THE EPISTLE TO THE HEBREWS.

INTRODUCTORY NOTES.

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

Addressed. "To the Hebrews" : to the nation under its earliest name, Palestinian Jews and the Diaspora (John 7. 25) alike. Outwardly for believers (cp. 8. 1; 6. 9; 10. 31), it is aimed at wavers (cp. 4. 14; 10. 23, 25) and opposers (cp. 6. 8; 12. 15, 16; 13. 10).

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

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

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

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

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

5. Date of writing and publication. Owing to the fixed idea in the minds of most commentators that the reference to Timothy in 13. 23 (see note there) must have been connected with the Nero-episcopate, the date is usually assigned to a period shortly after the death of the Apostle, which took place late in A.D. 69 (Ap. 50. VI). The very latest "guess" is that "it may have been written at any time between A.D. 65 and 86". This is vague and unconvincing. In Ap. 180 the chronological position of Hebrews is shown, A.D. 53-64. Modern tradition places it after 1 Tim., circa A.D. 65. That the former is correct seems clear for the following reasons:

(a) If Hebrews was written in or about the year 68, Paul's ministry had existed for twenty-two years (since his and Barnabas's "separation" for the work, in 46, Acts 15. 2) without the aid of a written statement of such paramount importance as this. What was the immediate object of publishing then, only a year or two before the destruction of the Temple, and very shortly before his own death (2 Tim. 4. 6), so weighty an argument that Jesus was both Messiah and true Man, and as Man must have suffered? That the Old Covenant was ended and its place taken by a New (Heb. 8. 13)? It is incredible that the Apostle who was inspired to write and publish Romans at a comparatively early date should not have been allowed to put forth Hebrews till the very end of his ministry. "To the Jew first" is verily applicable in this connexion.

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

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

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

(e) Lastly, weighty support is given to these conclusions by the position Hebrews occupies in the four most important MSS., A, B, C, and in others. In some MSS., Hebrews is found in different positions with regard to the other books of the New Testament. In neither appears as it stands in our Bibles, but in these four, A (Codex Sinaiticus), B (Codex Alexandrinus), C (Codex Vaticanus), and D (Codex Ephraemi), it is placed after 2 Thessalonians. This testimony to the foregoing is significant, and is not to be lightly set aside.
THE EPISTLE OF PAUL THE APOSTLE
TO THE
HEBREWS.

A A 1 °God, Who o at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by whom also He made the worlds, Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

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

5 For 1 unto which of the angels said He at any time, "Thou art My 2 Son, this day have I begotten Thee"? And again, "I will be to Him a Father, and He shall be to Me a Son", 6 And again, when He bringeth in the Firstbegotten into the world, He saith, "And let all the angels of God worship Him." 7 And of the angels He saith, "Who maketh His angels spirits, and His ministers a flame of fire,"

a 8 But unto the Son He saith, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." 10 And, "Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands:


1. 1—2. 18 (A, p. 1822). DOCTRINAL INTRODUCTION. (Alternation.)


B | 3 | 2, 14. God speaking.

in divers manners = in many ways. Gr. polutropos. Only here.

1. 2—14 (B, above). SON OF GOD. BETTER THAN ANGELS. (Alternation.)

B a | 2, 3. Glory of His Person and work.

b | 4—7. Superiority over angels.

a | 8—12. Glory of His character and eternal being.

b | 13, 14. Superiority over angels.

hath. Omit. by. Gr. dia. Ap. 104. v. 1, also. Read after "words".

1. 11.

HEBREWS.

11 They shall perish; but thou art made perfect, and art clad with glory and honor; and peace shall be with them all, and the years of thy life shall not fail."  

12 And as for his 7 vineyard, thou didst fold them up, and they shall be 8 changed: but I am art the same, and Tyre years are not "fall."  

13 But "to which of the angels said he at any time, "Sit on My right hand, until I make thy enemies 9 thy footstool"?  

14 Are they 10 not all 5 ministering spirits, 8 sent forth to minister 5 for them who shall be heirs of salvation?  

2 Therefore we ought to 10 give the more earnest heed to the things which we have heard, lest at any time we should let them slip.  

2 For if the 7 word spoken 6 by angels was 9 steadfast, and every 8 transgression and 6 disobedience received a 7 just 8 recompence of reward;  

3 How shall we escape, if we neglect so great salvation, 5 which at the first began to be spoken 2 by the 6 Lord, and was 7 confirmed 8 unto us by those that heard 9 him;  

4 God also 9 bear 6 them 5 witness, both with 8 signs 5 and 8 wonders, and with 9 divers 5 miracles, and 8 gifts of the 5 Holy Ghost, 5 according to 8 his own 5 will?  

5 For 8 unto the angels hath he 7 not put in subjection the 5 world to come, 7 whereof we 8 speak.  

6 But one in a certain place testified, saying, "What is 8 man, that thou 3 art mindful of him? or 8 the son of 7 man, that thou 3 visitest him?  

7 Thou 7 madest him 9 a little lower 7 than 6 the angels; thou 9 crowned 5 him 3 with 7 glory and honour, and didst set him 5 over the works of thy hands:  

8 Thou 7 hast 5 put all things in subjection under his feet." For 7 in that he 5 put all in subjection under him, he left 5 nothing that is 7 not put under him.  

9 But we 8 see 8 that Jesus, who was 7 made 5 a little lower 7 than 8 the angels, 5 for the suffering of death, 7 crowned with glory and honour,  

10 remainest. Gr. dianemai. See Gal. 2. 8.  


2. 1 Therefore 3 on account of. Gr. dia. Ap. 104. 4.  

shall be heirs 8 are about to inherit; cp. v. 4.  

1 and Ap. 191. 2.  


to minister 5 for (Gr. eis) ministry (Gr. diakeuia). Ap. 190. 1.  


14 give, &c. Lit. give heed more abundantly.  


14 lost...slip=lost, we should let glide away. Gr. parrrai. Lit. flow beside. Only here.  

14 at any time=haply.  


1 steadfast. Gr. bhebato. See Rom. 4. 12.  


1 7 if we neglect=neglecting. Gr. ameleo. See 3 Tim. 4. 14.  

1 which, &c. Lit. receiving a beginning.  

1 Lord. Ap. 98. VI. 1. 2. 1.  

1 and. Omit. confirmed. Gr. behbato. See Rom. 15. 8.  


4 bearing...witness=bearing witness. Gr. eunupimarturet. Only here.  

4 signs, wonders, miracles. See Ap. 176. 8, 2, 1.  


