Notes

on

HEBREWS

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Notes from e-Sword Bible Program

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HEBREWS
Introduction To The Book

Introduction

The 21 New Testament epistles are generally divided into two groups.

1) The Pauline Epistles (13) Romans - Philemon

2) The General Epistles (8) Hebrews - Jude

The book of Hebrews is the riddle book of the New Testament. It contains the most perfect Greek of the Bible, yet it stands without telling us who the author is. It is as much a sermon as it is an epistle. In fact in the words of the author it is called a "word of exhortation" (or encouragement) in Heb_13:22, which is what a sermon is called in Act_13:15 [Barnabas was called "the son of exhortation" or son of encouragement.]

There are those who believe that Paul wrote the book of Hebrews and would classify it with his epistles.

Purpose

Why was the letter written? We see several things the author apparently wanted to accomplish. First, he wanted to encourage faltering Jewish Christians not to drift away from the message which they have heard (Heb_2:1; Heb_5:12-14; Heb_12:1-2). Some seemed about to forsake Christ and the Gospel and go back to the Law of Moses.

And second, he wanted to encourage them to grow in their faith and not become stagnant (Heb_5:12- Heb_6:1).

Third, they should be prepared to endure persecution.

Fourth, the author endeavors to show the absurdity of forsaking Christianity and returning to the Law system (Heb_8:6 -23; Heb_9:13-15; Heb_10:1-4; Gal_4:21).

Circumstances

The recipients of this letter were in a situation of extreme danger (Heb_10:32-34). Persecution was causing some to "forsake the assembly" (Heb_10:25). The recipients were making spiritual progress as they should but were still infants in the Lord (Heb_5:12 -6:3). They appear vulnerable to "diverse and strange teachings" (Heb_13:9) concerning food laws (Heb_9:10); and a tendency to view Christ as an angel (ch. 1, 2).

Exhortation

There are five great "exhortation" passages in the book where the writer exhorts them to hold to the Word that God has spoken through His Son (cf. Heb_1:1-2). In turning away from Christ and the Gospel there were in danger of:

Drifting from the Word -- 2:1-4

Doubting the Word -- 3:7 - 4:13

Dullness toward the Word -- 5:11 - 6:20

Despising the Word -- 10:26-39

Defying the Word -- 12:14-29

Key Word: "Better"

The book of Hebrews can be called the **"BETTER" Book of the New Testament**. The word "**better"** occurs some 13 times and apply describes the New Covenant in relation to the Old. The Dupont company had a slogan, "Building better things through chemistry." The slogan of Hebrews could well be, "*Building better things through the blood of Jesus."*

1. Heb. 1:4	made so much better than the angels (a more excellent name)	Better Revelation Better Name
2. Heb. 6:9	we are persuaded better things of you	Better End
3. Heb. 7:7	the less is blessed of the better	Better Priesthood
4. Heb. 7:19	the bringing in of a better hope	Better Hope
5. Heb. 7:22	made a surety of a better covenant	Better Covenant
6. Heb. 8:6	the mediator of a better covenant	Better Mediator
7. Heb. 8:6	was established upon better promises	Better Promises
8. Heb. 9:23	with better sacrifices than these	Better Sacrifices
9. Heb. 10:34	in heaven a better and enduring substance	Better Future
10. Heb. 11:16	but now they desire a better country	Better Country
11. Heb. 11:35	they might obtain a better resurrection	Better Resurrection
12. Heb. 11:40	provided some better thing for us	Better Thing
13. Heb. 12:24	blood speaks better things than Abel's (Abel's blood cried vengeance, Gen. 4:10 (Christ's blood speaks redemption)	Better Blood

Superior To The Prophets

The epistle exalts the person and the word of Christ. The first three verses sets forth this high and holy theme which is maintained throughout the entire book. Immediately it is demonstrated that Jesus Christ is superior to the prophets, men who were held in the highest esteem by the Jewish people and who had ministered in giving Israel God's Word.

Christ was superior to the prophets **in his person** because he was the very *son of God,* and the "express image" of the Father (1:3). This carried the idea of "the exact imprint." It means that Jesus Christ is "the exact representation of the very substance of God" (See Colossians 2:9 and John 14:9).

Christ was superior to the prophets **in his work.** To begin with He is the Creator of the universe; for by Him, God "made the worlds" (Heb_1:2). Not only did Christ create all things by His Word (Joh_1:1-5), but He also upholds all things by that same powerful Word (Heb_1:3). "And He is before all things, and by Him all things consist hold together" (Col_1:17).

The word "upholding" (Heb_1:3) does not mean "holding up," as though the universe is a burden on the back of Jesus like Atlas is pictured holding up the world. But it means He is the God of Creation and providence who guides the universe on its course.

Christ is also the superior Prophet who declares God's Word. The contrast between Christ "The Prophet" the other prophets of the Old Covenant are easy to see:

[chart]

Of course, both the Old Testament and the Gospel revelation came from God; but Jesus Christ was God's "last word" as far as revelation is concerned. Christ is the source, center, and the end of everything that God has to say.

Superior To The Angels

Hebrews 1:4-14 affirms that Christ is not only superior to the prophets, but also to the angels of heaven. Jesus wore a name no angel could wear, "son". As God and Creator He was to be worshiped (Heb_1:6), but no angel was to be. ("Firstborn" in the Bible does not always mean "born first." It speaks of rank and honor. God made Solomon the firstborn (Psa_89:27) even though Solomon is listed *tenth* in the official genealogy of David, 1Ch_3:1-5.)

Christ's superiority to angels is seen in that he was served by them (Heb_1:7), and that He is Creator (Heb_1:10-12). Christ stands sovereign with the angels as servants even to us (Heb_1:13-14).

Superior Prophet, Priest, and King

Not only does Hebrews present Christ as superior to the Old Testament prophets (with Christ God's Prophet today); but the Lord has a ministry as **Priest.** He "purged our sins" and this aspect of his ministry is detailed in chapters 7-10.

And also Christ reigns as **King.** He has sat down at the place of honor "on the right hand of the majesty on high." This too proves his Deity, for no mere created being could ever sit on God's throne at His right hand!

SERMON OUTLINE See Heb 2:1 "Drifting with the Tide" Heb 2
Heb 10 "The Assembly"

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DRIFTING WITH THE TIDE
Hebrews 2:1

1. Heb_2:1 KJV See also the ASV on this verse.
   Two key words are *prosechein* and *pararrein*.
   [See Barclay in the Daily Bible Study **HEBREWS, p. 13**]
   a. A dead fish can drift drown stream but it takes a live one to stream.
   b. Song: "throw Out the Lifeline." [read words]

2. Too often Christians and churches drift with the tide.
   a. It is easy to be carried away by the forces of evil around us.

b. Like a rabbit on a drift in the river-- floating along-- taking it easy. 1_5:7) (Rev_:5; Mat_24:12; Gal.

What Is Evidence That One May Be Drifting With the Tide?

1. NEGLECTING THE ASSEMBLY

One is beginning to drift if he is neglecting the assembly of the saints.
a. Heb_10:25 If you are a 'oncer' "Give more earnest heed"
b. Rev_2:4 If you lose 'love' it will be burden to attend.
(1) 41A-At C-5 "Not by Constraint"
(2) If you are habitually late, it is showing disrespect to God. If you intend to come, make up your mind good, and be here on time. Would you go late to catch a train!

2. LOSING INTEREST IN STUDYING THE WORD

a. Where is your desire? 1Pe_2:2 *"As newborn babes... that you may grow thereby."*
b. If your've lost that desire, you're drifting! Remember when you were first converted.

3. DOING LESS AND LESS WORD.

a. Word should always be abounding. 1Co_15:58 Doing more and more.
b. Work out your own salvation. Php_2:12**.** Minister can't work for you.
c. Be ready to every good work. Tit_3:1 Eph_2:10

4. MAKING FEWER SACRIFICES Giving less.

a. We must give our whole self. Rom_12:1 We are not thinking of Christian dedication as we should.
b. We try to serve the Lord without it costing us anything. 2Sa_24:24.
c. We are not putting our treasure in the right place. Mat_6:19-21.
d. Pro_3:9-10 We will be blessed as we give.
e. 88C-St C-7 xx When the Lord Pays Back. Pro_19:17 "He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again." (Pro_19:17)
We shovel out, He shouvels in,...He uses bigger shovel.

5. CEASING TO PRAY

a. I earnestly believe this is a great downfall. The more we will pray, the more spiritual we will be.

b. Jas_5:16 b. Effectual prayer availeth much.
(1) Don't pray because they aren't answered! Praying for wrong things perhaps. 88-Pra C-10 "Asking Properly"

6. SATISFIED WITH GROWTH

a. Personal growth. Must hunger. Mat_5:6. "Bless are they..."
b. Church growth. We haven't been thinking of growing.

7. DECLINGING INTEREST IN LOST

a. Not concerned personal.
Pro_11:30 "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

8. INCREASING INTEREST IN WORLDLINESS.

a. Increasing interest in money and worldly possession.

(1) Not being content with what we have. 1Ti_6:5-9. v.6 "But godliness with contentment is great gain." Heb_13:5 "Let your conversation be without covetousness, and be content with such things as ye have."
(2) 87-At-Cnt C-2

b. Falling more in love with worldly pleasures.
Moses; Heb_11:25; (Luk_8:14) 2Ti_3:4 "...lovers of pleasure more than lovers of God."

9. LOSING CONFIDENCE IN GOD'S PROTECTION AND CARE.

a. Calls for faith in God. We know all things work for good, Rom_8:28.
b. Starting on job without seeing end when you start.
(1) Our project..
(2) "Oh, ye of little faith" (Go forward! Back of 88C
c. Personally we cannot see our blessings.
(1) As others ee it 87-At-Ha C-5 If we could exchange
(2) How richly you are blessed, How would a man in India look at your? or africa?
(3) If you aren't blessed one of two things:
1) you cannot see them, or
2) the Lord cannot see you from the world.
Joh_14:1 "Let not your hearts be troubled..."
Ill. "Never fear.... Trust God"

Conclusion:
Are you willing to trust your life and soul to God?

The "Greater-Thans" in Hebrews

One of the author's main points in Hebrews is that Jesus is greater than all those things associated with the Jewish religion and way of life. Sometimes he actually uses the word "greater than"; sometimes he does not. But in all cases the theme is clear.

Theme	Passage in Hebrews
Jesus is greater than the prophets	1:1–3
Jesus is greater than the angels	1:4–14; 2:5
Jesus is greater than Moses	3:1–6
Jesus is greater than Joshua	4:6–11
Jesus is greater than the high priest	5:1–10; 7:26–8:2
Jesus is greater than the Levitical priests	6:20–7:25
Jesus as the high priest after Melchizedek is greater than Abraham	7:1–10
Jesus' ministry is greater than the tabernacle ministry	8:3–6; 9:1–28
Jesus' new covenant is greater than the old covenant	8:7–13
Jesus' sacrifice is greater than OT sacrifices	10:1–14
Experiencing Jesus is greater than the experience on Mount Sinai	12:18–24

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Theme: Jesus Christ is worthy of your faith.

1. Jesus Christ is better spokesman than OT prophets, or angels.
2. Jesus Christ is better lawgiver - ch. 3
3. Jesus Christ is better Rest provider - ch 4
4. Jesus Christ is better High Priest - ch. 4-9.

Keyword: Better (13 x)

Date:
1. Temple still standing -cf. Heb_8:4
2. Recipients persecuted but not unto blood - Heb_12:4

Author:
1. Not Paul, cf. note Heb_2:2-3; 2Th_3:17.
2. Unknown ? Oriegen, in the early 3rd century concluded regarding the authorship of Hebrews, "only God knows."
3. I personally consider Apollos as good a candidate as any person spoken of in the NT as the author. Why? Consider Act_18:24, and it is apparent that he was highly considered by Luke and Paul. James Thompson wrote, "When anyone observes the affinities of Hebrews with Philo, including Philo's allegorical treatment of the high priest and his work and Philo's glorification of Moses, the most likely background of Hebrews is a Hellenized form of Judaism similar to what one finds in Philo."

Outline:

1. A Superior Person - Jesus Christ 1:1-6

1) Prophets v.1
2) Angels - v.1-2\
3) Moses - 3,4
4) Aaron - 5,6

2. A Superior Priesthood - Melchizedek - 7-10

1) Order - 7
2) Covenant - 8
3) Sanctuary - 9
4) Sacrifice - 10

3. A Superior Principle - Faith

1) Great examples of -- - 11
2) Endurance of -- - 12
3) Power of -- - 13

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I. A BETTER REVELATION

vv 1-4 A whole history of revelation.
Man's understanding of God comes thru revelation.

Heb 1:1

Verse Comments:

many times [sundry, various] -- various, many parts and ways, fragmentary (Inference: Jesus gave the whole truth).

many ways -- These included visions, symbols, and parables, written in both poetry and prose. Though the literary form and style varied, it was always God's revelation of what He wanted His people to know.

our fathers -- This term does not just refer to the biblical patriarchs (see Mat_23:32; Luk_1:55; Act_3:13, 25; Act_7:38-39, 44–45, 51; 1Co_10:1). Here it refers to any recipient of prophetic words in the OT.

prophets -- This designation is not limited to the biblical books of the Prophets; it describes all through whom God spoke.

Hebrews 1:2

Heb_1:2

last days -- Act_2:17; 1Pe_1:20, [Last day *singular*, - cf. Joh_6:39] Here, cf. Heb_2:5, see ***note*** at Act_2:17.

