...
 - A. Many people quibble about this in regards to Abraham's actual inheritance of the promised land.
 - 1. Therefore the millennial speculations of a still yet inheritance of the promise land.
 - B. Yet all this overlooks several things
 - 1. The promise was not just made to Abraham, but to his seed also - Gen. 13:15; 15:18; 17:8; 48:4.
 - 2. The promise was kept even though Abraham was dead - Ex. 6:4-8; Josh. 21:43, 44; Neh. 9:7-9; Acts 7:5, 17.
 - A. The "seed after him," in Acts 7:5, was Abraham's posterity.
 - B. Abraham received fulfillment of this prophecy even after death - Gen. 23:19, 20.

Verse 9

- 1. ...sojourned...
 - A. Better understood as "dwelled."
- 2. ...land of promise,...
 - A. This is the land promised by God - Gen. 12:7, etc.
 - 1. Keep in mind, here, that he only "dwelled" in it.

2. No inheritance yet.
3. ...tabernacles...
 - A. I.e. tents.
4. ...Isaac and Jacob,...
 - A. Abraham begat Isaac - Gen. 21:1-3.
 - B. Isaac begat Jacob - Gen. 25:23-26.
5. ...the heirs with him...
 - A. These were "co-heirs" with Abraham.
 1. Here we have three generations dwelling in a "strange" land that was not theirs at that time.

Verse 10

1. ...looked for a city which hath foundations,...
 - A. Better "he looked for the city which hath the foundations..." as per the A.S.V.
 1. It would seem that the O.T. Hall of Faith had some concept of heaven.
 2. Perhaps, at one point, God had given Abraham, Isaac, and Jacob information on heaven that is not included in the book of Genesis (v. 16).
2. ...whose builder and maker is God.
 - A. This is in contrast to the tents they dwelled in.
 1. Again, it would seem, they had more information than recorded in scripture.

Verse 11

1. ...Sara...
 - A. See Genesis 17:17; 18:9-15 on this for the story.
2. ...received strength to conceive seed,...
 - A. Sarah was past the normal childbearing years by many years - Gen. 17:17.
 1. Yet her faith prevailed against natural impossibilities.
 - B. Undoubtedly we see the special aspects of the providence of God here.
3. ...she judged him faithful who had promised.
 - A. At first Sarah laughed in regards to her bearing a child (Genesis 18:12), as did Abraham - Gen. 17:17.
 1. Later, after realizing that there was nothing "too hard for the Lord" (Genesis 18:14), Sarah then believed.

Verse 12

1. ...and him as good as dead,...
 - A. Abraham was not dead, but from a purely physical sense they both were past their prime in life and the natural child-bearing age.
 1. The Greek says, "...and that a dead man."
 - B. Compare this to Romans 4:19.
 1. On this passage, Romans 4:19, omit both uses of the word "not."
2. ...as the stars of the sky in multitude,...
 - A. See Genesis 22:17; 32:12 on this.
3. ...the sand which is by the sea shore innumerable.
 - A. Through the seed of Isaac this became true.
 1. However, even after the death of Sarah, Abraham bore other children by Keturah - Gen. 25:1, 2.

Verse 13

1. ...not having received the promises,...
 - A. Abraham, Isaac, and Jacob all died without the receiving of the land promise - Heb. 11:9; Neh. 9:7-16, 21-25.
 1. Also they died without seeing the seed through which God would subsequently bless the nations of the world - Gen. 22:15-18; Gal. 3:15-19.
 2. They also died not being in receipt of the city for which they looked (11:9,10).
2. ...having seen them afar off,...
 - A. Undoubtedly, through faith, they "saw" the fulfillment of these promises.
3. ...and were persuaded of *them*,...
 - A. No doubt of their reality.
4. ...embraced *them*,...
 - A. Better understood as "greeted them."
5. ...confessed that they were strangers and pilgrims on the earth.
 - A. This is an expression of faith in another place other than the earth.
 1. They realized that they were simply traveling through.

Verse 14

1. ...say such...
 - A. I.e. make it manifest that they are seeking a country of their own.
2. ...they seek a country.
 - A. Literally, the idea of one's "father-land" or "native country."

Verse 15

1. ...if they had been mindful of that *country*...
 - A. If Abraham had wanted to return to Haran or Ur of the Chaldees (Genesis 11:31, 32; 12:1-4), God would have given him the chance to do so.
 1. But they did not do so.