5 For, &c. Read, "For not (Ap. 105. 1) to angels did He subject",  


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

SON OF MAN. LOWER THAN ANGELS. (Alternation.)

B | C, 6. God's purpose. Not angels, but man, to have dominion.

C | 6, 8. Man's equipment for dominion.

D | 7, 9. Man's fitness for dominion.


| 1-8. Purpose fulfilled in the Lord Jesus.

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

2 For both He that sanctifieth and they who are sanctified are all of one: that for which cause He is not ashamed to call them brethren.

3 Saying, 'I will declare Thy Name unto my brethren, in the midst of the church will I sing praise unto Thee.'

4 And again, 'I will put my trust in Him.' And again, 'Behold, and the children which God hath given Me.'

5 For as many as are partsakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;

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

7 Wherefore, °holy °brethren, °partakers of the °heavenly °calling, °consider the °Apostle and High Priest of our profession, °Christ °Jesus;

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

9 °For this °Man °was °counted worthy °of °more °glory °than °Moses, inasmuch as he who


succour. Cp. 2 Cor. 6. 2.

3. 1-4. 13 (B C, p. 1822). THE MISSION OF CHRIST. (Introversion.)

4 For every house is built by some man; but He That built all things is God.

5 And Moses verily was a faithful servant in all His house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a Son over His own house;

7 Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

8 Wherefore (as the Holy Ghost saith,) To day if ye will hear His voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness;

9 When your fathers tempted Me, and proved Me, and saw My works forty years.

10 Wherefore I was grieved with them, and said, This generation, they are always erring in their hearts, and they have not known My ways.

11 So I swore in My wrath, They shall not enter into My rest.

12 Take heed, brethren, lest there be some of you, not moved by the love of God, but for a profit only, as when they were from Egypt by Moses.

13 But with whom was He grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

14 And to whom sware He that they should not enter into His rest, but to them that believed not?

15 But we see that they could not enter in because of unbelief.

4 Let us therefore fear, lest a promise being left us of entering into His rest, any one of you seem to come short of it.

4. 2.

HEBREWS.

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

J o 3 For we which "have not believed do enter not into rest, as he said, 'As I have sworn in My wrath, "if they shall enter into My rest:" although the works were finished from the foundation of the world.

4 For He "spake in a certain place "of the seventh day on this wise, "And God did 'rest from all His works,"

5 And "in this place again, "If they shall enter into My rest,

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

7 "Again, He "limiteth a certain day, saying in "David, 'To day,' after so long a time; as it is said, "To day' if ye will hear His voice, "harden not your hearts,"

8 For "if Jesus "had given them rest, then would He "not afterward have spoken of "another day.

9 There remaineth therefore a rest to the people of 'God.

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

H L 11 Let us labour therefore to enter into that 'rest, lest any man fall "after the same example of "unbelief.

M q 12 For the "word of 'God is quick, and 'powerful, and "sharper than anytwoedged "sword, "piercing even to the "dividing asunder of "soul and "spirit, and of the "joints and "marrow, and "is a "discerner of the "thoughts and "intents of the heart.

4. 12-13 (F, p. 1898). THE REST-GIVER. (Alternation and Introduction.)

F' H | L 1. Exhortation. "Let us fear, lest"
J o 2. Reason. The Word of 'God.
| J o 3, 4, 5. God's rest and its character.
| p 6, 7, 8. Perfect rest future.
| o 9, 10. Rest for God's people, and its character.

H | L 11. Exhortation. "Let us labour, lest"

2 unto us, a&c. = we also were evangelized. Gr. evang.
gelizō. Ap. 121. 4. as, &c. as they also (were), word. Gr. logos. Ap. 121. 10. preached = hearing. Gr. ausōt. Ap. 121. 9. not. Gr. ou. Ap. 105. I. not. Gr. mē. Ap. 105. II. mixed. Gr. sunneranummi. Only here and 1 Cor. 12. 24. The texts refer to the acc. pl. of this word, agreeing with "them", rather than the nom. sing. agreeing with "word". There is the addition of one letter in the Gr. Read "them" since they were not unified by faith to those that heard.

6 some. Gr. tines. Ap. 124. 4. therein = into (Gr. eis) it.
to whom, &c. = who were first evangelized. See v. 2. because of. Gr. dia. Ap. 104. v. 2. Gr. 3. 19. unbelief = disobedience. Gr. apoteikheia. See Rom. 11. 30. Eph. 2. 2.; &c.
7 Again, &c. Read Again (seeing), &c. Fig. Ellip. Ap. 8.
limiteth = defineth. Gr. horizō. See Acts 2. 23.
David. In Ps. 95. 7, 8. Pos. 92-99 (with the exception of 94) are used on "the inauguration of the Sabbath", after, &c. = so long after.
7. 45. had given . . . rest = caused . . . to rest. Gr. katapauso, as v. 4. afterward = (Gr. meta) these things spoken. Gr. leōn. Ap. 121. 7. another.
9 rest = Rest Day. I.e. the great day of "rest" under the rule of the great "Priest (King) upon His throne." See below. This is a unique term. Only here. The verb substantiates, to keep sabbath, oce. several times in the Sept. people. Gr. laos. See Acts 2. 43, and cp. Gal. 6. 12.
example. Gr. hypodeigma. See John 13. 12.

4. 12, 13 (M, above). REASON. GOD AND HIS WORD. (Introversion.)

M q | 12-. God Whose Word is wonderful.
M | q | 12-. What His Word is. Living, powerful, a sharp sword.
M q | 12-. What His Word does. Pierces, divides asunder.
M q | 12. God Whose eye sees all.


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

14 Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God,

let us hold fast our profession.

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

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

5 For every high priest taken from among men is ordained for men in things pertaining to God,

that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way;

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

4 And no man take that honour unto himself, but he that is called of God, as was Aaron.

18 (C, p. 1852). THE PRIESTHOOD OF CHRIST. (Introversion and Alteration.)

1 From among men.

2 No man take that honour unto himself, but he that is called of God, as was Aaron.

13 Neither is there any creature, &c. — And there is not (Gr. ou) a created thing. See Rom. 8. 19, 20. that, &c. Lit. not manifested. Gr. aphanes. Only here. Cp. Ap. 106. 1. i.

in His sight = before His eyes. The Divine X-rays allow nothing to be hidden. Fig. Anthrhopothésia. Cp. Ap. 6.

opened. Gr. trachêizomai. Only here. This word in classical Gr. is used of bending back the neck (trachêa) of animals to be sacrificed, and may refer to the separating of the victim into its parts. See Lev. 1. 6-8; &c.

unto = to.