His son -- Contrast of difference -- servant vs son.

a Son -- Refers to Jesus (Heb_4:14). Jesus is superior to other divine agents (Heb_1:4-5, Heb_1:14; Heb_2:2-3, Heb_2:18; Heb_3:1-6; Heb_5:4; Heb_11:23-29, Heb_11:39). Thus, His credentials vastly supersede those of the prophets and the angels (compare Heb_2:8-9).

worlds -- ages , Lord of the Universe. It refers to time, space, energy, and matter—the entire universe and everything that makes it function (cf. Joh_1:3).

Is verse 2 b - 4 a hymn?

heir of all things -- The Son is heir of all things because all things belong to God, His Father. Psa_2:7 (quoted in Heb_1:5) specifies that the Son's inheritance includes the nations (Psa_2:8; compare Isa_53:12).

through whom also he made The Son is described as the divine agent of creation.

Hebrews 1:3

Heb_1:3

radiance [brightness] -- *shekinah* - Exo_40:34-35 and cf. Moss face.

the radiance -- The Greek term used here is usually rendered as "reflection" or "radiance." Because of the connection between glory and light (e.g., Isa_60:1; 2Co_4:4-6; Rev_21:23), this is best understood as the Son radiating (reflecting) God's glory (e.g., Joh_1:9; Joh_8:12; 1Jn_1:5, 1Jn_1:7).

glory -- Describes God's divine presence and splendor. The reference to God's glory also relates to creation (Isa_6:3), God's mighty acts (Psa_96:3), and His presence within the temple/tabernacle (Exo_40:34-35; Psa_26:8; compare 2Co_4:6; Joh_1:14).

imprint [image] -- "stamp"; - Col_1:15.

the representation -- The Greek word used here (*charaktēr*) expresses a concept parallel to and connected with concept of God's "image" (*eikōn; see* 2Co_4:4; Rom_8:29; Col_1:15). The term *charaktēr* emphasizes God's prophetic role (His voice and messenger), while *eikōn* emphasizes His role as the ideal person (compare Gen_1:26-27).

his essence -- The Son accurately represents the very being of the Father.

upholds -- Col_1:15
The word "upholds" (Heb_1:3) does not mean "holding up," as though the universe is a burden on the back of Jesus like Atlas is pictured holding up the world. But it means He is the God of Creation and providence who guides the universe on its course.

word of power --As God the Father brought the world into being through speech (Gen_1:1-2; compare Heb_11:3), so the Son sustains all things by means of His speech.

purification -- By purifying people of their sins, the Son performs the role of high priest (Heb_5:11; heb 9:11–10:18; see Lev 4:1–5:13).

he sat down --The first of many allusions to Psa_110 in Hebrews. Instead of having to continually offer sacrifice (Heb_10:1), the Son is able to sit down, His work is complete.

at the right hand -- A position of favor and authority.

Hebrews 1:4
Heb_1:4

become so much superior [better] -- Because of a better revelation. Being exalted so much above the angels. The word "better" here does not refer to moral character, but to exaltation of rank.
The word **superior [better]** (*kreitton*) is used thirteen times in Hebrews (Heb_5:9; Heb_7:7; Heb_7:19; Heb_7:22; Heb_8:6 2x; Heb_9:23; Heb_10:34; Heb_11:16; Heb_11:40; Heb_12:24.) See NOTE at **Heb_7:7** for a list.

than the angels -- #1. Heb_6:9. Than all angels of every rank; see notes on Eph_1:21; compare 1Pe_3:22. "Angels, and authorities, and powers being made subject unto him." He is exalted to the right hand of God, and is man's mediator.

angels -- This refers to messengers from the spiritual realm who dispense information and revelation on God's behalf.

a more excellent name -- A better name, position or place, i.e. He is a son, and "Saviour" (cf. ch. 4-5) and not in reality just as a "servant". He is the "Son of God".

Hebrews 1:5
Heb_1:5

1:5–14 Hebrews 1:5–14 provides proof for the statements about the Son in vv. 2–4 by demonstrating His superiority over angels. Appealing to the OT, this passage establishes the Son's worthiness of worship (v. 6) by emphasizing His relationship with God the Father (vv. 5; Psa_2:7; 2Sa_7:14), kingly rule (Heb_1:8-9; Psa_45:6-7), role in creation (Heb_1:10-12; Psa_102:25-27), authority, and victory (Heb_1:13; Psa_110:1). Heb_5:5

** Seven O T citations in chapter 1. Five are from Psalms. The OT scriptures are seen as having their fulfillment in Christ.

this day -- Today, ref to the day of his exaltation to the right hand of God, cf Heb_1:3-4. This would be the day of his ascention back into heaven, Mar_16:19; See also Rev_12:5-8; (1Pe_3:22; Heb_10:12.)

You are my son -- A quotation from Psa_2:7, which is viewed as a prophecy fulfilled by the Son, demonstrating His supremacy over angels. This same psalm is used in reference to Jesus' priestly work (Heb_5:5) and resurrection (Act_13:33).

Like the citation from Psa_2:7, the quotation from 2Sa_7:14 reinforces the relationship between the Father and the Son.

The verse quoted in context of Psa_2:7 was in reference to David's adoption by God to be the king over Israel. (Psa_2:7, 2Sa_7:14). It was regarded by the Jews as a prophecy of the Messiah.

Hebrews 1:6

Heb_1:6

And again -- God again said, or a second time, in a second place in Scripture.

the firstborn -- This refers to the position or place of pre-eminence, as the preeminence that was given to the first born son in a family.

first-born -- In this context refers of course to Christ. The same word (*prototokos*) occurs in **Col_1:18** and **Rev_1:5**; in both of which passages, it means "the first-born from the dead"; having reference to the fact that Jesus was the first who rose from the dead to die no more.

the firstborn -- In Exo_4:22, God declared that Israel was His firstborn. Additionally, this might allude to the Greek Septuagint's reading of Psa_89:27, which says that God will appoint David as His firstborn. Both associations clarify that this description refers to preeminent status, not preexistence.

angels of God worship him -- Probably cited from the ancient Greek ot (Septuagint*) translation of Deu_32:43, or Psa_97:7. As angels worship God, they must worship God's Son, who is above them in status (Heb_1:3).

*Septuagint - The Greek translation of the Hebrew Old Testament (Genesis—Malachi) begun around 250 bc. Sometimes abbreviated with the Roman numeral for 70 (lxx or LXX) based on the tradition that 70 translators participated.

Hebrews 1:7

Heb_1:7

Of the anges he says -- The reference to angels is to show that they are but subordinate ministers.

winds ... flame of fire -- A quote from Psa_104:4, where the Targam read "Who maketh His messengers swift as winds, His ministers strong as flaming fire."

The Rabbis often refer to the fact that God makes His Angels assume any form He pleases, whether men (Gen_18:2) or women (Zec_5:9) or wind or flame (Exo_3:2; 2Ki_6:17).

The point of verse 5-8 is the ***contrast*** of the Son & angels (messengers). From the LXX, Psa_97:7, Deu_32:43

Hebrews 1:8

Heb_1:8

But of the Son he says -- The quote is Psa_45:6-7, (See also Dan_7:13-14; Heb_1:3, Heb_10:12-13, 1Co_1:24-25, Act_2:30-36, Act_4:14, Act_8:4.

Your throne -- Then the Son has an eternal throne, and is divine.

A throne is the seat on which a monarch sits, and is here the symbol of dominion, because kings when acting as rulers sit on thrones. Thus, a throne becomes the emblem of authority or empire.

forever and every -- The "rule" or "dominion" of the Son would be perpetual - "forever and ever".

scepter of uprightness -- Isa_11:5. The Son's rule would be righteous and just.
A "scepter" is a staff or wand usually made of wood, five or six feet long, and commonly overlaid with gold, or ornamented with golden rings. Sometimes, however, the scepter was made of ivory, or wholly of gold. It was borne in the hands of kings as an emblem of authority and power.

In contrast the frail, growing old, and passing heaven and earth (Heb_1:11) the Son of God will live and reign forever!

Hebrews 1:9
Heb_1:9

loved righteousness -- Psa_45:7. This describes both Jesus' life on earth and his rule in heaven.
It is not a kingdom at all in the ordinary sense of the word. There are no plush palaces, no visible royal regalia, no elaborate political negotiations with other kingdoms. Yet in some special way he rules in the hearts of his people more thoroughly than any earthly king rules his subjects. He rules with righteousness. He loves righteousness.

hates wickedness -- He hates sin with the same strength with which he loves righteousness. He pushes as hard in one direction as the other.

your God has anointed you -- The Messiah is anointed as a King (see Heb_1:8.) Jesus himself in Nazareth applied Isa_61:1 to Himself.

Hebrews 1:10
Heb_1:10

You, Lord, laid the foundation -- From Psa_102:25-27. The Hebrew Christians who already believed that it was by Christ that "created the world" (see note on Heb_1:2) would not dispute the Messianic application of these words to Him.

in the beginning -- English Version, Psa_102:25, reads "of old": The Hebrew has "before," "aforetime." The Septuagint reads "in the beginning" (as in Gen_1:1) .

heavens -- plural:

the work of your hands -- The heavens are pictured as a woven veil or curtain spread out.

Hebrews 1:11
Heb_1:11

They will perish -- ** This earth and heaven will end. 2Co_4:18, 2Pe_3:9-12, (see Isa_51:6 and note.) Psa_104:2-4

wear out like a garment -- The earth is "de-volving, not e-volving". And it's end will be a miraculous end, just as it's beginning was a miraculous creation. 2Pe_3:7; 2Pe_3:10-11.

Hebrews 1:12
Heb_1:12

like a robe -- This might be the cloak or what you spreads over one's self for the night. Literally it is something that is thrown around one's self, meaning an outer garment or a cloak.

you will roll them up -- The picture of folding up a robe in the morning, so the Septuagint, Psa_102:26; but the Hebrew reads to "change them."

like a garment -- In verse 11 the picture is of a garment wearing out, here is the picture of the garment put aside for something different.

they will be changed -- The picture if the earth and heavens undergoing a change as time goes on and such will come to an end, but God does not change.

you are the same -- This is a quite from the Septuagint of Psa 102.27. Through all of God's creation grows old and wears out, God is the same and He continues without an end. Heb_13:8. Herein is mankind's hope (cf. Mal_3:6; Jas_1:17).

your years will have no end -- The incidental truth that comes out is that this earth is going to grow old and wear out. But the truth is that God however, will have no end. His kingdom is forever and ever. 1Pe_4:11.

Hebrews 1:13
Heb_1:13

to which of the angels -- The writer introduces this as proof of the fact that the Son of God is above the angels. None of the angels are given authority to rule the earth.

Sit at my right hand -- The passage is taken from Psa_110:1, a Psalm that is repeatedly quoted in this book, and applied to Christ himself in Mat_22:43-44; and Act_2:34-35.

your enemies a footstool -- Psa_110:1, Jos_10:24. The footstool of Tutankhamen's throne seat literally had the picture of the enemies of Egypt painted on it.

Other archaeological inscriptions pictured conquering kings putting their feet on the necks of their conquered enemies (Jos_10:24).

Hebrews 1:14
Heb_1:14

they -- A reference to the "angels" of Heb_1:13.

ministering spirits - The ministry of angels is here regarded as still continuing. They move as God commands and are directed by Him.

We see God sending them on errors or to deliver his servants: See in Act_10:7; and Act_12:7, and Act_12:11; Act_12:23.

For some scriptural instances of the service of Angels "to them that fear God" see Psa_34:7; Psa_91:11; Gen_19:15; Dan_6:22; Act_12:7.

to serve -- Contrast:

Christ to rule - Angels to serve -
"Son" vs Servant -
Difference of authority between the "Son" and "angels"

those who are to inherit salvation -- Literally, "for the sake of those who are about to inherit salvation."

The writer also uses this great word "salvation" in Heb_2:3; Heb_2:10.

Hebrews 2:1
Heb_2:1

Therefore -- A conclusion, drawn from ch. 1. "on this account." This is the first of many exhortations in the book of Hebrews. Sometimes they appear in the second person plural, "you," where the readers are directly addressed. Sometimes the author stands beside his readers by using the first person plural, "we" or "us."

Pay much closer attention [give heed] -- Since Christ is at God's hight hand we must give heed the message we have heard!

drift [slip] -- ASV "drift" or float away; The picture is an unanchored ship drifting back out to sea with tide, or drifting upon the rocks and being lost.

Hebrews 2:2
Heb_2:2

message declared by angels -- This is a reference to the Law delivered at Mt. Sinai. Deu_33:2, Gal_3:19; Act_7:53, Act_7:38.

proved reliable [was steadfast] -- It was confirmed by God in many various ways and established it by fulfilling His promises and executing judgments.

every transgression or disobedience -- Heb_10:28; Literally, "going beyond, passing by." It means every instance of "disregarding" the Law. Every instance of "not hearing" and every instance of disobeying it, was met with justice from God.

received a just retribution [just recompense] -- An appropriate penalty was prescribed for violations of the Law, cf. Num_15:30.

Hebrews 2:3
Heb_2:3

we -- A reference to the church.

escape -- There is no escaping the wrath of God for neglecting the most marvelous truth revealed to mankind.

such a great salvation -- This salvation is great because it is through Christ the Son. It is salvation that was purchased by the life (blood) of the Son of God Himself. Not just a temporal salvation, but an eternal salvation.

at the first -- In verses 3-4 the writer seems to place himself into the position of the early Christians who heard the apostles, (cf. Act_8:15-18), but Paul claimed to have received his message directly from Christ, Gal_1:11-12.

attested [confirmed] -- Mar_16:20, Act_2:22

those who heard him -- Those who were eye-witnesses to Jesus' teaching and miracles. Especially a reference to the twelve apostles.

Paul had also received his message directly from Christ as had the apostles (Gal_1:1; Gal_1:12). From this verse it would appear that Paul was not the writer of this book.