Verse 16

1. ...now they desire a better *country*,...
 - A. Desire, here, means to "stretch out after or yearn after."
 1. OREGO "...to stretch one's self out in order to touch or grasp something. ...1 Tim. 3:1; Heb. 11:6." Thayer's, p. 452.
 - B. The "now" had reference to the time of their having confessed that they were strangers and sojourners.
 - C. The "better country" indicates they sought after something better than the one they left.
2. ...an heavenly:...
 - A. Seems to point out that these O.T. worthies had no expectation of receiving the land promises as the conclusion of the promises of God.
 1. They made no plans for conquest, laid no claim to the soil, they lived and died without owning land, except enough to bury the dead.
 - A. Surely, then, they looked for something far better than earth.
3. ...wherefore...
 - A. Because of their heavenly desires.
4. ...God is not ashamed to be called their God:...

- A. Because of this great faith God was glorified.
 - 1. He, therefore, was not ashamed - Heb. 2:11; Mk. 8:38; Rom. 1:16.
 - B. In being "called their God" we have reference to the surname as in Acts 4:36; 10:5, 18, 32.
 - 1. God was called the God of Abraham, Isaac, and Jacob - Ex. 3:6.
 - 5. ...for he hath prepared for them a city.
 - A. Due to God's approval he "prepared" a city for them - Jhn. 14:1-4.
 - 1. The idea of preparation is not to build but to get the existing one ready.
- Verse 17
- 1. ...when he was tried,...
 - A. "The full sense of the statement is missed in the A.V. The meaning is that while the trial is yet in progress, Abraham hath already offered up his son..." Word Studies, p. 524.
 - 1. "The test is still going on." Word Pictures, p. 424.
 - B. The test had begun with the command in Gen. 12:1 to "Get thee out of thy country...unto a land I will shew thee."
 - 1. More times than not we miss this point.
 - 2. ...offered up Isaac:...
 - A. See Genesis 22:1-14 for the story on this.
 - 1. Note, also, James 2:21-24.
 - 3. ...he that had received the promises...
 - A. Literally, "he that gladly received the promises."
 - 1. Undoubtedly the promises relative to his posterity.
 - 4. ...offered up his only begotten son,...
 - A. MONOGENES "only-born, i.e. sole: - only..." Greek Dictionary Of The N.T., p. 49.
 - 1. Same Greek word as is found in John 3:16 relative to Jesus.

Verse 18

- 1. ...in Isaac shall thy seed be called:
 - A. It was to be through Isaac, and not Ishmael or the children of Keturah, that the promises would be fulfilled - Gen. 21:12.

Verse 19

- 1. Accounting that God was able to raise *him* up, even from the dead;...
 - A. Abraham headed for Mt. Moriah on the basis of a command from God.
 - 1. God had already told him that through Isaac the entire world be blest.
 - 2. Now, though, God's command contravened His previous promise.
 - A. What is the solution to the problem?
 - B. Faith in God and His promises!
 - 1. Abraham had sufficient faith to believe that what God had promised would come about.
 - 2. Even if God had to raise Isaac from the dead.
- 2. ...from whence also he received him in a figure.
 - A. The idea is that for all intents and purposes Isaac was dead.
 - 1. Because of that Abraham, likewise, received him back.

B. We could say he was figuratively dead and figuratively raised.

Verse 20

1. By faith Isaac blessed Jacob...

A. See Genesis 27:28-40 for the story here.

1. As related to Genesis 25:21-23 and an earlier promise to Rebekah.

2. ...concerning things to come.

A. Here in regards to the fulfillment of the promises earlier made - Gen. 17:1-8.

Verse 21

1. By faith Jacob,...

A. See Genesis 48:14-20 for the story here.

1. Note that each grandson received an individual and distinct blessing.

2. Common practice, though, would have been but one blessing for the both.

2. ...worshipped, *leaning* upon the top of his staff.

A. This quotation from the LXX version of Genesis 47:31.

1. The Hebrew says, "the head of the bed" as there is no word for leaning.

2. However, the Hebrew word allows either translation.

B. The Hebrew meaning of this is that during the previous conversation Abraham was in a setting position.

1. However, sometime after the blessing of Jacob and Esau, Abraham died.

C. Let us, briefly, touch one other point here.

1. Often times certain people who seek to add the worship of images to the teachings of God attempt to get by with the using of this passage as support of such.

2. Let it suffice to say that this is an incorrect understanding.

Verse 22

1. By faith Joseph,...

A. See Genesis 50:24-26 for this event.

2. ...made mention of the departing of the children of Israel;...

A. Joseph, in his dying moments, recalled the promises of God - Gen. 12:5-7; 13:12-15.

1. The words, "made mention," better understood as "remembered."

B. Undoubtedly the departure, here, is the coming exodus of the children of Israel from Egypt.

1. The exodus was approximately 175-180 years away in the future.

2. So, then, this was of prophetic nature.

3. ...gave commandment concerning his bones.