B C N v

5 For every high priest taken from among men is ordained for men in things pertaining to God,

that he may offer both gifts and sacrifices for sins:

x 2 Who can have compassion on the ignorant, and on them that are out of the way;

x for that he himself also is compassed with infirmity.

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

v 4 And no man take that honour unto himself, but he that is called of God, as was Aaron,

word; occ. seven times in Heb. : here, 7. 25; 10. 1. 22; 11. 12; 12. 18, 22. boldy with (Gr. meta). Ap. 104. xi. 1) boldness (Gr. parvarhëia. See 3. 6.)


18 come = draw near. Gr. prosérchomai. A key word; occ. seven times in Heb. : here, 7. 25; 10. 1. 22; 11. 12; 12. 18, 22. boldly with (Gr. meta). Ap. 104. xi. 1) boldness (Gr. parvarhëia. See 3. 6.)

5. 5. 10 (P. p. 1820). CHRIST CALLED OF GOD AFTER THE ORDER OF MELCHISEDEC.

(Interposition.)

P y | 6. 6. Christ a High Priest.
| 2. 2. His salvation and obedience.
| 1. 1. His people's salvation and obedience.
| 1. 1. Christ a High Priest.
| 1. 1. also, &c. - Christ (Ap. 99. IX) also.
| 2. 2. also, &c. - in another place also.
| 1. 1. Priest. Gr. hieroo.
| 1. 1. for ever. Ap. 151. ii. a. 4. a. I.e. for the (coming) age, the Messianic reign. The priesthood ends when He delivers up the kingdom. See 1. Cor. 15. 24. Cp. Rev. 21. 22. In the 'day of God' succeeding, there will be no Temple (Rev. 21. 22), therefore neither 'priest' nor 'offering' after according to. Gr. kato. Ap. 104. v. 2.
| 1. 1. order. Gr. ταξίδια. Here, v. 10; 6. 20; 7. 11, 17, 21.
| 2. 2. 7. when He had - having. Prayers - both prayers, Gr. δεσίσες. Ap. 134. ii. 3.
| 1. 1. supplications. Gr. κτικτήρια. Only here. In classical Greek the olive branch in the hand of a suppliant, implying need and claim.
| 2. 2. death. Not from death, for the Gr. word is ρεκ, not οπο. He went down into death, but was saved out of (Gr. ek) by resurrection.
| 2. 2. in that, &c. - for (Gr. apo. Ap. 12. 14) His piety, or godly fear. Gr. ἐναθλείαν. Here and 12. 28. This verse is a Divine supplement to the Gospel records.
| 2. 2. obedience. See Rom. 5. 19.
| 2. 2. being, &c. - having been perfected. Gr. τελείως. Ap. 125. 2.
| 2. 2. Author - Caesar. Gr. αἰτίος. Only here.
| 1. 1. 10 Called - an - Having been designated. Gr. προαστορικοί. Only here.

5. 11-6. 20 (Q, p. 1829). DIRECTION. (Interruption.)

Q | R | 5. 11-6. 3. Exhortation.
| S | 6. 4-5. Peril of apostasy.
| R | 6. 7-20. Exhortation.

R a | 5. 11. Personal:
| b | 5. 12-.
| c | 5. 13. Milk and strong meat.
| b | 6. 1.
| a | 6. 3. Personal.

many things. Lit. much word (Gr. logos. Ap. 121. 10).
hard to be uttered = difficult to explain. Gr. δυσαναλογίας. Only here.
seeing = since. are = have become. dull. Same as 'slow air.' 6. 12.
milk. Cp. 1 Cor. 3. 2. 1 Pet. 2. 2. strong meat = solid food. 13 unthetical = unexperienced. of. Gr. αἰσθητος. Only here. the word. Gr. logos. as v. 11.
exercised = trained. Gr. γυμναστός. See 1. Tim. 4. 7. to discern = for (Gr. pros. as v. 5) the discrimination (Gr. διακρίνω. See Rom. 14. 1) of.
6. 1 leaving = having left. principles of the doctrine = word (Gr. logos. Ap. 121. 10) of the beginning (Gr. arché. Cp. 5. 12).
Instructor being the Holy Spirit. Cp. 2 Pet. 1. 21. Christ = the Messiah. Ap. 98. IX. go on = be borne along; the
result. See Col. 3. 14.
not = not. Gr. μέ. Ap. 105. II.
laying. Gr. καταβάλλω. See 2 Cor. 4. 9.
6. 1. HEBREWS.  

6. 15.

tion of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

And this we do, "if we know the glory of God's grace and love. for it is possible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted the good word of God, and the powers of the world to come,

If they shall fall away, to renew them again unto repentance; seeing they crucify themselves anew unto crucifixion.

For 1 God is not unrighteous to forget your work and labor of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister.

And we desire that every one of you also shew the same diligence to the full assurance of hope unto the end:

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

For when God made promise to Abraham, because He could swear by no greater, He sware by Himself,

Saying, "Surely, blessing I will bless thee, and multiplying I will multiply thee."

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

repentance. Gr. 
God. Ap. 98. i. 1. 1. 

doctrine = teaching. 
laying on. &c. See Acts 8. 18; &c. 


judgment. Gr. krina. Ap. 177. 6. Of the six things enumerated, two are esoteric experiences, two esoteric ones, two eschatological facts, and all have to do with the dispensation of the kingdom. Cp. App. 70 and 140.


130. 3. 

have. Omit. 

heavenly. See 8. 1. 
were made = became.

partakers. Gr. metochos. See 1. 9. 


5 word. Gr. rhina. See Mark 9. 32. 

the ... come = a coming age. 

6 If. &c. = And fall away. Gr. parapaistetai. Only here.

renew. Gr. anakainew. Only here.

seeing. &c. = crucifying (as they do), &c. Gr. anastheco-

rent. Only here.

Son of God. Ap. 98. XV 

put. &c. = putting (as they do) Him to an open shame. Gr. poradeigma = Only here and Matt. 1. 19 (where the texts read deigma). Cp. Col. 2. 15. The warning is that if, after accepting Jesus the Nazarene Messiah of God and Lord, they go back to Judaism, they cut themselves off (see Gal. 5. 1), as there is no other Messiah to be looked for, and by rejecting Him they put Him to open shame. Though the interpretation is for apostates who go back to Judaism, the application remains a solemn warning to all who profess to "believe".

6. 7-20 (R. p. 1830). EXHORTATION. (Introversion.)