Three categories of witnesses, or evidence:

1) the Lord Himself - Joh_12:48
2) Those that personally heard him
3) The confirmation evidence of signs and wonders (Heb_2:4)

Hebrews 2:4
Heb_2:4

God also bore witness -- The Greek grammar is very strong, "God bearing witness ***with them.***" Notice that the Holy Spirit is a "***witness***" to the things the apostles were preaching, thus the reference is to the evidential value of the miracles and signs worked by the Spirit through the messengers of God, (Mar_16:20; Act_5:32.)

by signs and wonders and various miracles -- The word "**signs**" speaks to the evidential value of some event or occurrence. The term "**wonders**" indicates that the event or occurrence was awesome or amazing. The term "**miracle**" indicates it was super-natural and not just an ordinary occurrence.

It was **God** behind such event or occurrence, and God Himself was testifying to the truthfulness of the messenger who did these things.

Hebrews 2:5
Heb_2:5

not to angels -- The writer resumes the line of thought from 1:5–14 and sets up a comparison between the angels and the Son. While God entrusted angels with degrees of administration over the world (Deu_32:8, where "sons of God" refer to angels), the "world to come" will be subjected to the Son (Heb_2:8).

subjected the world to come -- The word here used is not *aion* but *oikoumene*, and properly means the inhabited world. Quoting from Psa_8:4 ff, the author showed from that passage that people, not angels, are destined to be placed over all the works of God's hands;

It is not the duty or privilege in the Christian age for angels to preach the gospel to the lost, but this responsibility has been given to men, compare Mat_28:18-20; Mar_16:15-16; and especially 2Co_4:7.

the world to come -- From the standpoint of the Mosaical age, the Messianic age was "the world to come," cf. Heb_1:2.

The subject of *"the world to come,"* occurs in corresponding phrases in other passages in the New Testament; comp. Eph_2:7; 1Co_10:11; Heb_6:5.

we are speaking -- The time foreseen was prophesied even in that dispensation give by angels and now it's reality was proclaimed by the apostles and NT writers.

Hebrews 2:6
Heb_2:6

testified somewhere -- A quotation from Psa_8:4-6 is introduced by the unusual verb "testified" (G1263). Only here in the NT does it introduce a quotation from Scripture. More often the word means to "testify solemnly" and shows that the words following it are to be taken with full seriousness.

The author tells us neither the place where the words are found nor who said them. Consistently he regards all that is in his Bible as coming from God and puts no emphasis on the human author.

See the note at Heb_4:4.

What is man -- Vs. 6-8 Think of man's advantages over the brutes: 1) man can worship; 2) can laugh; 3) be embarrassed; 4) appreciate art; 5) man is higher than anything in the field.

When reading Psalm 8 it is clear the author's intentions was to describe man's place in the universe and his dominion over nature.

mindful of ... care for him -- This has the sense of remembering him with a view of helping. It shows God's concern, (cf. Heb_13:3). The psalmist goes on to ask what there is about humankind that the great God should stoop to help them.

the son of man -- There are two understandings of this phrase:

1) Both phrases "*man... son of man*" refer to mankind, not to Christ. This is considered Hebrew parallel poetry where both entries are describing the same thing, in this case, "mankind." It is a Hebrew idiom for "the son of" to denote quality, as, for example, "the son of encouragement" referring to Barnabas (See the note at Act_4:36). So "son of man" means one who has the quality of being a human being.

2) It was the conviction of the NT writers that Psalm 8 was not exhausted in a description of man; the psalm was seen as pointing ultimately to Christ. The author of Hebrews turned to this "*son of man*" passage with full awareness of Jesus' frequent application of the "*son of man*" title to himself (Mat_8:20; Joh_1:51), and now the author is about to show how Psa_8:4-6 is fulfilled in Jesus.

Hebrews 2:7

Heb_2:7

You make him -- While quoted from Psa_8:4-8 this statement about man's dominion over all the works of God's hand applies here to Christ. (Is the Psalms statement a prophecy of Christ, or does Man have dominion over all other creatures in the universe{life on other planets?} or is the limitation specified in the last part of quote from Psalms, vs. 7-8 ?).

> Vs. 7-9 Man has dominion - if there are other creatures in the universe, vs.8-9 Heb_2:9 . Christ died for man; cf. Col_1:23; Christ is over all the works of God! [Are there any other creatures in the universe? cf note Heb_2:16]

lower than the angels -- The author follows the LXX here again (the Hebrew can mean "lower than God").

This is often spoken of as "the humiliation of Christ" and the prelude to glory (Heb_2:9-10).

The Messiah (Christ) came as a man (the incarnation) and men are lower than angels. Specifically, because mankind suffers death, which angels do not.

glory and honor -- "Glory" denotes brightness or splendor and is used of the splendor of God as well as of the glory of earthly potentates. "Honor" is frequently linked with "glory," and the combination stresses one's supreme place among mankind.

crowned him with glory and honor -- Christ's victory over death by his resurrection was a most glorious matter. With His defeat of Satan God put everything under his feet (Mat_28:18; 1Co_15:27; Eph_1:22).

Hebrews 2:8

Heb_2:8

everything in subjection -- This is either speaking of **1)** mankind's supremacy over the rest of creation, or **2)** the authority God gave to Christ (Mat_28:18; 1Co_15:27; Eph_1:22).

under his feet -- The dignity of a human being is further brought out by the fact that God has "put everything under his feet." The human race is supreme among the beings of this created world. "Under his feet" shows that humans have complete supremacy.

in subjection to him -- Is the "him" speaking of mankind, or is it prophetic only of the Christ? Many see this passage as describing the place of humankind in God's order, and do not see it speaking of Christ's place

until verse 9. While in one sense everything is subject to Christ, there is another sense in which human beings have their rightful place of supremacy over the created order.

we do not yet see -- Some subjection to Christ is still yet in the future, to be seen when the Son of Man returns and the bodies of the dead are resurrected. 1Th_4:14-17.

Hebrews 2:9

Heb_2:9

him who for a little while -- This alludes to the temporal and voluntary humiliation of the incarnation, Php_2:7-11. For a short time Christ was liable to agony and death from which angels are exempt; and even to the "intolerable indignity" of the grave.

namely Jesus -- We see the Psalm fulfilled in Jesus. He has gone through the experience of living out this earthly life, and he is now "*crowned … with glory and honor*" (the very words of the psalm) because of his saving work for man at the cross.

The writer calls the Savior by his human name, Jesus, a usage we find nine times in this letter (here; Heb_3:1; Heb_4:14; Heb_6:20; Heb_7:22; Heb_10:19; Heb_12:2, Heb_12:24; Heb_13:12); on each occasion he seems to place emphasis on the humanity of our Lord.

Some commentators think that it is at the point, where Jesus is named, that the Hebrew writer begins to apply Psalms to prophesy of Him.

crowned with glory and honor -- A natural reference would be in resurrection and ascension. Because Jesus "*became obedient to the point of death … God also has highly exalted Him*" (Php_2:8-9).

This expression recalls the appointment of Israel's high priest (Exo_28:2, Exo_28:40). Here, it anticipates the theme of Jesus as high priest that is emphasized throughout Hebrews (see Heb_2:17-18; Heb_13:10-13).

because of the suffering of death -- Jesus suffering death on a cross (Php_2:8; 1Co_15:3-4; Heb_5:7-8) provides the basis for His being crowned with glory and honor. Throughout Hebrews, the mention of Jesus' suffering alludes to His death (Heb_2:10, Heb_2:18; Heb_5:8; Heb_9:26-27; Heb_13:12).

Reasons WHY Jesus was made lower than the angels:
1) Heb_2:9 - to taste death and suffering
2) Heb_2:11-13 - to become a "brother" to man
3) Heb_2:14 - to destroy the devil and his works (1Jo 3:8)
4) Heb_2:17 - to reconcile man to God (make atonement)

taste death for everyone -- That is, to drink the cup. Chrysosten likened Jesus to a physician who tastes of the preparation to encourage his patients.

This is one of several places in the NT where someone is said to "taste" (G1089) death (also Mat_16:28; Mar_9:1; Luk_9:27; Joh_8:52). The verb means "to taste with the mouth," from which the metaphorical sense "come to know" develops. It means here that Jesus died, with all that that entails.

Hebrews 2:10

Heb_2:10

it was fitting -- Without Christ's humiliation and suffering, there could be no redemption. Without redemption, there could be no glorification (cf. Rom_8:18, Rom_8:29-30).

for whom and by whom -- "For whose sake," "on whose account." The reference here is to God, not to Christ. Because Jesus is referred to as "the author" in the latter part of this verse, the earlier pronoun must refer to the Father. Jesus was the Father's agent in creation (cf. Heb_1:2; Joh_1:3; 1Co_8:6; 1Co_15:25-27).

"For whom and by whom all things exist;" i.e. he is the goal of everything created, for his glory, and he and the creator of all that is.

in bringing many sons to glory -- Made possible by Jesus' own resurrection (Isa_53:12;). This language also echoes God's action in bringing His people out of Egypt into the promised land (Exo_3:8, Exo_3:17; Exo_6:6-7; Exo_7:4-5).

"**Many sons**" is an unusual expression for the total number of the saved. But sonship is important and so is the fact that the number of the saved will not be few.

The followers of the one unique Son of God are now also called "**sons,**" for they are adopted into the glory of the newly redeemed human family (see "brothers," cf Heb_2:11-12; and "children," Heb_2:13; also Heb_12:5-8).

"**Glory**" points to the grand splendor of salvation.

the founder [Captain; originator] of their salvation -- RSV Pioneer; ASV Author; pathfinder.The founder of a city or group; Joh_1:1, Heb_1:1-4; Like Moses, who led God's people out of Egypt (Exo_12:50-51), Jesus leads the way to salvation (Heb_3:16).

The word also occurs in Act_5:31. In Act_3:15 it means "author," or "originator," as in Heb_12:2. The word primarily signifies one who goes at the head of a company as their leader (*antesignanus*) and guide (see Isa_55:4), and then comes to mean "originator." Cf. Heb_5:9.

perfect through suffering -- "Perfect" **=** mature, full grown, complete. The idea here is that Jesus was made whole (or complete) through His suffering and death; He already was sinless (Heb_4:15;) His human nature was perfected through suffering in order that He might be an understanding High-Priest, (cf. Heb_5:8-9; Heb_7:25-28; Php_2:8; 1Pe_2:21)

Hebrews 2:11

Heb_2:11

For -- The next three verses are an example of the "fitness" (Heb_2:10) of Jesus to become the Savior.

he who sanctifies -- Refers to the work Christ does to remove sin from believers' lives. Jesus can sanctify believers (Heb_13:12) because He offered Himself (Heb_10:10). His sacrificial work far exceeds animal sacrifices that the old covenant demanded (Heb_9:13-14).

those who are sanctified -- Sanctification speaks of a person who has been purified from sin and who is set apart for service to God and emphasizes his conformity to the holiness of God (cf. Heb_10:10).

This is a play on the term "holy" or "sanctified" (cf. Heb_10:10; Heb_10:14).

have one origin -- "All from one" indicates Jesus identifies himself completely with all believers. The Greek text does not supply a referent, so some English translations insert "family" or "Father." The author seems be referring to Jesus sharing in humanity (Heb_2:14).

The thought, then, is that Jesus is qualified to be our Priest and Savior because he shares our nature, i.e., because he is not some remote being but truly "one of us."

he is not ashamed -- Jesus, even in the Gospels, called his disciples "brothers;" see Mat_12:49-50; Joh_20:17; and Mat_28:10. cf. Rom_8:29.

to call them brothers [brethren] -- Thus, they are "sons" also, of his Father. The emphasis is on fellowship, and being a family.

The writer now emphasizes the link between Jesus and those whom he saves.

Hebrews 2:12
Heb_2:12

saying -- A quote from Psa_22:22.

tell of your name [I will proclaim] -- The writer of Hebrews sees this as a reference to Jesus proclaiming God's name (His message) among His people.

your name to my brothers -- The author cites the Psalm to show Jesus' solidarity with the people He redeems.

in the midst of the congregation [assembly] -- This could possibly refer to Jesus' testimony among the sanhedrin or the council members.

As Jesus hung on the cross he quoted the opening words of this Psalm: *"My God, my God, why have you forsaken me?"* (Mar_15:34). And the words about dividing garments (Psa_22:18) are seen as fulfilled in what the soldiers did as they crucified Jesus (Joh_19:24). It was natural for the writer of Hebrews to see Jesus as the speaker in this psalm. (Psa_22:1 ff).

Hebrews 2:13
Heb_2:13

And again -- Both citations in this verse come from Isa_8:17-18, which refers to the faith that the prophet Isaiah had in Yahweh. The writer of Hebrews applies both texts to Christ, who trusts in God and stands in solidarity with God's people.

Nearly the same words and sentiment are also found in 22nd Psalms just cited. (cf. 2Sa_22:3).

in him ... the children -- The point is that Christ fully identified Himself with mankind by taking a human nature. He demonstrated the reality of His human nature by His trust and reliance upon God during His earthly ministry.

All the quotes serve to stress that Christ had a real community with those he came to save.

Hebrews 2:14
Heb_2:14

children share in flesh and blood -- Jesus shared "blood and flesh" (the proper order in Greek) with the children.

partook ... through death -- Christ became a man, or partook of the same nature with them; see Joh_1:14. It was by means of his death (and resurrection) that he accomplished his mission.

An angel does not die, and therefore he did not take on him the nature of angels; and the Son of God in his divine nature could not die, and therefore he assumed a form in which he could die, that of a man.

he might destroy the one -- "render powerless" NASV. [i.e. through the hope of resurrection and redemption.] 1Jn_3:8; Rev_20:2.