A. Joseph's faith was of such a nature that he full well believed in the exodus, even though yet many years away.

1. Due to his faith he gave instruction that after his death, and when the exodus began, his bones were to be taken from Egypt to the promised land - Gen. 50:25.

Verse 23

1. By faith Moses,...

A. This is the faith of the parents of Moses - Ex. 2:1-10.

1. The circumstances behind all this can be seen in Exodus 1:13-22.
2. ...a proper child;...
 - A. ASTEIOS "...2. elegant (of body), comely, fair...of Moses (Ex. 2:2), Heb. 11:23, with to theo added unto God, God being judge, i.e. truly fair, Acts 7:20." Thayer's, p. 81.
 1. The A.S.V. translates it, "he was a goodly child."
 - B. It appears that Moses was such a beautiful child that his parents could not bring themselves to kill him as the order was.
 1. There does not seem to be any reason to ascribe his being hid to any foreknowledge of Amram and Jochebed concerning Moses' future work.
 2. It could be, but there is no textual reason for drawing that conclusion.
 3. Perhaps it would seem more logical to see the providence of God working here.
3. ...and they were not afraid of the king's commandment.
 - A. This being the commandment to kill all the male children born - Ex. 1:16.
 - B. In the Greek, whether the LXX or the Greek N.T., we see something not clear in the Hebrew O.T.
 1. Note Exodus 2:2 in regards to this statement from Hebrews.
 2. It appears, from Exodus 2:2, that only Jochebed had anything to do with the putting of Moses in the small ark.
 3. Yet the Greek indicates the involvement of both parents.
 - A. Literally, the idea in the Greek is "by his fathers" rather than his parents.
 - B. Although later Greek the idea of parents comes about.
 4. So we see the involvement of both parents and the courage it took to disobey the order.

Verse 24

1. By faith Moses,...
 - A. Now the discussion turns to Moses instead of his parents.
2. ...when he was come to years,...
 - A. See Exodus 2:11 on this.
 1. The phrase "was grown" is better understood as "having become great" as per the LXX.
 2. Or when Moses had "grown up" as per the A.S.V.
3. ...refused to be called the son of Pharaoh's daughter;
 - A. When Moses reached the age whereby he could make a choice as to whether to be an Israelite or Egyptian by life style.
 1. Note Acts 7:23-25 on this.
 - B. Surely we see the power of his mother's training on this point - Ex. 2:7, 8.

Verse 25

1. ...suffer affliction...
 - A. This was his choice.
 - B. The idea is to be "entreated with evil."
 1. This is not just acceptance of the normal afflictions of the Israelites but to be the recipient of ill treatment such as they were at the hands of the Egyptians.

2. ...than to enjoy the pleasures of sin for a season;
 - A. This would be the temporary pleasure of sin.
 1. Don't ever let anyone tell you otherwise, sin is pleasurable.
 2. But that pleasure is short-lived.

Verse 26

1. Esteeming...
 - A. I.e. accounting.
2. ...the reproach of Christ...
 - A. This is the reproach peculiar to Christ.
 1. Therefore Moses suffered reproach (defamation), similar to that which Christ did.
 - B. The writer is simply drawing a comparative picture.
3. ...greater riches than the treasures in Egypt:...
 - A. The results of these reproaches bring greater riches.
 1. Not monetary but spiritual riches - 1 Pet. 4:13, 14.
4. ...for he had respect unto the recompence of the reward.
 - A. Moses saw the rewards of faithfulness.
 1. No one "works" their way to heaven, but there are promises of reward to the faithful - Mt. 20:1-16; 2 Tim. 4:7, 8; Rev. 2:10, etc.

Verse 27

1. ...he forsook Egypt, not fearing the wrath of the king:...
 - A. This is after his killing of the Egyptian - Ex. 2:15.
 1. However, and this should be carefully noted, Moses "forsook Egypt" due to his faith and not due to fear because of the killing of the Egyptian.
2. ...for he endured,...
 - A. Moses was staunch and steadfast
 1. This choice had been already made even before the killing of the Egyptian.
3. ...as seeing him who is invisible.
 - A. Here as Vincent says, "The emphasis is on invisible pointing back to the introductory definition of faith. The word is used of God, Col. 1:15; 1 Tim. 1:17." Word Studies, p. 528.
 1. The secret of the choice of Moses, and his loyalty, was his faith in the Invisible One.

Verse 28

1. ...kept the passover,...
 - A. Here the idea of "by faith he instituted the passover..." rather than the keeping of it - Ex. 12:3-51.
 1. Between verse 27 (above) and here some 40 years had passed - Acts 7:30-35.
 2. Yet one thing was still consistent; Moses still performed things by faith.
2. ...sprinkling of the blood,...
 - A. The putting of the blood on the doorposts and lintels - Ex. 12:22.
3. ...lest he that destroyed the firstborn...
 - A. No mention of a "death angel" or an "angel of death."
 1. See on Exodus 12:23.