6. 15. Hope based on illustration of earth, and rain upon it.

e 12-15. The promises and the oath.

f 16, 17. The oath and the promises.

d 18-20. Hope based on illustration of heaven, and Jesus having entered therein.

herbs. Gr. botane. Only here. 
rejected. Gr. adokimos. See Rom. 1. 28. 
cursing = a curse. Cp. Ps. 37. 22. 
be burned = for. Gr. eis. burning. Gr. kausis. Only here.


that accompany = nigh to. Antithesis to "nigh unto cursing" above. Gr. echeiain. The midst, of echon is to hold on to, depend on, be close to. See Mark 1. 38. Acts 20. 15; 21. 26. 
be unrighteous. Gr. adokimos. See Rom. 3. 5. 


11 desire. Gr. deikelthe. See Rom. 2. 15. toward.

12 do, &c. = ministering.

13 In order that. Gr. hina. slothful. Gr. phtherophoria. See Col. 2. 2. 
unto = until.

14 surely. Gr. de (the texts read de). Only here. 

15 after he had = having. obtained. Gr. epi- 

16 Some. See Rom. 11. 7. promise. I. o. Isaac (the Land is still future); Gen. 18. 10, 17; 21. 3. Gal. 4. 23
For **men** verily swear **by the greater; and an oath for confirmation is to them an end of all strife.**

**Wherein** God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, **confirmed it by an oath:**

That **two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Prove how we entered, ever Jesus, made an High Priest for ever after the order of Melchisedec.

For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the king, and blessed him;

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

Without father, without mother, without descent, having neither beginning of days, nor end of life;

but made like unto the Son of God; abideth a priest continually.

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

And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

But he whose descent is not counted from them received tithes of Abraham, and blessed him who had the promises.

7. 1-28 (P. p. 1829). PRIESTHOOD OF THE SON (MESSIAH); AFTER THE ORDER OF MELCHISEDEC. [Introversio]


His genealogy is not recorded, so essential in the case of Aaron's sons (Neh 7. 41) Ordinary priests began their service at thirty, and ended at fifty, years of age (Num 4. 41). The high priest succeeded on the day of his predecessor's decease. Melchisedec has no such dates and end of life. We only know that he lived, and thus he is a fitting type of One Who lives continually. I.e. priest (v. 3). of Gr. ek Ap. 104. vii. they indeed sons Gr. houtos Ap. 103. iii. take tithes of Gr. dekato. See Luke 11. 42.

Gr. ek, as above 6 descent is . . . counted 105. 11. from = out of. Gr. ek, as above.


end. Gr. peras. See Rom. 10. 16.

strife. Gr. antilogia. Here. 7. 7; 12. 3. Jude 11. 17. Wherein = In (Gr. en) which.


unto = to. promise = the promise. See Gal. 3. 22, 29.

immutability = unchangeableness. Gr. to ameta theto.

The neut. of the adj. used as a noun. Here and in v. 18. P. Antimetrel. Ap. 6. (8.)


two, &c. I.e. God's promise and God's oath.


might = may.


have. Omit.


set before. Gr. prokaisai. See 1 Cor. 2. 12.


sure. Gr. aspasia. See Acts 21. 34.

steadfast. See 2. 2.

which = entering.


veil. See Matt. 27. 61.

20 the = as.


made = having become. an. Omit.

for evap. Ap. 151. 11. i. ii. 4. a.


order. See 5. c. This order is unique, being that of a high priest without altar, offering, sacrifice, or successor.

7. 1-28 [For Structure see below].


Most High. See Acts 7. 48.


slaughter = defeat, or slaying. Gr. kope. Only here. Used Gen. 14. 17 (Sept.).

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7. 7.

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7. 25.

without. Gr. chôrës, apart from.

contradiction. See 8. 16 (shrie).
of - by. Gr. hupó. Ap. 104, xviii. 1. Both these adjectives, "the less" and "the better", are by Fig.

Heteroiwos (of Gender, Ap. 8. 7) in the neuter gender though referring to persons.

3 are called. Add "indeed".

tithes. Same as "tenths", v. 2. he. Read one. received them. Omit.

witnessed. Gr. martureo. See p. 1061.
liveth. I.e. as there is no mention of his death Melchisedec in the Scripture record is an illustration of perpetuity of life, a type of Him Who liveth for ever.

9 paid tithes. Gr. Pas. of dekatoSt, as v. 6.

father. I.e. ancestral father.


Levitical. Only here.


received the law = were furnished with law. Gr. nomothetG. Only here and 8 s (established) another. Gr. heteros. Ap. 124. 2.


change. Gr. muthesis. Only here, 11. 5; 12. 27.

also, &c. = of the law also.


no man = no one. Gr. oudeis.

14 evident. Gr. prooûdos. See 1 Tim. 5. 24.

Lord. Ap. 98. VI. 1 b. 2. A.

sprang = hath risen. Gr. anistêm. Generally used under the sun rising.


nothing. Gr. oudeis.


priesthood. The texts read "priests".


arise. Same as "rise", 11.

16 is made = hath become.

carnal. Gr. sarxonos, but texts read sarkinos. See 2 Cor. 3. 3.


17 testifeth. Same as "witnessed", v. 1.

for = over. See 6. 20. Quoted from Ps 110. 4.

18 verîly = indeed.

diannulling. Gr. athetesis. Only here and 8 s. 24.


the weakness. See Rom. 5. 6.


unprofitableness. Gr. anôphelos. Only here and Tit. 3. 9. thereof. Omit. 19 made... perfect.


hope. Note that there are also a better covenant (v. 22); better promises (v. 4); better sacrifices (v. 23); a better substance (10. 34); a better country (11. 16); a better resurrection (11. 35); a better thing (11. 40).

In chap. 1, Christ is shown to be better than angels; in 3, better than Moses; in 4, better than Joshua; in 7, better than Aaron; in 10, better than the Law.


22 By. Gr. kata, as in v. 20 was... made = hath become. Jesus. Ap. 98. X. surety.


23 because. Gr. dia. Ap. 104. v. 2. they were not, &c. = of their being hindered from continuing. continue. Gr. paraðenai.

24 this. Supply "Priest", in place of "Man". Lit. not passing over to another. Only here.

25 also... to save = to save also. to the uttermost. Gr. eis to pantalos. See Luke 13. 11.
saw and heard the heavens. Then he was able to make the tabernacle: for, "See," saith he, "that thou make all things according to the pattern shewed to thee in the mount."

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

7 For if that first covenant had been faultless, then "should" no place have been sought for the second.

8. 3-10. 18 (N, p. 1829). THE EFFICACY OF CHRIST'S PRIESTHOOD. (Extended Alternation.)