That he might *subdue*, or that he might overcome him, and destroy his dominion. The word ***destroy*** here is not used in the sense of killing, but in the sense of bringing into subjection, or crushing his power.

one who has the power of death -- The **devil** is described as the one "who holds the power of death." This raises a problem because it is God alone who controls the issues of life and death (Job_2:6; Luk_12:5; Luk_12:20).

But it was through Adam's sin, brought about by the temptation of the devil, that death entered the world (Gen_2:17; Gen_3:19; Rom_5:12). We see that the devil exercises his power in the realm of death . But through his own death, Christ destroyed the power of the devil.

Hebrews 2:15

Heb_2:15

delivered all those -- Christ has delivered (set free) believers through His death. Following Christ they don't have to fear what sin or death can do to them. They are delivered from the principality and power of the devil.

The author, at this point, does not explain how Christ's death does this but contents himself with the fact that it does. In doing so, he stresses the note of victory that we find throughout the NT (e.g., 1Co_15:54-57).

fear of death -- I.e. fearing death and what it might bring. For the believer, "death is swallowed up in victory" (1Co_15:54).

subject to lifelong slavery -- Fear of death and an afterlife in Satan's domain was the bondage that sin delivered. But the salvation wrought by Christ put an end to that fear and brought instead a hope of glory and being home with the Lord. Heb_2:10. 2Co_5:6-8.

Hebrews 2:16

Heb_2:16

not angels that he helps -- Christ's death was not for angel's benefit, but for man's salvation. The "not" is placed first in the Greek sentence for emphasis. [This is the last reference to "angels" in Hebrews.]

Some commentators understand that this statement is dealing with the fact of the incarnation rather than to its purpose.

helps the offspring [seed] of Abraham -- In contrast to the angels, this connection is to the people of Israel. Since the readers are Hebrews, they would certainly identify themselves with this description. The Messiah had been born in the line of Abraham in fulfillment of the OT prophecies (Mat_1:1).

(From other NT Scriptures we realize that this relationship relates to faith, not to race (cf. Joh_8:31-59 Gal_3:7; Gal_3:9; Gal_3:29; Rom_2:28-29).

[A modern question that is asked, Are there any other creatures in the universe? cf. Heb_2:7; Heb_2:16. I conclude there are NO intelligent creatures - Otherwise it does not seem that Christ's death benefits them. WG]

Hebrews 2:17
Heb_2:17

made like his brothers -- Christ came to help man, therefore he came like a man. The nature of the work Jesus came to accomplish demanded the incarnation. This incarnation was not aimless; it was for the specific purpose of Jesus' becoming a high priest, another way of saying that it was to save people.

in every respect -- Like any man, Christ could rejoice, weep, be tempted, and suffer pain and death.

merciful -- Because of his own suffering and trials, and his love for man he is a merciful God.

faithful -- The Lord is trustworthy**.** He had demonstrated we can put our faith and confidence in Him.

high priest -- Only in Hebrews is the term **"high priest"** applied to Jesus in the NT. This is the first example of its use, and at this point the author does not explain the significance of it.
(ESV) Heb_2:17; Heb_3:1; Heb_4:14; Heb_4:15; Heb_5:1; Heb_5:5; Heb_5:10; Heb_6:20; Heb_7:26; Heb_7:27; Heb_7:28; Heb_8:1; Heb_8:3; Heb_9:7; Heb_9:11; Heb_9:25; Heb_13:11;)

propitiation [reconciliation] -- ASV, *propitiation*, *answer, atonement, conciliation, to give satisfaction.* Christ became the perfect ***answer*** (propitiation) to man's sin problem. He provided the means of atonement for man's sins before God.

The service Christ was to render was in order "that he might make atonement for the sins of the people." "Make atonement" is better rendered "propitiate"; it relates to putting away the divine wrath. When people sin, they arouse the wrath of God (Rom_1:18) and become his enemies (Rom_5:10). One aspect of salvation deals with this wrath, and it is to this that the author is directing attention at this point. Christ saves us in a way that takes account of and appeases the divine wrath against every evil thing.

Hebrews 2:18
Heb_2:18

when tempted -- The genuineness of Christ's humanity is demonstrated by the fact that He was subject to temptation. By experiencing temptation, Jesus became fully capable of understanding and sympathizing with His human brethren (cf. Heb_4:15).

able to help -- This thought is the one so prominent throughout the book, viz. the closeness of Christ's High-Priestly sympathy, Heb_4:15-16; Heb_5:1-2; cf. 1Co_10:13.

Hebrews 3:1
Heb_3:1

Ch. 3 Christ Superior to Moses
(Moses was highly venerated.)
3:1–6 Because of His humiliation, exaltation, and priestly work (Heb_2:5-18), Jesus has greater glory than Moses. Both were faithful to God; however, Moses was faithful as a servant of God, whereas Jesus is faithful as God's Son. Jesus' superiority does not negate the value and legitimacy of Moses and the law.

holy brothers -- This expression is found only here in NT (1Th_5:27, KJV). "holy" = saint, i.e. separated, set apart. This address combines affection and dedication to holy living.

holy -- Men are made holy by the blood of Christ, and are to then live holy lives.

share [partakers] -- Believers are sharers ("partners") together on their way to heaven (Heb_11:16).

heavenly -- They share in a call from heaven and to heaven. God intends to bring many sons to glory (Heb_2:10; 2Th_2:14)). The direction is heavenward (Heb_11:16), where Jesus is seated at the right hand of the Father (Heb_1:3; Heb_7:26), a "glorious" place 2Th_2:14.

calling -- 2Th_2:14 God ***calls*** all men to faith, repentance, and to live holy lives. Those who accept the invitation ***share*** in something unique Heb_12:2-3.

consider Jesus -- That is, "fix your eyes" on Jesus. [This book is directed to people who are considering giving up on Jesus Christ and going back to Judaism.]

apostle -- The word means "one sent" with authority, or credentials, as a representative or ambassador. The term is applied to Jesus only here in the NT, but the idea that God "sent" him with a mission is frequent, especially in John.
It suggests Jesus as a Revealer, a Divine spokesman, and the Finality of Heaven's message.

high priest -- Another reference to the Savior. He is one who makes sacrifice, and represents man before God. In Num_12:7, (LXX) Moses is described as being faithful over God's house.

confession -- This refers to a declaration or profession of belief in Jesus and as being one of his followers.

Hebrews 3:2
Heb_3:2

faithful to him who appointed him -- God appointed Jesus as high priest. Jesus was trustworthy and reliable in all that God had Him to do; just as Moses was.

Moses also was faithful -- In Num_12:7, (LXX) Moses is described as being faithful over God's house.

God's house -- The term refers to a family of people rather than a building or dwelling (cf. Heb_3:6; 1Ti_3:15). Those who were stewards of a household must above all be faithful (1Co_4:2). Both Moses (Num_12:7) and Christ (Heb_2:17) faithfully fulfilled their individual, divine appointments to care for the people of God.

(The "His" as found in many translations refers to God.)

Point of verses 5 and 6
Moses a ***servant*** in God's house
Christ a ***son*** in God's house

Hebrews 3:3
Heb_3:3

(What is the object of introducing Moses? If you "go back" to Moses, it is to an inferior law-giver and law.)

counted worthy of more glory -- Jesus is held in higher esteem because He is the divine Son.

It seems that the audience of Hebrews struggled with accepting Christ's superiority over the law, angels, and Moses.

as the builder -- Christ was the builder of the church, God's kingdom on earth, Mat_16:18-19; Col_1:13; Col_1:18.

Moses was only a part of God's household of faith, whereas Jesus was the creator of that household (cf. 2Sa_7:13; Zec_6:12-13; Eph_2:19-22; 1Pe_2:4-5) and, therefore, is greater than Moses and equal to God.

Hebrews 3:4
Heb_3:4

Cause <-> effect
Moses = a construction worker
Christ = the architect

every house -- The builder is greater than the house, and Jesus has greater honor than Moses.

the builder -- Parenthetically, this verse makes the point that God is over all—a fact that the author does not want us to lose sight of. So he uses the analogy that the very existence of a house is an argument for a builder. Thus everything that exists argues for God.

Hebrews 3:5
Heb_3:5

Moses was faithful -- But Moses was only a servant.
Point of verses 5 and 6
Moses a ***servant*** in God's house
Christ a ***son*** in God's house

Vs. 5-6, thus: Those of Moses' household were "servants"; And those of Christ's are "children."

to testify -- Moses' service was to give testimony; since he points to Jesus we should ***"consider Jesu***s" (Heb_3:1).

NOTE CONTRAST:
Moses - "servant" "in" "was faithful"
Christ - "son" "over" "is faithful"

Hebrews 3:6
Heb_3:6

Christ ... as a son -- The Greek word used here for the first time, *christos*, is a Greek translation of the Hebrew word *mashiach*, meaning "anointed one." The letter to the Hebrews presents a progression of titles: "Son" (Heb_1:2) then "Jesus" (Heb_2:9), then "Christ." The author is revealing the identity of the one who is superior to all others except God the Father

we are his house -- Like the Israelites (e.g., Hos_8:1), Christians are described as God's house (compare 1Ti_3:15).

if indeed we hold fast -- A standard exhortation within Hebrews (Heb_3:14; Heb_10:23) urging his readers to remain firm in their faith of Jesus as the Christ without slipping away or forgetting.

But we again see the possibility of slipping away from Christ after being in a saved condition by the blood of Christ. Verse 6 is repeated in Heb_3:14 and refutes Calvin's doctrine of "perseverance of the saints," or, as is often known "once saved, always saved".

our confidence -- Literally, "our cheerful confidence," especially of utterance, as in Heb_10:19; Heb_10:35. The word rendered "confidence" in verse 14 is different. The writer says "hold on" to your courage!

our boasting -- "The rejoicing of hope," or "the glorying of our hope."
The Greek word means "an object of boasting," as in Rom_4:2; 1Co_5:6, etc.. The way in which the writer dwells on the need for a *"full assurance of hope*" (Heb_6:11; Heb_6:18-19) is the writer encouraging his readers to be faithful to Christ, and to be patience (Heb_10:36, Heb_12:1) in the face of trials (Heb_6:12, Heb_10:25) and to not turn back to Judaism.

in our hope -- The writer gives a further description of this hope in Heb_6:18-19. This hope rests in Christ Himself, whose redemptive work has accomplished our salvation (Rom_5:1-2; 1Pe_1:3).

Hebrews 3:7
Heb_3:7

v.7 is writer's Scriptural proof:
Two incidents:
1) Murmuring over lack of water
2) Unsatisfactory report of the spies.

vs. 7-11 Drives home his warning to remain faithful
Psa_95:1 ff A call to worship.

the Holy Spirit says -- The author identifies the Holy Spirit as the speaker in the quotation that follows from Psalms 95. Elsewhere, he identifies the Holy Spirit as a source of divine communication and Scripture (Heb_9:8; Heb_10:15).

Today -- See Hebrew text (RSV) Psa_95:7. The Greek term *semeron*, used frequently in chapters 3 and 7 (Heb_3:7; Heb_3:13; Heb_3:15; Heb_4:7), emphasizes the present moment while the words of God are fresh in the mind.
The author uses the word "today," 8 times in 7 verses.

Hebrews 3:8
Heb_3:8

MESSAGE of vs. 7-11 ***"Do not harden your hearts."***

do not harden you hearts -- To "harden" (G4645) the heart is to disobey the voice of God and act in accordance with one's own desires and to denying God's will (Rom_2:5).

The expression is a warning to the readers to not repeat Israel's sins (see Neh_9:16-17; 2Ch_30:8; Jer_7:26).

do not harden -- The gravity of the situation is thus heightened by three things:
(1) by the writer calling attention to the fact that it is God speaking and not man—**the Holy Spirit says** (Heb_3:7);
(2) by his pointing out that this departure is from the **living God**, Heb_3:12 (a favourite designation for God in Hebrews see also Heb_9:14; Heb_10:31; Heb_12:22; cf. also Heb_4:12; Heb_11:6, which pictures God as 'all alive, active in making Himself known to men, able to keep His promises and determined to execute His oaths) and
(3) by his repeated use of the imperative (Heb_3:12, Heb_3:13; Heb_4:1, Heb_4:11).

as in the rebellion -- Refers Psa_95:8 and to Massah and Meribah where the Israelites argued with Moses over God's provision for them (Exo_17:1-7; Num_20:2-13).

"Massah and Meribah"; the place names mean "trial" and "provocation" Exo_17:7; Num_14:29 ff; (and at Kadesh-Barnea in Num_20:1-13 ff.

Other Times of **Rebellion**
Red Sea -- Exo_12:1 ff
Bread -- Exo_16:1 ff
Water -- Exo_17:1 ff

testing in the wilderness -- May refer generally to testing of God's people, but it could also refer to Kadesh (Num_14:11-22), where Israel tested God and disobeyed His voice.

Hebrews 3:9
Heb_3:9

your fathers put me to the test -- The Israelites tested God by expecting further patience from Him while continuing to disobey Him (Exo_17:1-7; Num_11:1-6; Num_20:2-13; Deu_9:22; Psa_78:18-20).

saw my works -- This refers to the acts God performed to save His people, miraculously sustaining them with manna, quail, and water during their 40 years in the wilderness (Exo_16:11-15; Exo_17:1-7). It also refers to God's righteous judgment on those who rebel against Him (Deu_11:1-7).

The Israelites ought to have proceeded in faith. Since God had done so much for them, they should have trusted him where they could not see

Hebrews 3:10
Heb_3:10

for forty years -- The Israelites had rejected God for forty years, and it was now getting close to forty years since their descendants had rejected Jesus.