2. Literally, the idea of a "destroyer."
- B. It could be an "angel of death," but all we are told is that "... the Lord will pass through to smite the Egyptians..." - Ex. 12:23.

Verse 29

1. By faith they...
 - A. This seems to be more of a collective faith than an individual one.
 1. Notice, in Exodus 14:11, the lack of faith of many as they stood between the waters of the Red Sea and the Egyptian army.
2. ...the Red sea as by dry *land*...
 - A. See Exodus 14:13-35 for the story here.
3. ...the Egyptians assaying to do were drowned.
 - A. Literally, the idea of "the Egyptians having taken trial."
 1. Note Exodus 14:27, 28 here.
 - B. The Israelites were safe and sound "by faith" while the Egyptians, who lacked such faith, were drowned.

Verse 30

1. ...walls of Jericho fell down,...
 - A. See Joshua 6:2-21 for the story.

Verse 31

1. ...harlot Rahab...
 - A. See Joshua 2:1-24; 6:21-25 for the story on this.

Verse 32

1. ...what shall I more say? for the time would fail me...
 - A. Paul doesn't feel as though he can continue to tell of the remaining ones in such detail.
2. ...Gedeon,...
 - A. The fifth Judge of Israel, called Jerubbaal - Jud. 7:1.
 1. Further study can be done on Judges 6:1-8:32; esp. 6:11-14, 36-40; 7:1-25.
 - B. Gedeon faced the Midianites - Jud. 6:1.
3. ...Barak,...
 - A. A helper to Deborah, the fourth Judge of Israel - Jud. 4:1-4:31; esp. 4:1-9, 14-24.
 1. They faced the Canaanites - Jud. 4:2, 22-24.
4. ...Samson,...
 - A. The thirteenth Judge of Israel - Jud. 13:1-16:31; esp. 14:1-4; 15:1-5; 16:1-31.
 1. He faced the Philistines - Jud. 13:1; 14:4.
5. ...Jephthae,...
 - A. The ninth Judge of Israel - Jud. 10:6-12:7; esp. 11:1-11, 29-40; 12:1-7.
 1. He faced the Ammonites - Jud. 10:6-8; 11:32-40.
6. ...David...
 - A. The second King of Israel - 1 Sam. 16:1-1 Kings 2:11; esp. 1 Sam. 16:1, 11-23; 17:45-51.
7. ...Samuel,...
 - A. The fifteenth (and last) Judge of Israel and a great prophet - 1 Sam. 1:1-25:1; esp. 1:20-28; 3:1-21.

1. He faced the Philistines - 1 Sam. 7:1-13.
 8. ...and *of* the prophets:
 - A. Here he summarizes all the prophets.
- Verse 33
1. ...through faith...
 - A. A change from "by faith."
 1. It is not clear as to why the change.
 - B. Perhaps it was due to "it suiting the more general illustrations which follow." Word Studies, p. 532.
 2. ...subdued kingdoms,...
 - A. Deuteronomy 3:21-24; Nehemiah 9:7-38; Joshua 11:10-23, esp. v. 10; 23:1-5, 13-15.
 3. ...wrought righteousness,...
 - A. Brought about public righteousness from its leaders - Num. 25:10-13; Psa. 106:27-31; 23:3; 40:8-10.
 4. ...obtained promises,...
 - A. See 2 Samuel 7:1-22 on this.
 5. ...stopped the mouths of lions,
 - A. See Daniel 6:4-23 on this.
- Verse 34
1. Quenched the violence of fire,...
 - A. I.e. the power of fire.
 - B. See Daniel 3:13-30 on this.
 2. ...escaped the edge of the sword,...
 - A. Literally, the "mouths of the sword."
 - B. See Jeremiah 44:15-28, esp. v. 28, on this.
 3. ...out of weakness were made strong,...
 - A. See Judges 6:15-24; Esther 2:5-7, 16-18; 2 Kings 20:1-7 on this.
 4. ...valiant in fight, turned to fight the armies of the aliens.
 - A. I.e. "waxed mighty in war..."
 - B. See Judges 7:9-23; 2 Chronicles 20:14-27; Joshua 23:10; Deuteronomy 32:30; Leviticus 26:8 on this.
- Verse 35
1. Women received their dead raised to life again:...
 - A. See 1 Kings 17:17-24 and 2 Kings 4:18-37 on this.
 2.others were tortured,...
 - A. See Jeremiah 15:15-21; 38:5, 6; Psalms 119:161 on this.
 3. ...not accepting deliverance;...
 - A. Being freed, but at the cost of denial of their faith.
 4. ...that they might obtain a better resurrection:
 - A. Comparison to the temporary resurrection previously mentioned.
- Verse 36
1. ...trial of *cruel* mockings and scourgings, yea, moreover of bonds...
 - A. See Genesis 39:1-20; Jeremiah 20:1-6; 27:11-21 on this.