1 to. Gr. eis. Ap. 104. vi. offer. See 5. 1. this Man also. Read "this High Priest also".


8. 7-13 (V, above). THE OLD AND NEW COVENANTS COMPARED AND CONTRASTED. (Introversion and Alternation.)

1 faultless. Gr. anemptos. See Phil. 2. 15. should = would. no. Gr. ou. Ap. 105. I.
8. For 


9. Then verily the first 

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...in a, according to. Gr. kata. Ap. 104. x. 2. were are. The Temple ritual still continuing. not. Gr. mé. Ap. 105. II. 
make...perfect. Gr. teleioeo. Ap. 125. iv. 2. did the service = serves. Gr. latreuo. See 8 & 5. as pertaining to. Gr. kath, as above. 
reformation. Gr. diorthésis. Only here. In this v. is the Fig. Antimeraia (Ap. 6). 
an. Omit. good=the good. 
building=creation. 
12 Neither. Gr. oudeo. 
one. Gr. ephapax. See 7. 27. 
no=found, as in 4. 16 (find). 
bulls, &c. See Lev. 16. 
spiritual. Gr. katharotés. Only here. 
Spirit. Same as v. 8. 
offered. See 6. i. 
without spot. Gr. amúmos. See Eph. 1. 4. 
death. See 6. i. 
servé. See v. 9 (did the service). 

9. 15–23 (V. p. 1884) THE OLD AND NEW COVENANTS COMPARED AND CONTRASTED. (Introversion and Alternation) 

V A 15 The Old Covenant related to the promise of the eternal inheritance. 
B m 16 Death necessary for its making. 
B n 17 Blood necessary for its consecration. 
A 18–23 The New Covenant related to the heavenly things themselves. 

there must, &c. = it is necessary that the death...be brought in. 
Gr. diathēken. See 8. 10. 
17 of forces=sure. Gr. bebaioo. See 6. 10. 
Gr. eidos. after, &c. = over (Gr. eido). 
the no...at all. Gr. mé potê. strength. Gr. tachù. 
above show the necessity of a victim being slain for the 
validity of a covenant, and the ceremony of passing between the parts thereof. To the unconditional covenant 
with Abraham, Jehovah was the only party (Gen. 15. 17, 18), in the other note v. 18. 19. The passage 
there has nothing to do with a "will" or "will-making". 
18 Whereupon, &c. = Wherefore not even. 
Gr. eido, only here and John 10. 22. 
19 when, &c. Lit. every command having been spoken (Gr. laleó). 
Gr. kata. Ap. 104. x. 2. the...omit. 
Gr. rhamboth. Gr. rhamboeo. See Ex. 24. 7. 
by=according to. Gr. kata. Ap. 104. x. 2. with=as. 
It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 

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

Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often die, since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

And as it is appointed unto men once to die, but 3 after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin, unto salvation.

For the law having a shadow of good things to come, and the image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

For then would they not have ceased to be offered, because that the worshipers once purged should have had no more conscience of sins?

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

For if it is not possible that the blood of bulls and goats should take away sins, then would their death be but vain sacrifice, being only an uncertain remedy.

Therefore when He cometh into the world, He saith, Sacrifice and offering Thou wast not, but a body hast Thou prepared:

In burnt offerings and sacrifices for sin Thou hast had no pleasure.

Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God.

Above when He said, Sacrifice and offering and burnt offerings and sacrifice for sin Thou wast not, neither hadst pleasure therein; which are offered by the law; then He saith, Lo, I come to do Thy will, O God.

He taketh away the first, that He may establish the second.

By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

And every priest standeth daily ministration.

23 patterns. Here = copies; "example" in v. 4. in. Gr. en. Ap. 104. viii. heavenly. See 8. 1. better sacrifices. I.e. one greater and better sacrifice. 


(Alteration.)

Youth. Sacrifice effectual. Once


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10. 27.

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

12. But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; and from henceforth expecting till His enemies be made His footstool.

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

15. Whereof the Holy Ghost also is a witness to us: for after that He had said before,

16. « This is the covenant that I will make with them after those days, saith the Lord; I will put My laws into their hearts, and in their minds will I write them;»

17. And their sins and iniquities will I remember no more.

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

19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20. By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh;

21. And having an High Priest over the house of God;

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

23. Let us hold fast the profession of our faith without wavering; for He is faithful that promised.

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

25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

26. For if we sin wilfully [after] that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

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

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

Man = Priest. after He had—having, for. Gr. ἐρημιάζω. See Acts 27. 20.

Man = Priest. after He had—having, for. Gr. ἐρημιάζω. See Acts 27. 20.


From henceforth—expecting till His enemies be made His footstool. Gr. ἐρημιάζω. See Acts 27. 20.

Back to the main text.
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10. 28.