I was provoked -- Rather, "I was indignant." The Greek word is derived from the dashing of waves against a bank. It only occurs in the NT here and in verse 17, but is common in the LXX.

We should not miss the reference to the anger of God. The Lord is not impassive or indifferent in the face of human sin. He is a "*consuming fire*" (Heb_12:29), and his inevitable reaction to sin is wrath.

with that generation -- The better reading is "*with **this** generation,"* and it is at least possible that the writer intentionally altered the expression to make it sound more directly emphatic. The words "this generation" would fall with grave force on ears which had heard the report of our Lord's great discourse (Mat_23:36; cf. Mat_24:34).

"***Generation***" refers to all the Israelites living at a particular time. They showed constancy in error, "always going astray."

go astray in their heart -- Psa_78:40-41 is the passage the writer has in view here.

they have not known my ways -- They had the Law, but there was a shortage of application. They were not blamed simply for not knowing but for not knowing things they ought to have known and acted on.

Hebrews 3:11

Heb_3:11

I swore -- The reference is to Num_14:28-30**.**
(Heb_3:18, Heb_3:19, Heb_4:3; Num_14:20-23, Num_14:27-30, Num_14:35, Num_32:10-13; Deu_1:34, Deu_1:35, Deu_2:14)

The seriousness with which God viewed Israel's sin is shown by the divine oath; this points to an unshakable determination. The oath refers to the time when the spies had returned from their survey of the Promised Land (Num_14:21-30 ff.).

in my wrath --This phrase refers to divine judgment against evil, not an emotional disposition or outburst. This word points to the passionate and settled opposition of God's holy nature to all that is evil and to his concern for what is right.

they -- God did not allow the Israelites sinning in the wilderness to enter the rest He promised to the faithful. Only Caleb and Joshua entered. Men of great faith always stand out.

not enter my rest -- The promised land. God promised the Israelites rest—safety, peace, and freedom from slavery and wandering (Deu_12:9-10; Deu_25:19)—if they would trust Him and follow His will.

Hebrews 3:12

Heb_3:12

Take care -- Take ***heed*** to what? Not to wander away from God and His Word as did Israel - cf. Heb_3:8-11.

evil, unbelieving heart -- "The heart of the problem is the problem of the heart."

fall away [departing from] -- Possibility of Apostasy. cd Greek word.
It was possible to leave Egypt, but still not enter the Promised Land.

the living God -- The Hebrew writer pointed out that this departure is from ***the living God,*** Heb_3:12 (a favourite designation for God in Hebrews see also Heb_9:14; Heb_10:31; Heb_12:22; cf. also Heb_4:12;

Heb_11:6, which pictures God as 'all alive, and active' in making Himself known to men, able to keep His promises and determined to execute His oaths)

See **Jas_5:19** note on APOSTASY

÷Hebrews 3:13

Heb_3:13

exhort one another -- mutual exhortation, encouragement.
Encouragement against sin's deceitfulness.
How can we give encouragement? Heb_10:24-25, By our words, deeds, prayers, and support.

Both individual accountability and corporate responsibility are intended in this admonition. As long as the distressing days were upon them and they were tempted to return to the ineffective Levitical system, they were to encourage one another to identify completely with Jesus Christ.

as long as it is called "today" -- habitually, every contact. ***Today* --** not tomorrow, don't delay.

may be hardened -- As Israel in the wilderness. The author exhorts and encourages his audience to live righteously so that they will avoid hardening by sin and its effects.

Repeated rejection of the gospel of Christ results in a progressive hardening of the heart and will ultimately result in outright antagonism to the gospel. Cf. Heb_6:4-6; Heb_10:26-29; Act_19:9.

deceitfulness of sin -- Sin lies and deceives, using every trickery and stratagem possible (cf. Rom_7:11; 2Th_2:10; Jas_1:14-16).

The Hebrews deceived themselves with the reasoning that their rejection of Jesus Christ was being faithful to the older system. Their willingness to hang on to the Levitical system was really a rejection of the living Word (Heb_4:12) of the "living God" (Heb_3:12), who through Christ had opened up a "new and living way" (Heb_10:20). Choosing the path of unbelief always leads only to death (Heb_3:17; Heb_10:26-29; cf. Heb_2:14-15; Jud_1:5).

÷Hebrews 3:14

Heb_3:14

share [partakers] -- "Partners" share in the glory, fellowship. Sharing in a common relationship IF we remain faithful. The writer here is stressing the privilege we have in being Christians.

If indeed -- we remain faithful. This is another warning admonishing Christians to hold fast their confession (cf. Heb_3:6; Heb_4:14; Heb_10:23).

hold our original confidence -- The word *hypostasis* is here rendered confidence, as in Psa_39:7 ("sure hope"). This meaning of the word (elsewhere rendered "assurance" or "substance," to which it etymologically corresponds, Heb_1:3, Heb_11:1), is found only in later Greek. The expression "***original***" does not here imply anything imperfect, but is merely in contrast with "end."

firm to the end. -- In this context, the Greek term used here, *telos*, could refer to death (perhaps martyrdom) or to Christ's return at the end of the age (e.g., Heb_6:11; Heb_10:25).

Hebrews 3:15
Heb_3:15

As it is said -- The citation is from Psa 95:7-8, and summarizes the argument thus far. It recalls Israel's failure to obey God in the wilderness. This is a warning for the present generation who has the opportunity to inherit God's rest (Heb_4:1).

Today -- The need to do something immediately about sin.

The first quotation was followed with exposition emphasizing "***today***" and the urgency that word conveys. This second quotation is followed with exposition emphasizing the word "rebellion" (Heb_3:8; Heb_3:16).

hear his voice -- The point is to hear, believe, and obey. The same steps to please God are the same steps under both the old and new covenants.

do not harden -- See note on Heb_3:13.

as in the rebellion. -- See previously in Heb_3:8.

Four different terms are employed to drive the point of rebellion home: "***rebelled***" (Heb_3:16), "***sinned***" (Heb_3:17), "***did not obey***" (Heb_3:18), and "***unbelief***" (Heb_3:19).

This initial third (see notes on Heb_3:7-11) of the writer's exposition of Psa_95:7-11 is summed up by the obvious conclusion that the Israelites who died in the wilderness were victims of their own unbelief (Heb_3:19).

Hebrews 3:16
Heb_3:16

v. 16, ASV Rhetorical Questions

who were those who heard and yet rebelled? -- In Psalm 95 (quoted in the previous verses, Heb_3:13 and Heb_3:15), the disobedience refers primarily to the rebellion at Kadesh (Num 14), but the usage here could pertain to all the defiance of Israel.

rebelled -- The verb "rebelled" (G3893) means "embitter" or "make angry," and is a strong expression for the rebellious attitude that characterized the Exodus generation.

Was it not all those -- The writer answers his question with another, this one phrased so as to expect a *yes* answer. "All those Moses led out of Egypt" is comprehensive, but that Joshua and Caleb are not mentioned does not invalidate the argument. The nation was characterized by unbelief, and the faithfulness of two men does not alter this.

all those who left Egypt -- All who left Egypt above the age of twenty (except Joshua and Caleb) died in the wilderness and never reached the land of rest promised by God. (Num_14:38; Jos_14:8-9.)

led by Moses? -- The ESV says Israel was "led by Moses" out of Egypt; but, more literally, the author said that they "came out through Moses"—implying that they acted of their own volition and made a good start.

vs. 16-19 - Reasons for Israel's failure: They had begun their salvation, had left Egypt under Moses. The writer saying to his Jewish readers, "You've began under Jesus, don't give up faith and turn back.

÷Hebrews 3:17
Heb_3:17

provoked -- See verse heb 3.10. "Grieved", "indignant".

forty years -- The time of the wandering in the wilderness.

bodies -- "Carcasses", to us the words read as though there were a deep and awful irony in this term (κ λα, G2966), as though, "dying as it were gradually during their bodily life, they became walking corpses" (Delitzsch).

It is doubtful, however, whether any such thought was in the mind of the writer. The word properly means "limbs" but is used by the LXX. for the Hebrew *pegarim*, "corpses" Num_14:29.

fell in the wilderness -- The Israelites complained that they rather would have died in Egypt or the wilderness than be killed fighting for the promised land (Num_14:2). God vowed that the unfaithful generation would die in the wilderness (Num_14:29-33).

÷Hebrews 3:18
Heb_3:18

he swear -- See Heb_3:11 note. The reference is to Num_14:28-30.
(Heb_3:18, Heb_3:19, Heb_4:3; Num_14:20-23, Num_14:27-30, Num_14:35, Num_32:10-13; Deu_1:34, Deu_1:35, Deu_2:14)

not enter his rest -- Following the events at Kadesh, the Israelites acted against God's word and sought to enter the land against His will. Moses disapproved of their attempt, which resulted in disaster (Num_14:39-45; see Deu_1:41-44).

to those who were disobedient -- Those who would not enter God's rest were *"those who disobeyed"* (G544).
The Israelites disobeyed God by turning away from Him (Num_14:43).

Num_14:22 records that the Israelites disobeyed 10 times—likely referring to their complaints (Exo_14:11; Exo_15:24; Exo_16:2; Exo_17:2-3; Exo_32:1; Num_11:1, Num_11:4; Num_12:1; Num_14:2; Num_14:22).

÷Hebrews 3:19
Heb_3:19

unable to enter -- They were "*unable to enter"* into the "rest" that God promised the obedient.

The summary of writer's exposition of Psa_95:7-11 is summed up by the obvious conclusion that the Israelites who died in the wilderness were victims of their own unbelief.

because of unbelief -- This is not an arbitrary penalty imposed by a despotic God. It is the inevitable outcome of "unbelief." The warning to the people of the writer's day is clear: To slip back from their Christian profession into unbelief would be fatal.

Hebrews 4:1
Heb_4:1

Ch. 4:1-11 The Gospel Rest
1. The Rest of God - v.1, 3, 5 "His Rest"
2. The Rest of God Promised to Man - v.1 Result of God's love.
3. The Rest of God Realized in Christ
4. The Rest of God Consummated in Heaven - v.9

- - - - -
promise -- A promise still stands: a) of what; b) a conditional promise:
a. The True "Rest of God" is typified by the "rest" of Canaan.
b. The conditional warning (Promised) to Joshua - Num_14:29 ff. to those who don't trust God.

still stands -- See note at Heb_4:6.

let us fear -- The Hebrew writer doesn't want his readers to grown complacent. They should beware lest they make the same mistake Israel did in the wilderness.
"Let us", see note at Heb_4:11.

any of you -- The Jewish Christians.

failed to reach it -- If the Jewish Christians turned away from their faith in Jesus they would be like the Israelites in the wilderness who didn't believe God and failed to enter the Promised land.
The promised of a rest still stands to the believers in Jesus Christ today.

Hebrews 4:2
Heb_4:2

good news [gospel] -- The "Gospel" in this instance means the glad tidings of a future rest promised by God.

to them -- Caleb and Joshua told the wilderness generation about the goodness of the promised land (Num_13:30; Num_14:7-9).

the message they heard [word] -- Israel in the wilderness heard the promises of God from Joshua and Caleb.

did not benefit them -- Heb_3:19.

united by faith -- The Word must be accompanied with faith (trust). The Gospel is profitless to the unbelieving heart.

Rom_10:17.

Hebrews 4:3
Heb_4:3

we who have believed -- "We who have believed" once more stresses the necessity of faith (Heb_11:6). It is believers who enter God's rest, not members of physical Israel, and

enter that rest -- Those who exercise faith in the message of God will enter into their spiritual rest. This is the corollary of Psa_95:11 which states the opposite side: that the unbeliever will not enter into the rest which God provides.

As I swore -- Psa_95:11. cf. Heb_3:11; and Heb_3:18.

finished from the foundation -- This citation is from Gen_2:2. (Exo_20:11, Exo_31:17) The promised rest reflects God's own rest after creating the world.

The "rest" in Canaan stands as a type of the "rest" with God eternally in heaven.

Hebrews 4:4

Heb_4:4

he has somewhere spoken -- By the indefinite "He" is meant "God," a form of citation which is never used this way by Paul in his epistles, but is common in Philo and among the Rabbis.

This seems to be more evidence that Paul is not the author of the book of Hebrews. (see Heb_2:6; cf. Heb_4:7; Heb_5:6, etc)

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(See also the notes at 2Th_3:17; Heb_2:3; Phm_1:19)

seventh day -- Gen_2:2**;** Exo_20:11**,** Exo_31:17**.**

The "sabbath" day (*to cease activity*) is the "seventh" day, the last day of the week. It was not commanded to be a day of rest for the Israelites until they came to Sinai (Neh_9:13-14) and received the Law from Moses. (Exo_31:16-17).

God rested -- The promised rest reflects God's own rest after creating the world. A Rest then awaits those who finish their works (Heb_4:3).

Hebrews 4:5

Heb_4:5

And again in this passage -- Quoted also in**:** Heb_4:3, Heb_3:11; quoted from Psa_95:11

Hebrews 4:6

Heb_4:6

it remains for some to enter it -- Despite the Israelites' disobedience, God did not revoke His promise of rest; the possibility of rest remains (Heb_4:2-3).

Verses 6 and 7 speak of the continual openness of the rest. It is not yet too late, "the promise of entering his rest still stands" (Heb_4:1).

those who formerly received -- The writer concentrates on two generations only: the wilderness generation and his contemporaries.

There had been other generations who might have appropriated the promise. But the focus is on the first generation who set the pattern of unbelief and then on the writer's generation, who alone at that time had the opportunity of responding to God's invitation. The intervening generations were not germaine to his argument.

the good news -- God had offered the rest to His people in Moses' time and continued to offer it in David's time. He is still patiently inviting His people to enter His rest (cf. Rom_10:21).

because of disobedience -- Failing to believe in God's faithfulness to keep His word is disobedience.
Heb_3:19 says the Israelites failed to enter into God's rest because of their ***unbelief***, and here it reads they failed because of ***disobedience***. Therefore one may conclude that to fail to believe (trust) God is disobedience.