Verse 37

1. They were stoned,...
 - A. See 1 Kings 21:1-14; 2 Chronicles 24:20-22 on this.
2. ...sawn asunder,...
 - A. There are no specific examples of this yet Amos 1:3 and 2 Samuel 12:31 indicate that this was practiced during that time.
3. ...tempted,...
 - A. See Daniel 6:13-17; 3:13-30; Acts 7:22-29 on this.
 1. This probably refers to inducements offered to cause abandonment of loyalty to God.
4. ...were slain with the sword:...
 - A. See Jeremiah 26:20-23; 1 Kings 19:9-18 on this.
5. ...wandered about in sheepskins and goatskins;...
 - A. The reference to rough clothing indicative of poverty - 1 Kgs. 17:3-9; 2 Kgs 1:8; Zech. 13:4.

Verse 38

1. (Of whom the world was not worthy:)...
 - A. The "world," ruled by sense and not by faith, was unworthy of the great men and women of faith.
2. ...wandered in deserts,...
 - A. See 1 Kings 18:3-6; 19:1-10 on this.

Verse 39

1. ...having obtained a good report...
 - A. Literally, the idea of "having had witness borne to them" - Heb. 11:2.
 1. This "good report" was due to their having acted by faith.
2. ...received not the promise:
 - A. They had not, even though faithful, received the Messianic promise of Hebrews 11:13.
 1. He was still to come.

Verse 40

1. God having provided some better things for us,...
 - A. This is the "better promises" of Hebrews 8:6 and all associated with them.
 1. The word "provided" is better understood as "foreseen."
2. ...that they without us should not be made perfect.
 - A. The system of revelation was not finished then.
 1. It required successive ages to make it complete or perfect.
 - B. Basically, we see that the whole creation depends upon each successive generation and what happens then.
 1. This does not suggest salvation dependant upon us for previous generations.
 2. Rather upon what was a part of the generation of which Paul wrote.
 - A. The sacrifice of Christ on the cross.
 - C. Here the door is opening to an even stronger emphasis of the superiority of the Christian system.
 1. The discussion continues in chapter twelve.

CHAPTER TWELVE:

Verse 1

1. Wherefore...
 - A. I.e. therefore.
2. ...Compassed about with so great a cloud of witnesses,...
 - A. Literally, "having so great a cloud of witnesses lying around us."
 1. They (the Hebrew Christians), were "encircled" by those O.T. worthies previously, mentioned, as examples of true active faith.
3. ...let us lay aside every weight...
 - A. O GKOS "...whatever is prominent, protuberance, bulk, mass...a burden, weight, encumbrance: Heb. 12:1." Thayer's, p. 437.
 1. Herein is pictured the athlete who lays aside every encumbrance - 1 Cor. 9:24-27; Gal. 2:2; Phil. 2:12-16; 2 Tim. 2:5.
 - B. Basically an assertion relative to not allowing anything, at all, to hold them back.
4. ...and the sin which doth so easily beset *us*,...
 - A. Some confusion here, as often we hear it said that the writer is encouraging that these set aside "the sin," whatever it may be, and go on.
 1. Implying no specific sin but any sin, which "so easily doth beset them."
 - B. I'm not exactly sure that is right.
 1. It would seem that what he is speaking of is the lack of faith as the "sin."
 - A. Of course the lack of faith would lead to other transgressions.
 2. Keep in mind that we are right in the middle of a context dealing with faith.
 - A. And not a context dealing with unspecified sins.
 - C. We (they) should set aside any sin, which might set us aside from the Christian way.
 1. But I don't think it fair to push that interpretation on this passage.
5. ...let us run with patience the race...
 - A. Perseverance is the key here - 1 Pet. 1:13; 2 Pet. 1:6.

Verse 2

1. ...Jesus the author and finisher of *our* faith;...
 - A. Here the idea of fixing their eyes on Jesus, then, instead of that "great cloud of witnesses."
 - B. The word "author" is better understood as "leader" or "captain" - Heb. 2:10.
 1. ARCHEGOS "leading, furnishing the first cause or occasion...2. one that takes the lead in anything..." Thayer's. p. 77.
 - C. "Finisher" would best be understood as "perfector."
 1. TEIEIOTES "...a perfecter..." Thayer's, p. 619.
 - D. Jesus was not the originator of faith as we see it existed before his incarnation.
 1. He has, though, furnished the perfect example of faith.
2. ...who for the joy that was set before him...
 - A. This joy was not the result of the cross.
 1. Rather brought on by his being able to redeem mankind - Phil. 2:6-8; Jhn. 16:33; 17:22-26.
3. ...endured the cross,...