28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much more is the condemnation of unbelief. 30 And he that despised the word of God died without mercy upon the testimony of two or three witnesses. 31 For if we despise grace, mercy: 32 See Rom. 9. 1. 33; 1 Thess. 1. 5. 34; 1 Cor. 7. 1. 35; 1 Thess. 2. 10. 36; 1 Cor. 15. 2; 2. 1. 37; 2 Thess. 2. 3; 1 John 3. 22. 38; Gal. 2. 1. 39; Eph. 1. 3. 40; 3. 19. 41; Col. 1. 15. 42; 2. 1. 43; 1 Pet. 2. 1. 44; Rev. 1. 19. 45; 1 Thess. 1. 10. 46; 2. 1. 47; 2 Thess. 2. 3; 1 John 3. 22. 48; Gal. 2. 2.; 2. 1. 49; 1 John 4. 1. 50; 1 Thess. 1. 10. 51; 2. 1. 52; 2 Thess. 2. 3; 1 John 3. 22. 53; Gal. 2. 1. 54; Eph. 1. 3. 55; 3. 19. 56; Col. 1. 15. 57; 2. 1. 58; 1 Pet. 2. 1. 59; Rev. 1. 19. 60; 1 Thess. 1. 10. 61; 2. 1. 62; 2 Thess. 2. 3; 1 John 3. 22. 63; Gal. 2. 2.; 2. 1. 64; 1 John 4. 1. 65; 1 Thess. 1. 10. 66; 2. 1. 67; 2 Thess. 2. 3; 1 John 3. 22. 68; Gal. 2. 1. 69; Eph. 1. 3. 70; 3. 19. 71; Col. 1. 15. 72; 2. 1. 73; 1 Pet. 2. 1. 74; Rev. 1. 19. 75; 1 Thess. 1. 10. 76; 2. 1. 77; 2 Thess. 2. 3; 1 John 3. 22. 78; Gal. 2. 2.; 2. 1. 79; 1 John 4. 1. 80; 1 Thess. 1. 10. 81; 2. 1. 82; 2 Thess. 2. 3; 1 John 3. 22. 83; Gal. 2. 1. 84; Eph. 1. 3. 85; 3. 19. 86; Col. 1. 15. 87; 2. 1. 88; 1 Pet. 2. 1. 89; Rev. 1. 19. 90; 1 Thess. 1. 10. 91; 2. 1. 92; 2 Thess. 2. 3; 1 John 3. 22. 93; Gal. 2. 2.; 2. 1. 94; 1 John 4. 1. 95; 1 Thess. 1. 10. 96; 2. 1. 97; 2 Thess. 2. 3; 1 John 3. 22. 98; Gal. 2. 1. 99; Eph. 1. 3. 100; 3. 19. 101; Col. 1. 15. 102; 2. 1. 103; 1 Pet. 2. 1. 104; Rev. 1. 19. 105; 1 Thess. 1. 10. 106; 2. 1. 107; 2 Thess. 2. 3; 1 John 3. 22. 108; Gal. 2. 2.; 2. 1. 109; 1 John 4. 1. 110; 1 Thess. 1. 10. 111; 2. 1. 112; 2 Thess. 2. 3; 1 John 3. 22. 113; Gal. 2. 1. 114; Eph. 1. 3. 115; 3. 19. 116; Col. 1. 15. 117; 2. 1. 118; 1 Pet. 2. 1. 119; Rev. 1. 19. 120; 1 Thess. 1. 10. 121; 2. 1. 122; 2 Thess. 2. 3; 1 John 3. 22. 123; Gal. 2. 2.; 2. 1. 124; 1 John 4. 1. 125; 1 Thess. 1. 10. 126; 2. 1. 127; 2 Thess. 2. 3; 1 John 3. 22. 128; Gal. 2. 1. 129; Eph. 1. 3. 130; 3. 19. 131; Col. 1. 15. 132; 2. 1. 133; 1 Pet. 2. 1. 134; Rev. 1. 19. 135; 1 Thess. 1. 10. 136; 2. 1. 137; 2 Thess. 2. 3; 1 John 3. 22. 138; Gal. 2. 2.; 2. 1. 139; 1 John 4. 1. 140; 1 Thess. 1. 10. 141; 2. 1. 142; 2 Thess. 2. 3; 1 John 3. 22. 143; Gal. 2. 1. 144; Eph. 1. 3. 145; 3. 19. 146; Col. 1. 15. 147; 2. 1. 148; 1 Pet. 2. 1. 149; Rev. 1. 19. 150; 1 Thess. 1. 10. 151; 2. 1. 152; 2 Thess. 2. 3; 1 John 3. 22. 153; Gal. 2. 2.; 2. 1. 154; 1 John 4. 1. 155; 1 Thess. 1. 10. 156; 2. 1. 157; 2 Thess. 2. 3; 1 John 3. 22. 158; Gal. 2. 1. 159; Eph. 1. 3. 160; 3. 19. 161; Col. 1. 15. 162; 2. 1. 163; 1 Pet. 2. 1. 164; Rev. 1. 19. 165; 1 Thess. 1. 10. 166; 2. 1. 167; 2 Thess. 2. 3; 1 John 3. 22. 168; Gal. 2. 2.; 2. 1. 169; 1 John 4. 1. 170; 1 Thess. 1. 10. 171; 2. 1. 172; 2 Thess. 2. 33.
2 by. Gr. en. Ap. 104. viii. elders. See Acts 2. 17; equivalent to "fathers" of 1. 1. obtained, &c. = were borne witness to. Gr. martyrō. See p. 1611.


4 Abel offered unto God a more excellent sacrifice "than Cain," by which he obtained witness that he was "righteous, God testifying of his gifts: and by it he was "comfirmed, yet "spake not. See Acts 2. 17.

5 Enoch was "translated that he should "not "see death; and was not "found, because "God had "translated him: for "before his "translation he "had this testimony, that he "pleased God. See Acts 2. 17.

6 But "without faith it is impossible to "please Him: for he that cometh to God must "believe that He "is, and that He "is a "rewarder of them that "diligently seek Him. See Acts 2. 17.

7 By "faith Noah, "being warned of "God of things "not "seen as yet, "moved with fear, "prepared an ark "unto the "saving of "his house; "by which the "condemnation of "the world, and "became heir of "the righteousness which is "by "faith. See Acts 2. 24.

8 Abraham, when he was called to go "out into a place which he "should hereafter "receive "for an inheritance, "obeyed; and "went "not "knowing whither he went. See Acts 2. 24.

9 By "faith he "sojourned "in the "land of promise, "as in a "strange country, "dwell "in "tabernacles "with "Isaac, the "heirs with him of the same promise: See Acts 2. 24.

10 For he "looked for "a city which hath "foundations, whose "builder and "maker is "God. See Acts 2. 24.

11 Therefore "sprang there even "of one, "and "him as good as dead, "so many "as the "stars of "the "sky in multitude, "and as the "sand which is "by "the "sea shore "innumerable. See Acts 2. 24.

12 by. Gr. en. Ap. 104. viii. elders. See Acts 2. 17; equivalent to "fathers" of 1. 1. obtained, &c. = were borne witness to. Gr. martyrō. See p. 1611.


14 God. Ap. 98. I. 1. 1. 5. so = (Gr. eis) the end, were = (Gr. ginomai) to become. See Acts 2. 24.

16 But = (Gr. eis) the end, were = (Gr. ginomai) to become. See Acts 2. 24.


23 a this testimony = was borne witness to, as v. 2. pleased. Gr. euëstōs. See Acts 2. 24. and v. 6, and 15, 16.


28 Abraham. In Abraham we see the obedience of faith (op. Rom. 4. 3-25), and in Sarah faith's reckoning, or judging, into. Gr. eis. Ap. 104. vi. should after = was about to, Gr. euëstōs. See Acts 2. 24.


32 Gr. tekhētēs = Architect or Designer. See Acts 2. 24. from the same root we have tekton, rendered "carpenter" Matt. 13. 33. Mark 6. 3, meaning builder or constructor. The word used in contempt of our Lord's earthly occupation (as being apart from Rabbinical connection and teaching) is profoundly significant. Does it not suggest the reason why He elected for the period of His Incarnation to become a carpenter, rather than, e.g. a shepherd, as the Antitype of David? Is the great Architect, Designer, and Fabricator of "all things visible," including "the city which hath the foundations!" He, the Preparer, Arranger, and Constitution of the ages or dispensations (aiōn, v. 3 and 1. 2.), consecrated to follow during the "days of His flesh" a trade involving the planning, calculation, and manual skill of a craftsman! maker. Gr. dikaios. Only here. See Acts 2. 24.