Hebrews 4:7
Heb_4:7

he appoints [fixes] a certain day -- The argument is that "David"had, nearly five centuries after the time of Moses, still spoken of God's rest as an urgent offer open to mankind.

Today -- Psalm 95 was written long after the Israelites in the desert had failed to use their opportunity and had perished. Its use of the term "**Today**" shows that the promise had never been claimed and was still open. The voice of God still called. A day of opportunity remained.

saying through David -- Psa_95:1 ff. Both the Holy Spirit and David are presented as speaking in the psalm (compare Heb_3:7).

Hebrews 4:8
Heb_4:8

For if Joshua - Some translations may read "**Jesus"** here the reference is Joshua.
The name "Joshua" is the Hebrew form of the Greek name "Jesus." "Joshua" is a good way of rendering the text, as it makes clear to the English reader who is in mind. The Greek text, however, says "Jesus"; and both the writer and his original readers would have been mindful of the connection with the name of Christ, even though the emphasis in the passage lies elsewhere.
There had been a "Jesus" who could not lead his people into the rest of God, just as there was another "Jesus" who could.

(cf. Act_7:45 where the same error in translation is made.)

given them rest -- If the "rest" had been fulfilled in Joshua's day, then David would not have spoken of it. Canaan was a picture of the heavenly rest.

Hebrews 4:9
Heb_4:9

So then -- The writer in this verse expresses the logical consequence of what precedes.

there remains a Sabbath rest -- A different Greek word for **"rest"** meaning "***Sabbath rest***" is introduced here, and this is its only appearance in the NT. The Greek word used here, *sabbatismos*, stresses the celebratory nature of rest. This image likely corresponds with the description of the festal gathering (Heb_12:22).

There were various kinds of "**rest**." There was, for example, the kind of rest Israel was to get in its own land when it had rest from wars (Deu_25:19). When the psalmist wrote Ps 95, he knew firsthand what this kind of rest in Palestine meant, and he was still looking for "**rest**."

Thus rest from war is not the kind of rest that the author of Hebrews had in mind. Jesus spoke of quite another kind of **rest** —rest for the souls of people (Mat_11:28-30). This is nearer to what the author means. He links rest with the original Sabbath, with what God did when he finished Creation and what Christians are called into.

The writer chose this Greek word to draw the readers' attention back to the "seventh day" mentioned in Heb_4:4 and to set up the explanation in Heb_4:10 ("ceased from his works as God did from His").

for the people of God -- The author sees the rest as for "the people of God" (cf. Heb_11:2; 1Pe_2:10).
In the OT "the people of God" is the nation of Israel, but in the NT it signifies believers in Christ. The rest the author writes about is for such people. Those who shut themselves out by disobedience and unbelief cannot enter into it.

Hebrews 4:10

Heb_4:10

God rested on the seventh day (sabbath) Gen_2:2

whoever enters God's rest -- The "whoever" here is not a special reference to Christ, but to any faithful Christian.
We now have a description of at least part of what the rest means. The writer reverts to the word for "rest" that he has been using earlier instead of the "Sabbath-rest" of verse 9. To "***enter God's rest***" means for a believer to cease from one's own work, just as God ceased from his

also ceases from his labors -- This verse, along with the next, shows that the "rest" is like that of God's rest, and that it is with Him in heaven.

The question that may now arise is whether the rest takes place here and now, or after death, as seen in Rev_14:13: *"Blessed are the dead who die in the Lord … they will rest from their labor."* It is best to see this rest as an experience in which they live here and now by faith, but the rest that is known here is not the full story. That will be revealed in the hereafter.

To these Jewish Christians, about to turn back to the works of the Law of Moses, there is a sense in obey the Gospel of Christ means to cease from such works of the Law and to rest securely on what Christ has done.

as God did from his. -- God rested after He created the world (Heb_4:3-4; Gen_2:2-3), implying that His creative work is complete and He now rules over it.

Hebrews 4:11

Heb_4:11

Let us therefore strive -- Literally, "*let us be zealous,*" or "*give diligence*" (2Pe_1:10-11; Php_3:14). The word is saying that one *"should be eager*" to attain the rest God's has for us.

This is one of the 14 ***"Let us***" passages in Hebrews. Four times in the same chapter. (ESV) Heb_4:1; Heb_4:11; Heb_4:14; Heb_4:16; Heb_6:1; Heb_10:22; Heb_10:23; Heb_10:24; Heb_12:1; Heb_12:28; Heb_13:13; Heb_13:15;

strive to enter that rest, -- This exhortation is directed at believers whose lives should be characterized by perseverance (Heb 4:3). Those who enter God's rest will participate in the great Sabbath celebration at God's throne, upon Jesus' return (12:22–24).

that no one fall by the same sort [pattern] of disobedience. -- Refers to the behavior of the wilderness generation. If the present generation falls into similar patterns, they will turn away from the living God (Heb_3:12).

The writer emphasizes the accountability which comes to those who have heard the Word of God. It is the Word which must be believed and obeyed and the Word which will judge the disobedient (cf. 1Co_10:5-13; Joh_12:48).

:Hebrews 4:12

Heb_4:12

word of God -- Refers to God's speech, His word(s)—specifically those referred to in the previous context (Psa_95:7-11). Stephen in Act_7:38 speaks of Scripture as "the living oracles".

The "Word" here is not "Logos" meaning "Christ", but the reference is to the written and spoken word of God. Isa_55:11, 2Ti_3:16-17; God's Word helps man to see himself as he is, Jas_1:23-25.

living and active -- This recalls the description of God in Heb_3:12. The word of God is able to examine and judge those who hear it. It will accomplish its purpose (Isa_55:11).

Heb_4:12, Eph_6:17 Act_7:51 The Word of God is used by the Holy Spirit to strengthen the inner man.

sharper than any two-edged sword -- A weapon of warfare carried by the Roman soldier.
The same comparison is used by Isaiah (Isa_49:2) and Paul (Eph_6:17) and John (Rev_2:16, Rev_19:15).

piercing -- Penetrating. The word of God can penetrate the immaterial and the material—meaning the whole person.

division of soul and spirit -- These terms do not describe two separate entities (any more than "thoughts and intents" do) but are used as one might say "heart and soul" to express fullness (cf. Luk_10:27; Act_4:32; see note on 1Th_5:23). Elsewhere these two terms are used interchangeably to describe man's immaterial self, his eternal inner person.

of joints and marrow -- God's Word is as effective doing it's job as the soldier's two-edged sword is at cutting through bone and exposing the marrow.

discerning the thoughts and intentions of the heart. -- The Word of God is unique. No sword can penetrate as it can. We must not think that we can bluff our way out of anything, for no secrets are hidden from God. We cannot keep our thoughts to ourselves.
There may also be the thought that the whole of human nature, however we divide it, physical as well as nonmaterial, is open to God.

It seems that some of the Hebrews were merely going through the motions of belonging to Christ. Intellectually, they were at least partly persuaded, but inside they were not fully committed to Him. God's Word would expose their shallow beliefs and even their false intentions (cf. 1Sa_16:7; 1Pe_4:5).

"The phraseology is an evident reminiscence of Philo. Philo compares the Word to the flaming sword of Paradise; and calls the Word "the cutter of all things," and says that "when whetted to the utmost sharpness it is incessantly dividing all sensuous things" (see *Quis Rer. Div. Haeres* & § 27; Opp. ed. Mangey I. 491, 503, 506)." - CBSC

discerning [judging] -- κριτικος; G2924; With this word ("*judges*", cf NASB) we move to legal terminology. The Word of God passes judgment on our feelings and thoughts. Nothing evades the scope of this Word. What people hold as most secret they find subject to its scrutiny and judgment.

÷Hebrews 4:13

Heb_4:13

no creature is hidden from his sight -- The omniscience of God is here taught. Job_34:21; Psa_90:8; Psa_139:1-12.

all are naked and exposed -- The impossibility of hiding anything from God is illustrated by the thought of nakedness. God knows us completely (cf. 1Sa_16:7; Psa_7:9; Psa_33:13-15; Psa_139:1-4; Pro_16:2; Pro_21:2; Pro_24:12; Jer_11:20; Jer_17:10; Jer_20:12; Luk_16:15; Act_1:24; Act_15:8; Rom_8:27).

exposed [open] to the eyes of him -- "Exposed" or "open" (τετραχηλισμενα, G5136) is a specialized term used just this one time in the NT. It originally meant to expose the neck either in preparation for sacrifice or for beheading. Perhaps the use of "sword" in the previous verse triggered the term.

to whom we must give account. -- The expression is used of accounting. Nothing is hidden from God, and in the end we must give account of ourselves to him.

The combination makes a powerful reason for heeding the exhortation and entering into the **rest** (Heb_4:11) by our obedience.

÷Hebrews 4:14

Heb_4:14

Great -- 1) Christ's title is Greater

1. Because of His Person (He is God-man; incarnate.)
2. " Position (He is in heaven with the Father)
3. " He is H.P. & Son & King.

great high priest -- Jesus' role as high priest is announced in Heb_2:17 (see note), expounded here (4:14–5:10), and further explained in Heb_7:1ff.

In the OT the Messiah is referred to as priest in only two contexts: Ps. 110 and Zech. 4, both of which have both royal and priestly aspects

passed through the heavens -- Refers to Jesus' exaltation (see Php_2:9-11). Because Jesus already has ascended into heaven and entered into God's rest, believers can be confident that they, too, will have a share in God's rest

Jesus, the Son of God -- The title combines His earthly and human name with his divine dignity, and thus describes the two natures which make His Priesthood. The use of both the title of humanity (Jesus) and of deity (Son of God) is significant. One of the few cases of such a juxtaposition is in 1Jn_1:7, where His sacrifice for sins is emphasized (cf. 1Th_1:10; 1Jn_4:15; 1Jn_5:5). [16 verses]

let us -- 14 times in 12 verses. cf. note at Heb_4:11.

let us hold fast our confession -- The is the main thrust of this epistle -- to urger the Hebrew Christians to persevere in their faith and to not turn back to Judaism. (Heb_2:1; Heb_3:6, Heb_3:12-14; Heb_4:11).

confession -- See Heb_3:1; Heb_10:23.

(Verse 15 continues the thought.)

÷Hebrews 4:15
Heb_4:15

high priest -- 1) Christ's title is greater. (Heb_4:14) (see note there)
high priest -- 2) Superior in His sympathy (Heb_5:2, Heb_5:7-8)

sympathize -- Jesus is able to identify with his people (cf. Heb_10:34) because of his human experience and the sufferings he endured while being tempted (Heb_2:10-18, esp. vv. 17–18).

sympathize with our weaknesses [infirmities, afflictions] -- "The Stoics argued that the very essence of God's being and nature was that God was beyond all feeling. … The Epicureans held that the gods lived in perfect happiness and blessedness [detached from and unaware of the world]. … The Jews had their *different* [holy] God [which attribute of God led them to think that He could not really sympathize with them]. And into that world of thought there comes the Christian religion with its completely incredible conception of a God who has deliberately undergone every human experience." - Barclay

has been tempted as we are -- The Greek (*peirazo*) can refer either to temptation intended to bring one down or to testing designed to build one up; both connotations probably apply here (cf. Heb_2:18; Mat_4:1-11; Luk_22:28).

as we are -- Literally "*after the likeness*;" [or "by reason of his likeness to us"] a stronger way of expressing the resemblance of Christ's "temptations" to ours than if an adverb had been used.

> In our temptations, Christians can be comforted with the truth that nothing that entices us is foreign to what Jesus faced. He too has felt the tug of sin, and yet he never gave in to such temptations

yet without sin. -- Though Jesus was tempted in every respect, that is, in every area of personal life, he (unlike every other human) remained sinless, and thus he is truly the holy high priest (Heb_7:26-28; cf. Heb_5:2-3).

÷Hebrews 4:16
Heb_4:16

Let us then -- ***"Let us"***, 14 times in 12 verses in Hebrews. cf. Note at Heb_4:11. This is a *strong encourage* from the writer to do as he writes.

with confidence [boldness] draw near -- Believers should pray persistently because Jesus empathizes with human weakness (Heb_4:15). He continues to make intercession for those who draw near to God (Heb_7:25).

> This phrase in the Greek (See **G4334**; and **G3954**) means "freedom to speak boldly" in the very presence of God through Christ (Heb_10:19).

draw near [approach] -- Most ancient rulers were unapproachable by anyone but their highest advisers (cf. Est_4:11). In contrast, under the new covenant, all can come confidently before God's throne to receive mercy and grace through Jesus Christ (cf. Heb_7:25; Heb_10:22; Mat_27:51).

In the Jerusalem temple, only the high priest could enter the most holy place —and only once per year on the Day of Atonement (Lev 16; Heb_9:7). By offering Himself once for all, Jesus made a way for believers (always, anytime) to approach God directly.

the throne of grace -- The place of God's presence, from which grace emanates to His people. God's throne sits in the heavenly temple—the counterpart of the earthly temple (Heb_8:1; Isa_6:1; Isa_66:1; Exo_25:17-22; compare Heb_9:5 and note).

1. There is a throne of grace and mercy
2. We are encouraged to approach that throne

Christ sits on the throne of a King and Priest, like Melchizedek Heb_7:1-2.

that we may receive mercy and find grace -- Christ is the merciful high priest who mediates on our behalf (Heb_2:17). Because of His work, God grants mercy and grace to His children when they sin (Heb_8:12).

help in time of need -- God is there to strengthen His people when they undergo temptation or endure any type of hardship (Heb_2:18; compare Jas_1:12-18).