- A. Even with the previous joy and glory, prior to the cross (John 15:11; 17:5), he faced great humility on the cross.
- 4. ...despising the shame,...
 - A. Here we get an idea of how Jesus felt about the cross.
 - 1. Reference, here, to the malefactor's treatment of Jesus - Mt. 26:44; Jhn. 23:39.
- 5. ...set down at the right hand of the throne of God.
 - A. See notes on Hebrews 1:3,13; 8:1; 10:12 on this.

Verse 3

- 1. ...such contradiction...
 - A. I.e. opposition or gainsaying.
 - 1. The idea is to compare themselves to Jesus and all that he went through.
- 2. ...lest ye be wearied and faint in your minds.
 - A. The thought of growing weak and fainting spiritually - Gal. 6:9.
 - 1. He's saying, "Even as you grow tired in your service to God you're not the Lone Ranger."
 - 2. They needed to keep on until the end, just like Jesus did.

Verse 4

- 1. ...not yet resisted with blood,...
 - A. These had not died because of their faith.
- 2. ...striving against sin.
 - A. Here the idea is to be "face to face with sin" and diligently work to keep from it.

Verse 5

- 1. ...ye have forgotten the exhortation...
 - A. Quotation from Proverbs 3:11, 12.
- 2. ...chastening...
 - A. Involves the idea of correction and punishment.
 - 1. PAIDEUO "(b) by chastening by the infliction of evils and calamities, 1 Cor. 11:32; 2 Cor. 6:9; Heb. 12:6,7,10; Rev. 3:19." Vines, p. 185.
- 3. ...nor faint when thou art rebuked of him:
 - A. See 2 Timothy 4:2 on this.

Verse 6

- 1. ...scourgeth...
 - A. To scourge is to whip.
 - 1. MASTIGOO "...flog, scourge 1. lit. of flogging as a punishment decreed by the synagogue...2. fig...punish, chastise of God (Jere. 5:3)...for discipline...Heb. 12:6." Greek English Lexicon, p. 496.
 - B. When one "steps out of line," when it comes to God, he (she) can expect to be disciplined - Rom. 16:17; 1 Cor. 5:5; 2 Cor. 5:11; 2 Thess. 3:6, 14, 15.

Verse 7

- 1. If ye endure chastening,...
 - A. Because of this chastening some are brought to their senses and return to the Lord.
- 2. ...for what son...whom the father chasteneth not?
 - A. Herein we see evidence of sonship.

Verse 8

1. But if ye be without chastisement...partakers,...
 - A. All the children of God receive chastisement.
2. ...then are ye bastards, and not sons.
 - A. Those who thought they were children of God, because they were not being chastised, actually were illegitimate.
 1. VOTHOS "...born out of wedlock, illegitimate...as a symbol of men who reject God's discipline and hence (after Prov. 3:11, 12) cannot be his sons...then you are illegitimate children and not real sons Heb. 12:8." Greek English Lexicon, p. 543.

Verse 9

1. ...fathers of our flesh...we gave *them* reverence:....
 - A. They paid honor to their physical fathers who corrected them when due it - Eph. 6:1-4.
2. ...be in subjection unto the Father of spirits, and live?
 - A. A contrast between the physical fathers and the spiritual Father.

PHYSICAL FATHERS 1. Relation is limited. 2. Related on fleshly side.	SPIRITUAL FATHER - Relation is universal. - Related on the spiritual side.
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Verse 10

1. ...after their own pleasure;...
 - A. The idea is "according to the thing seeming good to them." Word Studies, p. 436.
 1. Most parents receive no "pleasure" out of correcting their children.
 2. This is not what is implied here.
 - B. Parents correct, discipline, as the need arises and as it seems the right thing to do.
 1. Of course he (she) may not always be correct in this.
2. ...he for *our* profit,...
 - A. The earthly father may not have always dealt with the child to its profit.
 1. Child abuse would be an example of profitless punishment.
 2. Not all corporal punishment is profitable.
 - B. However, in contrast, God's disciplinary program is profitable if accepted.
3. ...that *we* might be partakers of his holiness.
 - A. Here is the result of the acceptance of God's discipline.
 1. Holiness in life ("and live", v. 9).
 2. "Holiness" is sharing in God's character in the sense of the development of it into our character - 2 Pet. 1:5-10.

Verse 11

1. ...no chastening for the present time seemeth to be joyous, but grievous:...
 - A. The suffering that some were experiencing did not bring about immediate joy.
 1. Instead it resulted in grief.
 - B. Really, when we think about it, the immediate response to punishment is pain or sorrow.
 1. No doubt Jesus experienced both throughout his trial and crucifixion.
 - A. Yet there was joy associated with it - Heb. 12:2.