34 Gr. dikaios. See Acts 2. 24.


13 All these died in faith, having not received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and were accounted just by faith. 14 For by faith they had the promises, and were uncircumcised, and yet for all that were accounted as circumcised. 15 And after that they desired a city, that they might be as their fathers, even they that were inhabited by Lot. 16 And being garrisoned, they desired a country which had not as yet been given them; that they might dwell in the same. 17 And they found it according to the promise, having possession of it, and dwelt therein.

14 There are many good works which we have to do, many good men need help. 20 For to will is easy, but to do is hard. 21 For we are born with a body, and we are made to be good men. 22 For we are made to be good men, and we shall be good men. 23 For we are made to be good men, and we shall be good men. 24 For we are made to be good men, and we shall be good men. 25 For we are made to be good men, and we shall be good men. 26 For we are made to be good men, and we shall be good men. 27 For we are made to be good men, and we shall be good men.

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28 Through faith he kept his passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

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

31 By faith the harlot Rahab perisheth not, with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets;

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

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

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

36 Others had trial of cruel mockings and scourgings, yea, Moreover of bonds and imprisonment;

37 They were stoned, they were sawn asunder, they were tempted, were slain with the sword: they wandered about in deserts, and in the spoil of the wicked were crucified with them;

38 Of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report, through faith, received not the promise, that they might obtain a better resurrection:

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

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

2. Looking unto Jesus the Author and Finisher of our faith, Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider Him. That endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. For your sake we were not ashamed of the Cross of Christ, despising His shame, which we were not ashamed to confess; for we trust in Him that He will bring us to glory.

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

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

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

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

9. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence:

10. For they verily for a few days chastened us after their own pleasure; but He for a time for your profit, that He might have you partakers of his sanctification. And let us not be despondent, but believe that the Lord is able to perform all things.

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but He, for our profit, that we might be partakers of His holiness.

9 Now no chastening for the present seemeth to be joyous, but grievous;

7 nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

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

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

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

13 Looking diligently lest any man fail of one of the grace of God; lest any root of bitterness springing up trouble you,

14 And thereby many be defiled;

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

16 For ye are not come unto mount Sinai, and that burned with fire, nor unto blackness, and darkness, and tempest;

17 And the sound of a trumpet; and the voice of words; which voice they that heard it entreated that the word should not be spoken to them any more:

18 For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

19 And so terrible was the sight, that Moses said, I exceedingly fear and quake!

our profit = that which is profitable.
that = to the end (Gr. eis) that.
be partakers. Gr. metálambanó. See 6. 7.
holiness. Gr. hagiotás. Only here.
be. Not the word in 14.
11 no chastening. Lit. all chastening seemeth not (Gr. ou).
grievous = of grief.
peacable. Gr. cirikíkos. Only here and Jas. 3. 17.
exercised. See 5. 11.
thereby = by (Gr. dia). Ap. 104. v. 1它可以。

12. 12-24 (S2, p. 1849). COUNSELS AND ENCOURAGEMENTS. (Extended Alteration.)


hang down. Gr. pāriemai. Only here.
paths. Gr. troicta. Only here.
be turned out of the way. Gr. ektrimenoi. See 1 Tim. 1. 6.


14 Follow = Pscune. The force of the Gr. dióke is seen in Phil. 3. 14 (press toward), with.
holiness. Gr. hagiosméno. See Rom. 6. 19.
no man = no one. Gr. oudélia.
shall see. Gr. ocsmonai. Ap. 133. I, 8 (a.).

15 Looking diligently. Gr. épiskopeo. Only here and 1 Pet. 5. 2.
llest. Gr. mē. Ap. 105. II.

16 sound. Gr. échos. See Acts 2. 2.
rhema. See Mark 9. 32.
beast. Gr. thieron, not òmων. touch. See 11. 28.
or thrust through, &c. All the texts omit. No doubt this is because of the complex Ellipsis. In Ex. 19. 13 we read, "There shall not a hand touch it, but he shall surely be stoned or struck through; whether it be beast or man, it shall not live." The work on "Figures of Speech" makes it clear thus: - "And if so much as a man, or a beast touch the mountain— [if a man] he shall be stoned; or if a beast, thrust through with a dart." Gr. phobos. See 10. 21.
Mesai. See 3. 2.

13. 9 exceedingly fear and quake = am fearful. Gr. ekphobos. Gr. Mark 8. 6 and quaking (Gr. entromos). See Acts 7. 23.
unto the city "the living" God, the "heavenly" Jerusalem, and to an "innumerable company of angels.

23 To the "general assembly and the church of the "firstborn which are "written "in heaven, and to "God the "Judge of all, and to the "spirits of "just "men "made perfect,

24 And to "Jesus the "Mediator of the "new "covenant, and to the "blood of sprinkling that "speaketh better things "than "that of Abel.

25 "See that ye "refuse "not "Him That "speaketh. For "if he "escaped "not "who "refused Him That "speaketh on "earth, much more "shall we "escape "if "we "turn away "from Him That "speaketh from "heaven:

26 Whose voice then "shook the "earth: but now He hath promised, saying, "Yet "once "more 3 "shake not the "earth only, but "also "heaven."

27 And this "word, "Yet 28 "once "more, "signifieth the "removing of those things that are "shaken, as of things that are made, "that "those things which "cannot be "shaken "may "remain:

28 Wherefore we receiving a "kingdom "which cannot be "moved, let us "have "grace, "whereby we "may "serve "God "acceptably "with "reverence and "godly "fear:

29 For our "God is a "consuming "fire. 13

Let "brotherly love "continue. 2 "Be "not "forgetful "to "entertain strangers: "for "thereby "some "have "entertained angels "unawares.

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

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

5 Let your "conversation be "without "covetousness; "and "be "content "with "such "things as ye "have: "for "by "hath said, "I "will "never "leave thee, "nor "forsake thee."


T | 18-25. Closing requests and doxology.