÷Hebrews 5:1
Heb_5:1

The Qualities Required in High Priests (5:1–4)

1) Christ is superior to the angels - chs. 1 & 2
2) Christ is superior to Moses - the Law giver - chs. 3 & 4
3) Christ superior to Aaron (in His ordination 5:1, 4-6.)
   1. Not self appointed cf. Heb_5:4
   2. To minister for men, from among men, to offer gifts and sacrifices.

Two demands of a High Priests
1) That he should be selected from among the men that he represented - Heb_5:1.
2) That he should be selected by God before whom he appears - Heb_5:4 and Heb_5:10.

For every high priest -- The author now directs his readers to the qualities required in the well-known institution of high priests, though he confines his attention to the Aaronic priesthood in the OT and does not consider contemporary Jewish priests who fell far short of the ideal.

He shows that the necessary qualifications include oneness with the people, compassion, and appointment by God. Then the author goes on to show that Christ had all these qualifications.

chosen from among people -- The author proposes to explore something of the nature of high priesthood and begins by showing that it has both a humanward and a Godward reference. It is of the essence of priesthood that the priest has community of nature with those he represents.

to offer -- The high priest's work regards "matters related to God," specifically in offering "gifts and sacrifices for sins." The writer is summarizing the priestly function of offering.

gifts -- This refers to offerings (like the grain) which were for thanksgiving or dedication. However, "gifts" in Heb_8:4 refers to all of the various sacrifices (Heb_8:3; Heb_9:9).

sacrifices -- This refers to blood offerings for the expiation of sins (see Lev. 1-5).

÷Hebrews 5:2
Heb_5:2

He can deal gently -- μετριοπαθε ν, G3356, "***Deal gently with***" is not easy to translate; the verb only occurs here in the NT and refers to taking the middle course between apathy and anger, a controlled gentle attitude.

the ignorant -- The ignorant who are not *willing* sinners, those who, in the Hebrew phrase, sin "with upraised hand" (Num_15:30; Deu_17:12), cannot be treated with compassionate tenderness (Heb_10:26); but the ignorant and the erring (1Ti_1:13) — those who sin "inadvertently," "involuntarily" (Lev_4:2, Lev_4:13) — need pity and Christ's prayer on the cross was for those "who know not what they do."

and wayward -- The two terms speak of one class of people -- those who have erred thru ignorance unintentionally as opposed to those who sin presumptiously. Num_15:30, Num_15:27-30, Heb_10:26

he himself -- The high-priest who is selected from among men is able to "deal gently" because he himself shares the same "weakness" as the sinners on whom he has compassion.

beset with weakness. -- The word may denote physical or moral frailty (ἀσθ νειαν, G769), but in the context is means the latter. The earthly high priest is at one with his people in their need for atonement and forgiveness. (Heb_9:7)

÷Hebrews 5:3
Heb_5:3

Because of this -- Since the earthly high priest was also a sinner like the people, the law required him to offer an unblemished bull for his own sins before performing his priestly service on behalf of the people (Lev_4:3-12; Lev_9:7). After this offering, ge could offer sacrifices for the people of God (Lev_16:6, Lev_16:11, Lev_16:15-17).

÷Hebrews 5:4
Heb_5:4

no one takes this honor for himself -- No godly man could take the initiative and make himself high priest by his own authority or power.

called by God -- The Lord designated how the high-priest was to be selected put into service. God appointed a certain tribe (Levi) and a certain family (Aaron's, cf. Exo_28:1; 1Ch_23:13) to act as priests (cf. Num_16:40; Num_1:1; 1Sa_12:9-14; 2Ch_26:18).

Sometimes the procedure ordained by God for the ordaining of the high priest was not followed and kings and those in civil authority negotiated and granted the office to whom they willed. The book of 1st Maccabees (written between the OT and NT periods) records how the office of the high priest was hijacked by those vying for power (1Ma_7:9; 1Ma_10:20; 1Ma_11:27; RSVA).

÷Hebrews 5:5
Heb_5:5

Christ did not exalt himself -- It was not personal ambition that moved Christ.

but was appointed by him -- With the quotation of Psa_2:7 in this verse and Psa_110:4 in the next verse, the writer demonstrates that Christ's Sonship and His priesthood were both by divine appointment (cf. Joh_8:54).

who said to him, -- It would be very difficult to convince a group of Jews that Jesus was high priest when He did not come from the line of Levi. So the Hebrew writer says it was God who exalted and glorified Christ Joh_8:54, and writer offers the admitted Messianic Prophecies of Psa_2:7 and Psa_110:4, as scriptural evidence that pointed to Jesus.

He will later argue that Jesus ministers in the heavenly sanctuary. Accordingly, it is important that Jesus be seen to be the Son, one who has rights in heaven.

"You are my Son, -- See notes on Heb_1:5.

today I have begotten you:; -- This quotation from Psa_2:7 emphasizes that God —who called Jesus His "Son" —appointed Christ as high priest. The same verse is quoted in Heb_1:5.

÷Hebrews 5:6
Heb_5:6

Ps. 110 A Messianic Psalm
vs. 1-3 Messiah as King
vs. 4 Messiah as Priest
vs. 5-9 Messiah as Conqueror

he says also in another place -- See notes at Heb_4:4 and Heb_2:6 for the un-Paul like method of citing OT passages. Such stands as one of the arguments against Paul as the author, and for someone with Alexandrian influence, like Apollos.

This Psalm was so universally accepted as Messianic that the Targum of Jonathan paraphrases the first verse of it "The Lord said to His Word:"

You are a priest -- This citation from Psa_110:4 is cited to demonstrate that God appointed Jesus as an eternal priest (e.g., Heb_5:10; Heb_6:20).

This Psalm is unique in the fact that it specifically gives the Messiah both a priestly and a kingly office (cf. Zec_4:3, Zec_4:11-14; Zec_6:13). The Christ, however, fulfills all three OT anointed offices: prophet, priest and king (cf. Heb_1:1-3).

forever -- "Forever" is another contrast. Other priests have their day and pass away. Not Christ! His priesthood abides. He has no successor. There was no succession of priests given from Melchizedek. Jesus was a priest of this kind; not like Aaron and his successors.

the order -- "according to the style of;" "of the same kind as" (cf Heb_7:15, *"in the likeness of Melchisedek."*)

the order of Melchizedek. -- As king of Salem and priest of the Most High God in the time of Abraham, he was also a king-priest (Gen_14:18-20). The Melchizedekan priesthood is discussed in detail in chapter 7. Gen_14:18; Psa_110:4; Heb_5:6; Heb_5:10; Heb_6:20; Heb_7:1; Heb_7:10; Heb_7:11; Heb_7:15; Heb_7:17;

In the OT, Melchizedek is described as the king of Salem and a priest (Gen_14:18). In Psa_110:4, Melchizedek is evoked as an ideal priest-king; the psalm suggests that another Melchizedek will come from David's lineage.

As a place, Salem is often identified with Jerusalem because of the similarity of names and because the meeting between Abraham and Melchizedek occurred within the King's Valley, which is associated with Jerusalem (Gen_14:17).

The Jewish extrabiblical book of Second Enoch depicts God as instructing the angel Michael to save Melchizedek from the flood (see 2 Enoch 72:1, 9–10).

The Melchizedek Scroll, a text from the Dead Sea Scrolls, depicts Melchizedek as a heavenly figure who is more exalted than the angels (Melchizedek Scroll 2:13–14). Other Dead Sea Scrolls texts, along with the ancient writers Josephus and Philo mention Melchizedek with little or no elaboration (the Genesis Apocryphon 12:14–17; Josephus, Antiquities 1.180–81; Philo, Allegorical Interpretation 3.79–82).

Hebrews 5:7

Heb_5:7

In the days of his flesh, -- The author turns to the second qualification —Jesus' oneness with humankind. In realistic language he brings out the genuineness of Jesus' humanity.

Jesus offered up prayers and supplications -- *"Prayers and petitions"* points to dependence on God, who alone can save from death.

The word rendered "***prayers***" (δε σεις*; G1162*) is a prayer asking God for the supply of one's needs. The ***supplications*** (entreaties, pleadings) emphasizes his approach (ἱκετηρίαι; G2428) to God. And some have even supposed that there is an allusion to Psa_22:1-6 and Psa_116:1-7. (See Mar_14:36; Joh_12:27; Mat_26:38-42.)

with loud cries and tears -- Commentators agree that the writer is referring to the agony in Gethsemane, though his language does not fit into any of our accounts. (Some think it is a reference to the cross.) (Mat_26:36-40; Mar_14:32-42; Luk_22:40-46; Joh_12:27-28)

It seems that he may have had access to some unrecorded facts. It is also possible that he wants us to see that there were incidents in Jesus' life that show the human side of his nature.

to him who was able -- Refers to God (1Sa_2:6; Hos_13:14; Jas_4:12). He brought His people out of Egypt —the model of salvation in the OT.

to save him from death -- Not to save him from dying, but from death! (**θα΄νατος; G2288**) This was the prayer that was answered in the resurrection.

and he was heard -- The word "heard" (**G1522**) is usually taken to mean that the prayer was answered, not simply noted. Most interpreters agree.

Some argue a problem, Jesus prayed, "Take this cup from me" (Mar_14:36); but he still died. We should remember that Jesus' prayer was not simply a petition that he should not die, because he immediately said, "Yet not what I will, but what you will."

In this case the prayer was that the will of God be done, and this has precedence over the passing of the cup from Jesus. Since the cup had to be drunk, it was drunk! But the significant point is that the Son was strengthened to do the will of the Father.

for his godly fear. -- The differences in the English translations come from the ambiguity of the Hebrew term "fear," especially as it is used of mankind's relationship to God. It seems that it means "reverent awe" or piety, not "terror of."

NASB = "He was heard because of His piety"
NRSV = "he was heard because of his reverent submission"
TEV = "Because he was humble and devoted, God heard him"
NJB = "winning a hearing by his reverence"

÷Hebrews 5:8

Heb_5:8

Although he was a son, -- Rather, *"Son though He was,"* so that it might have been thought that there would be no need for His learning obedience from suffering. (EBCNT)

The "son" here is still in the line of the comparison between a family member verses a family servant (cf. Heb_1:2; Heb_3:6; Heb_5:8; Heb_7:28.)

he learned -- The stress is not on His "*learning*," but the whole expression must be taken together, "He learnt from the things which He suffered," in other words "He bowed to the experience of absolute submission." (CBSC)

(cf. KJV Gen_30:27).

he learned obedience -- Jesus fully enacted and conformed to God's will. He declared His obedience to God's will and was without sin (Heb_4:15; Heb_10:5-10; compare Isa_53:9).

This does not mean that Jesus passed from disobedience to obedience, but that he learned obedience by actually obeying. The image of Jesus as a son learning obedience illustrates His solidarity with humanity (Heb_12:5-11).

Christ's obedience was also necessary so that He could fulfill all righteousness (Mat_3:15). He was the perfectly righteous One, and thus prove to be the perfect sacrifice to take the place of sinners (1Pe_3:18). And whose righteousness could be imputed (counted, credited) to sinners (cf. Rom_4:22-24).

through what he suffered. -- In the book of Hebrews, the Greek word *paschō* ("to suffer") and the related noun *pathēma* ("suffering") refer to Christ's passion (Heb_2:9-10; Heb_9:26; Heb_13:12). The culmination of Jesus' learning was His obedience to God, even unto death. (see notes on Heb_2:10; Php_2:8).

Hebrews 5:9

Heb_5:9

being made perfect -- Being perfected (complete), that is, perfectly equipped to be High Priest and Savior by his perfect life of obedience. The *perfection* came through the completion of His mission.

source [author] -- One who makes something possible, Literally, "the cause". (Heb_2:10; Heb 8:1 - 10.18).

eternal salvation -- The epithet *aionios, G166,* is here alone applied to the substantive "salvation."

The Hebrew writter used the word ***eternal***, in the sense of what does not end, in connection with redemption (Heb_9:12), covenant (Heb_13:20), judgment (Heb_6:2), and inheritance (Heb_9:15).

Jesus will bring people a salvation that is ***eternal*** in its scope and efficacy, a salvation that brings them into the life of the world to come. It is a nice touch that he who learned to obey brought salvation to those who obey.

salvation to [for] all who obey him -- Obedience is the evidence of true discipleship (cf. Luk_6:46). Jesus is our example in "obedience" as in all areas.

Hebrews 5:10

Heb_5:10

designated by God -- This refers to God's appointment of Jesus for His priestly role (see Heb_5:1; Heb_5:5-6).

high priest after the order of Melchizedek. -- Here the writer paraphrases Psa_110:4, adding in the detail of "high priest" (see Heb_5:8-9, Heb 7).

Hebrews 5:11

Heb_5:11

About this -- The "this" may refer to the priesthood of Jesus or Melchizedek (see Heb_7:1-9), but probably to the relationship of Christ's high-priesthood to that of Melchizedek.

we have much to say, -- The writer intends to explain greater the likeness of Christ's priesthood to that of Melchisedek subsequently in his letter.

hard to explain, -- It was hard (difficult) to explain in terms they would understand because they were not interested in deeper study of scriptural truth.

you have become -- The same Greek verb "**become**" forms brackets around the section: "become dull" (v. 11) and "become sluggish" (Heb_6:12).

Apparently at one time they were more eager to learn about Jesus and all aspects of His mission.

dull of hearing. -- The Hebrews' spiritual lethargy and slow response to gospel teaching prevented additional teaching at this time.