2. ...afterward...
 - A. Chastisement, even from God, inflicts pain now, but later a different story.
 1. Those on the day of Pentecost, who were "pricked in their hearts," felt what?
 - A. Pain, sorrow, or joy?
 1. Both - Acts 2:37, 41.
 2. What about the Eunuch as he read Isaiah 53?
 - A. Pain, sorrow, or joy?
 1. Both - Acts 8:36, 37, 39.
 3. This is the idea behind James 1:2-4, 12.
 - B. Too often we try for an immediate fulfillment to Romans 8:28.
 1. I think we often "miss the boat" when we expect such.
 3. ...fruit of righteousness...
 - A. As a result this one will have "peaceful fruit" later.
 1. So long as he has "exercised" himself to obtain such.
 - B. Such things as integrity, virtue, purity of life, uprightness, correctness in thinking feeling and acting are going to be qualities derived from this.

Verse 12

1. Wherefore lift up the hands which hang down,...
 - A. Because of the chastening there is work to be done.
 - B. To "lift up" is to set up, make erect, or make straight - Lk. 13:13; Acts 15:16.
 - C. The hands, which "hang down" speak of the "healing" of the spiritually weak.
 1. These are "palsied" from a spiritual point of view.

Verse 13

1. ...make straight paths for your feet,...
 - A. Not in the sense of straight as compared to crooked but, rather, right, plain, even or smooth - Prov. 8:6; 15:14; 21:8.
 - B. We see the idea of making your way clear, and that for others also, so that no one will stumble and fall.
2. ...lest that which is lame be turned out of the way;...
 - A. Take a good long look at Romans 15:1-3 right here.
 1. To be "put out of the way" is to be put "out of joint" as far as medical terminology was concerned.
3. ...let it rather be healed.
 - A. They were being encouraged to heal the wounds of the weak Christians - Gal. 6:1,
 - 2.

Verse 14

1. Follow peace with all men,...
 - A. Literally, "follow after peace with all men" - Rom. 14:19; 1 Pet. 3:11.
2. ...without which no man shall see the Lord:
 - A. Not just "see" him, as all will do that - Rev. 1:7.
 1. But to be with him eternally.

Verse 15

1. Looking diligently...
 - A. Better understood as "looking carefully" as per the A.S.V.

1. EPISKOPOUNTES "...an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent...hence, in the N.T...guardian of souls, one who watches over their welfare: 1 Pet. 2: 25. " Thayer's, p. 243.
2. While this word is related to EPISKOPOS, which is the Greek word for overseer in an official sense over the church, it does not have such a meaning here.
 - B. The idea, here, is simply a careful watch.
2. ...lest any man fail of the grace of God;...
 - A. Literally, the idea of "lest anyone be falling back."
 1. Here is the attainment and the possibility of falling back away from that attained.
 - B. It amazes me, with such clear teachings as this, that there are so many who teach the impossibility of apostasy.
3. ...lest any root of bitterness springing up trouble *you*,...
 - A. A quotation from Deuteronomy 29:28 as per the LXX.
 1. PIKRIA "...2. fig. bitterness, animosity, anger, harshness..." Greek English Lexicon, p. 663.
 - B. So the idea is to watch so that none become bitter in their walk.
4. ...thereby many be defiled;
 - A. Not just "many," but "the many" as per the A.S.V., indicating the idea that the majority of the church had been defiled by this bitterness.

Verse 16

1. Lest there *be* any fornicator,...
 - A. A continuation of the need to carefully watch.
 1. The "fornicator" would be in the literal sense.
2. ...profane person,...
 - A. BEBELOS "... accessible to everyone, profane, unhallowed..." Greek English Lexicon, p. 138.
 1. To "profane" something would be to have it trodden under foot – Mt. 5:13.
 - B. Therefore a spiritually unclean person.
3. ...as Esau,...
 - A. See Genesis 25:29-34 for the story here.

Verse 17

1. ...for he found no place of repentance, though he sought it carefully with tears.
 - A. Better, as the A.S.V., he found no place for a change of mind.
 1. Literally, Esau was unable to reverse, even by repentance, what he had done.
 - A. Note the blessing in Genesis 28:3.
 - B. The Greek word METANOIA refers to a change of mind and purpose and not just sorrow.
 1. It was impossible for Isaac to reverse what had been done - Gen. 27:33-37.
 2. Certain sins can be repented of that will leave the things as they are.
 - A. For example murder, as one cannot restore the life taken by repentance.