God. Ap. 98. 1, 1, 1. judge. Gr. kriv. Ap. 122. 1. i.e. punish (Fig. Metonymy of cause. Cp. 6. 5. conversation =bent, manner (of life). Gr. tropos. See Acts 1. 11, without, &c. Gr. aphiallaguros, lit. without love of money. Only here and Tim. 3. 3, be content. Gr. anargos. See 2 Cor. 9. 9. 1 Tim. 6. 3, such things, &c. = the things that are present. As Himself, never = by no means.


forsake. Gr. enkataleip. See Acts 2. 27.

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HEBREWS.

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

7 Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.

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

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

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

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

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto Him without the camp, bearing His reproach.

14 For here we have no continuing city, but we seek one to come.

15 By Him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.

16 Let us therefore with fear and trembling do our works, for with such sacrifices God is well pleased.

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

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

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

20 Now the Lord of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do His will, working in you which

U

unto. Gr. huegoimai. As vv. 17, 24.
who. Gr. ho autos. This is the transl. in the Sept. of the Heb. 'atith hû, a Divine title. See Ps. 102. 27. Cp. Mal. 3. 6.
word. Ap. 121. 10.
follow. Gr. mimimein. See 2 Thess. 3. 7.
end. Gr. ekathen. Only here and Cor. 10. 13.
Jesus Christ. Ap. 98. XI.
the same. Gr. autoi. This is the transl. in the Sept. of the Heb. 'atith hû, a Divine title. See Ps. 102. 27. Cp. Mal. 3. 6.
about. Gr. aperiwthph. See Eph. 4. 14.
the texts read "carried away." Gr. katerphn. See II. 4.
strange. Gr. xenos. See Acts 17. 18.
established. Same as "confirm." 2. 3.
with. No prep: dat. case.
sects. By Fig. Synecdoche of species (Ap. 6.) for various and "strange doctrines." of no profit to those who practise them, which, &c. (in Gr. en) which they who walked have not been profited. See 4. 2.
altar. The reference is to the sin-offering, which was wholly burnt outside the camp. Lev. 4. 1-21; 16. 27.
whereof = of (Gr. ea) which.
the sanctuary. The Holy of Holies. See 8. 2.
sin. Gr. hamartia. Cp. 128. i. ii. 1.
without = outside. Gr. exo.
Jesus. Ap. 98. X.
that = in order that. Gr. hina.
people. Gr. laos. See Acts 2. 47.
with = by, as v. 11.
camp, i.e. Apostate Judaism. Hebrew believers would understand the reference to Exod. 33. 7, after the apostasy of the "calf." reproach. See 11. 26.
continually. See Acts 2. 47.
the fruit of our lips. This is a reference to Hos. 14. 2, where the Sept. renders the Heb. pārēm 'phalēsewy by "bullocks of our lips." Cp. Isa. 57. 19.
giving thanks = confessing. Gr. homologeō. See 11. 15. Fig. Catabhèsis. Ap. 6.
well pleased. Gr. euthymia. See 10. 33. The noun in v. 7.
the rather = more abundantly. Gr. perissoterēs. Oec. 2. 1.
that = the. Fig. Anthropophatēs. (Ap. 6.) through. Gr. en. Cp. 104. viii. everlastings.
21 Make = perfect. work. Some texts read "thing." to. Gr. en.
working = doing. Some Gr. verb in vv. 6, 19, 19.
THE EPISTLE OF JAMES.

THE STRUCTURE AS A WHOLE.

(A) 1. 1-4. PATIENCE.
B 1. 5-8. PRAYER.

B C | 1. 9, 10. THE LOW EXALTED. THE RICH MADE LOW.
D | 1. 10-11. LIFE LIKENED TO GRASS.
E 1. 11. END OF THE RICH.

C | 1. 12-16. LUST.

D | 1. 17. GOOD GIFTS FROM ABOVE.
E | 1. 16-27. GOD'S WORD AND ITS EFFECTS.
F | 2. 1-7. THE FAITH. WITHOUT PARTIALITY.
G | 2. 8. THE ROYAL LAW.

H | 2. 9, 10. MOSES LAW. ONE OFFENCE BREAKS IT.
H | 2. 11. MOSES LAW. ONE OFFENCE BREAKS IT.

G | 2. 13, 15. THE LAW OF LIBERTY.
F | 2. 14-25. FAITH. WITHOUT WORKS.
E | 3. 1-14. MAN'S WORD AND ITS EFFECTS.
D | 3. 15-18. THE WISDOM FROM ABOVE.

C | 4. 1-5. LUSTS.

B C | 4. 6-10. THE PROUD RESISTED. THE HUMBLE EXALTED.
D | 4. 11-17. LIFE LIKENED TO A VAPOUR.
E 5. 1-6. END OF THE RICH.

A | 5. 7-12. PATIENCE.
B | 5, 13-20. PRAYER.

NOTES ON THE EPISTLE OF JAMES.

1. The Epistle of James has been the subject of controversy both as regards the identity of the writer, and as to the time of writing. There is little doubt, however, that the writer was James, "the Lord's brother" (Gal. 1. 19), he who was one of the "pillars" (Gal. 2. 9), he who gave the "judgment" of the apostles and elders of the church at Jerusalem (Acts 15. 13, 19).

2. The distinctly Jewish character of the teaching marks off the epistle as having been written at an early period of the Acts history, and it is noticeable, if the the doctrinal tone closely follows the precepts of "the Sermon on the Mount" (Matt. 35-7). The Jews still assembled in synagogues (2. 2); the "poor" (John 12. 9) were heirs of the kingdom (2. 3); they were reproved according to the law (2. 8, 26); they had Abraham to their father (2. 9), and were, in harmony with Acts 3. 19-21, looking for the coming (parousia) of the Lord which was set at hand (6. 7, 8). If we distinguish the dispensations, James affords instruction for all believers, but is plainly addressed to the twelve tribes "which are scattered abroad," lit. "in the dispersion". The Dispersion, Gr. diaspora, which is referred to in 1 Pet. 1. 1; also, and is before our eyes even now. In days not far off the epistle will appear to Israel when to them the gospel of the Kingdom (see Ap. 140. II) is once more announced. To the preacher will again be committed the "powers" of Pentecostal days, to be exercised as exemplified in 5. 14, 15.

3. Some commentators rightly place the time of writing before the Jerusalem Council of about A.D. 45. (According to tradition, James was martyred in 62 or 68.) One well qualified to value fairly the evidence says, "And if a careful study of the chronological question has convinced me that they are right who hold the Epistle of James to be perhaps the earliest of the New Testament writings, it belongs to that period of the Pentecostal dispensation when the whole Church was Jewish, and when their meeting-places still bore the Jewish designation of 'synagogues' (chap. 2. 2), See Ap. 180.

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