- B. The "firstborn" would have reference to Jesus - Rom. 8:29; Col. 1:15,18; Heb. 1:6.
- 3. ...which are written in heaven,...
 - A. Literally, those whose names are enrolled in heaven - Phil. 1:27; 3:20;4:3; Rev. 13:8.
 - 1. This would refer to the Israel of God - the church - which helps us to see the continuation of the discussion started in verse 22.
- 4. ...God the Judge of all,...
 - A. These had "come" to the "Great Judge of all" by obedience.
- 5. ...to the spirits of just men made perfect.
 - A. In reference to those under every dispensation who were counted among the just.
 - 1. These were made "perfect" by the blood of Christ.

Verse 24

- 1. ...to Jesus the mediator of the new covenant,...
 - A. Recall Hebrews 7:22; 8:6, 8-10; 9:15 on this, along with 1 Timothy 2:5.
 - B. The idea of "new" is in comparison to the "old" which had been taken away (Colossians 2:14), because it had been fulfilled - Mt. 5:17, 18; Jhn. 19:30.
- 2. ...to the blood of sprinkling...
 - A. The idea of the "blood of sprinkling" is mentioned in 1 Peter 1:2; Hebrews 9:13-15, 18-22.
 - 1. It relates to Christ and the new covenant which, by his blood, has become an eternal covenant - Heb. 13:20.
 - B. Literally, Jesus' blood was not "sprinkled" but, here, using terminology common to Jewish history it relates to the sacrifices previously offered for sins - Heb. 9:13-22.
- 3. ...speaketh better things than *that* of Abel.
 - A. Abel's blood only begat terror while Jesus' blood brought life.

Verse 25

- 1. ...refuse not him that speaketh...
 - A. Jesus having spoken by his blood.
 - 1. Literally, "that is speaking."
- 2. ...if they escaped not who refused him that spake on earth,...
 - A. Those of the Mosaical era who failed to heed the warnings of Moses.
- 3. ...if we turn away from him that *speaketh* from heaven:
 - A. Here an even greater warning to faithfulness - Mt. 17:5; Jhn. 12:48; Heb. 1:2.
 - 1. There is no possibility of escape if they fail to give heed to this warning.

Verse 26

- 1. Whose voice then shook the earth:...
 - A. Reference to God having spoken at Sinai - Ex. 19:19.
- 2. ...Yet once more I shake not the earth only, but also heaven.
 - A. See Haggai 2:6-9 for original, though not an exact quote, where it spoke of the rebuilding of the Temple by Zerubbabel.
 - B. Some see this as a last days text in relation to the destruction of the universe.
 - 1. However, I don't believe that this is what is in mind here.

1. Not a cringing, slavish feeling, but a feeling of awe brought on a realization that God is...

Verse 29

1. ...a consuming fire.
 - A. From Deuteronomy 4:24.
 1. God demands faithfulness and will deal with those who refuse Him (v. 25).

CHAPTER THIRTEEN:

Verse 1

1. Let brotherly love continue.
 - A. PHILADELPHIA "...the love of brothers (or sisters), brotherly love...in the N.T. the love which Christians cherish for each other as 'brethren'...Rom. 12:10; 1 Thess. 11:9; Heb. 13:1..." Thayer's p. 653.
 1. This love already existed - Heb. 6:10.
 - B. The exhortation was for it to continue.

Verse 2

1. Be not forgetful to entertain strangers:...
 - A. These are being encouraged to show hospitality - Mt. 25:35.
 1. Verses 1-21, of chapter thirteen, stress the superiority of the new covenant as seen in its work and worship.
 - A. This involves the right relationship of good works.
 - B. XENIZO "...1. to receive as a guest, to entertain hospitality..." Thayer's, pp. 431, 432.
 1. Kindness to strangers is not something peculiar to Christianity.
 - A. It was practiced by all of olden time, even being a part of the law - Lev. 19:34.
 - C. It appears that, as Christians, these were instructed to show kindness, not just to brethren, but to all - Rom. 12:13; Gal. 6:10; 2 Pet. 2:7.
2. ...for thereby some have entertained angels unawares.
 - A. No doubt having reference to Genesis 18:1-8; 19:1-3; Judges 6:11-24; 13:1-21.

Verse 3

1. ...them that are in bonds, as bound with them;...
 - A. Recall Hebrews 10:34 on this.
2. ...suffer adversity,...
 - A. Because of their faith.
3. being yourselves also in the body.
 - A. Simply meaning, "since you are also in the physical body."
 1. No reference to the church as the body.

Verse 4

1. Marriage is honorable...
 - A. I.e. precious, held in honor.
 1. TIMIOS "...a. prop. held as of great price, i.e. precious...b...especially dear..." Thayer's p. 624.
2. ...the bed undefiled:...