This is a reminder that failure to grow in the knowledge of the truth (2Pe_3:18) produces spiritual stagnation and the inability to understand or assimilate additional teaching (cf. Joh_16:12).

dull -- "**Dull**" (G3576) means "slow," "sluggish" or "slothful." His readers ought to have been in a different condition, but they had allowed themselves to get lazy.

Hebrews 5:12

Heb_5:12

by this time -- We don't know how long the Jewish readers had been Christians, but for some of them it could be 20 years plus.

you ought to be teachers, -- Every believer is to be a teacher (Col_3:16; 1Pe_3:15; Rom_2:21; cf. Deu_6:7; 2Ti_3:15). If these Hebrew Christians had grown in knowledge and understanding of the gospel of Christ, they would have been passing that message on to others.

the basic principles -- The "elementary truths." The ABC's of the gospel that led them to Christ in the first place (Gal_3:24-27). They themselves had heard the gospel from eye-witnesses (Heb_2:2-4; 1Pe_4:11) and seen signs and wonders done by them through the Holy Spirit (Mar_16:17-20).

oracles of God -- Same word as Act_7:38; Rom_3:2; Heb_5:12; 1Pe_4:11; (ESV). The Greek word is occasionally used in the LXX for ordinary human utterances; e.g. Psa_19:14 (LXX. 18:14) "the *words* of my mouth." - CBSC

The Greek term probably refers here to the OT Scriptures in general or prophecy in particular (e.g., Act_7:38; Rom_3:2; 1Pe_4:11).

You need milk -- A common metaphor for levels of teaching or instruction (e.g., 1Co_3:1-4). The author challenges his audience to Christian maturity. Indicating that spiritually they were still babes in Christ. (cf Heb_5:13 also).

solid food, -- Teaching that would help them to grow to become mature in the faith.

Hebrews 5:13

Heb_5:13

everyone -- "Everyone" (anyone) is inclusive; in other words, the author is saying, "This is the way it is."

everyone who lives on milk -- Although these believers had been Christians for a long period they had not matured. Length of time is not directly related to maturity.

unskilled in the word -- "Unskilled" here means to be *inexperienced*. They had been exposed to the gospel long enough that they should be teaching it to others, but they were still babies, too infantile in understanding and unskilled in teaching others.

the word [message] of righteousness, -- This expression could refer to sound ethical teaching, general Christian teachings, the doctrine of righteousness through Christ, or Israel's Scriptures (the OT).

Most likely it means the right conduct God expects believers to follow, but which the readers of this letter have not been following.

since he is a child [infant]. -- The NT metaphorically employs the image of an infant in reference to those who need correction (1Co_3:1-3), highlighting the need to grow in Christian maturity (Gal_4:1-6; Eph_4:13-16).

Hebrews 5:14

Heb_5:14

solid food -- Teaching that would help them to grow to become mature in the faith.

mature [full age] -- To be "full grown". The Greek word here, *teleios*, is used metaphorically for those who are morally and spiritually prepared (see 1Co_2:6). They are complete and whole, "full grown," an extension of the meaning of *teleios*.

powers of discernment -- The ability to discriminate between what is right or true, and what is erroneous.

trained by constant practice [exercised; reason of use] -- Experienced (One of the great benefits of the book of Proverbs). Mature believers train themselves by constant practice. They are to be trained in godliness (Heb_12:11; compare 1Ti_4:7).

Athletic training and competition form the metaphor implied by this particular word (cf. 1Ti_4:7-8). The one who has come to Christ for spiritual completion is to be trained by the Word to discern truth from error and holy behavior from unholy (cf 2Ti_3:16-17).

distinguish good from evil -- This is what the "powers of discernment" is about, to understand what is right and what is wrong.

This describes the mark of Christian maturity (compare 2Pe_2:14; see Deu_1:39; Isa_7:16).

÷Hebrews 6:1
Heb_6:1

let us -- 14 times in 12 verses. cf. note at Heb_4:11.

leave -- This "leaving" does not mean that these first principles are to be neglected, but merely that his readers ought to be so familiar with them as to be able to advance to a greater knowledge. The "fundamentals" are the place to start, not stop.

elementary [basic, fundamental] doctrine of Christ -- This image refers to the basic teachings of Christian faith. The metaphor suggests that Christians should not replace this foundation, but instead build upon it.

The writer is referring to basic OT teaching that prepared the way for Messiah—the beginning teaching about Christ. These OT "principles" include the 6 features listed in verses 1 & 2.

(See notes on Hebrews by R.W. Gould in my files.) All these ideas refer to doctrine about the Christ in Judaism.

and go on -- Literally, "let us be borne along," as by the current of a stream.

go on to maturity [perfection] -- The idea here of is "full growth," in the knowledge (Heb_5:14) and understanding of "who" Christ is and what He has done (and is doing) for us.

not laying again a foundation -- There is no need for a *foundaton* to be laid *a second time*. He is not in the least disparaging the importance of the truths and doctrine which he tells them to "leave," but only urging them to build on thse foundations.

The writer warns his Jewish readers that there is no value in stopping with the basics (the elementary) teachings and repeating ("laying again") what was only intended to be foundational.

a foundation of r**epentance from dead works --** the works and ordinations of the law of Moses, the sacrifices, sabbaths, etc.

dead works and of faith toward God --

Note: **Repentance -- and faith..** and **washing** (v. 2)

÷Hebrews 6:2
Heb_6:2

instructions [doctrine] -- "Instruction" is in apposition to "foundation" and introduces a fresh group of subjects.

about washings [baptisms] -- "Washings" would be a better translation than "baptisms" as in Heb_9:10 and Mar_7:4. The Greek form of this word, *baptismos,* is never used of Christian baptism, but only *baptisma*. The plural also is inconsistent with the singular concept of Christian baptism.

In the OT Levitical system, there were many ceremonial cleanings, or "washings" (cf. Exo_30:18-21; Lev_16:4; Lev_16:24; Lev_16:26; Lev_16:28; Mar_7:4, Mar_7:8). Cf. the washings of priests before going into the temple, like NT baptism for entrance into the body of Christ, Gal_3:26-27.

Unger's Bible Dictionary records a number of acts that require washing; such as touching the dead; and other things that marked one as being unclean and need such "washing".

This is not a reference to foot washings. The foot washing in John 13 was an act of hospitality, but in this context *washings* seems to be connected to the Levitical system.

laying on of hands -- The "laying on of hands" was a widespread practice in antiquity for different purposes. Such as: **1)** the apostles laying hands on Christians to impart spiritual gifts, Act_8:17-18; 2Ti_1:6; **2)** to set someone apart to a special task, Act_6:6; Act_13:1-3, 1Ti_4:14.

Some think that in this context it may refer to setting certain men apart to be teachers, cf. 1Ti_5:22.

Others think it may refer to a practice of blessing the children as Jesus did in Mat_19:13-15.

Under the Old Covenant, the person who brought a sacrifice placed his hands on it to symbolize his identification with it as a substitute sacrifice for sin (Lev_1:4; Lev_3:8; Lev_3:13; Lev_16:21).

resurrection of the dead -- Joh_1:1-29, Eschatology. The Greek terminology here is plural, suggesting that this refers to the future resurrection of the many (see Dan_12:2, and Joh_5:28-29). Christ's own resurrection points ahead to the general resurrection (1Co_15:20).

eternal judgment -- God is the judge of all things (Isa_33:22; Dan_7:9-10). Here it refers to God's final judgment of all of humanity, when Jesus returns, Rev_20:12.

Hebrews 6:3

Heb_6:3

we will do -- The writer is intending to give instruction about going on from the old covenant types and shadows to their genuine fulfillment in new covenant.

The writer is also identifying himself with the readers.

if God permits -- Signifying reliance upon God (see 1Co_16:7; Jas_4:15) to help the readers to attain spiritual maturity (Heb_6:1).

Hebrews 6:4

Heb_6:4

For it is impossible -- Note verse 4-6 comprise one sentence. The "impossibility" is "while" ("since" or "seeing," Heb_6:6) they crucify the Son of God afresh. The writer is saying that salvation is ONLY found in Christ, for the Hebrews to go back to the Law is to forfeit God's salvation. Judaism no longer makes them right with God. There is NO WAY outside of Christ to be saved! (Act_4:12).

to restore again to repentance -- Bringing Jewish Christians, who have turned to the old way of Judaism, back to repentance (a right relationship with God) is unattainable as long as they are rejecting the Christ.

(The word "restore" is the word "renew" and doesn't appear in the sentence in the Greek until verse 6. See the note there, Heb_6:6; Renew = **ἀνακαιν ζειν G340**, *anakainizo.*)

Hebrew Writer is saying:

1. You can't be ***renewed*** by the Jewish system
2. Can't be renewed ***while*** they are re-crucifying Christ who is their only hope.

those who once been enlightened -- The "enlightment" of the readers is referred to again in Heb_10:32. God's revelation in Christ is often characterized with the metaphor of light. Thus, in Eph_1:18, an increased understanding of God is described as "enlightenment" (cf. 1Co_4:5; 2Co_4:4-6).

Those who come to trust in Christ have come to "the light of the world" (Joh_8:12; cf. 2Co_4:6; 2Pe_1:19). To abandon the Gospel would be to sin against the light they had received.

tasted -- As contrasted to Christ's tasting the bitterness of death for every man, Heb_2:9, the redeemed in Christ "tasted the kindness of the Lord" 1Pe_2:3, which is the sweetness of salvation. The Greek word (*geuomai*, literally "taste") is used in the figurative sense of "experience."

the heavenly gifts -- The wording recalls that bread from heaven that was received by the exodus generation (Exo_16:4, Exo_16:15; Neh_9:15; Psa_78:24). Here it refers to the gift from Christ, forgiveness of sins, and salvation, Rom_5:15; Eph_1:7; Eph_2:8. Eph_4:8.

and have shared [become partakers] -- Sharing in the blessing provided by the Spirit of God. Christians already "share in Christ" (Heb_3:14) and "share in a heavenly calling" (Heb_3:1).

in the Holy Spirit -- Just as God's Spirit guided the Israelites in the wilderness (Neh_9:20; Isa_63:11), the new converts to Christ were led to freedom (Joh_8:32) by God's Spirit as well (2Pe_1:21; 1Co_12:8-10).

It may also be saying that they had shared in the impartation of some special spiritual gifts (1 Corinthians 12).

Hebrews 6:5

Heb_6:5

and have tasted -- This is in contrast to Christ's *tasting* the bitterness of death for every man, Heb_2:9; the redeemed in Christ "taste the kindness of the Lord" 1Pe_2:3, which is the sweetness of salvation. The Greek word (*geuomai*, literally "taste") is used in the figurative sense of "experience.

the goodness of the word of God -- The construction of this phrase in the Greek suggests that they had *tasted that God's word is good* -- they had tasted the good promises and that the teachings were good for the soul.

They had fed on the *word of God* which is good food for the soul. 1Pe_2:3.

and the powers of the age to come [coming age] -- The age after Judaism is the Gospel age. *Powers* is the Greek word *dunameis*, and here probably meaning "miracles," as in Heb_2:4. In the early apostolic age many miracles were worked, such as the sick and infirm being healed, and even the dead restored to life (Act_3:6-9; Act_5:15-16; Act_6:8; Act_8:6; Act_12:7; Act_20:9-12). To taste these powers is to have a part in them, either as the subject of healing or of some other miracle, or as having witnessed or performed them.

Hebrews 6:6

Heb_6:6

if they then fall away -- cf. Luk_8:13, This is a warning to Jewish Christians who were returning, or on verge of returning, to Judaism.

This is the continuation of the sentence started in verse 4, to ***restore*** (renew) them again to repentance (to be brought into a humble penitent relationship with God) is impossible while they reject the Son of God. The Old Covenant system of atonement no longer brought atonement after Christ's death.

Renew -- "Renew" & "recrucify" is a play on words by the writer.
Renew = **ἀνακαιν ζειν G340**, (*anakainizo*);
Recrucify = **ἀνασταυρο ντας G388,** (*anastauroo*)

since [seeing; while] -- "Seeing"; "since" or "while" they are doing this. See ASV footnote. See Expositor Greek New Testament, vol 4, p. 298. cf. Heb_10:26.

It is impossible to be in a right relationship with God, ***while*** one is rejecting and mocking the Son of God.

they are crucifying once again [all over again] -- Recrucify = **ἀνασταυρο ντας G388,** (*anastauroo*).

the Son of God -- τον G3588 THE υιον G5207 SON του G3588 θεου G2316 OF GOD,

to their own harm [again crucify to themselves] -- Those who reject Christ become like those in the Gospel accounts who publicly dishonored Him and put Him to death. Such people have rejected God's truth—and thus are acting in league with forces that oppose Him. (A similar sentiment is expressed in Heb_10:29).

and holding him up to contempt [an open shame; public disgrace] -- G3856; Jesus was shamed and scorned through public punishments; such contempt was associated with Jesus' death (Heb_12:2-3).
Expose Him to scorn (see Mat_1:19 where the simple verb is used).

÷Hebrews 6:7
Heb_6:7

For land that has drunk the rain -- The writer uses an agricultural illustration (Heb_6:7-8) to explain the warning of Heb_6:4-6.
Fields and vineyards that did not produce a crop in the ancient world were burned (Isa_5:1-7; Mal_4:1). Those that did were a blessing to their owners and the wider community.

Lessons in v.7-8.
Blessed alike, some:
1) bring fruit and are blessed,
2) and some don't (Heb_6:8) and are rejected.

produces a crop useful -- The Land must be "worked" to bring forth fruit. Left to itself it brings thorns and that field is burned. The Word must be accompanied by faith and obedience to bring salvation!

useful to those for whose sake it is cultivated -- "Useful to those for whom it is farmed" means that the beneficiaries are not only those who actually worked the crop, but for their families and others. This land, then, receives God's blessing.

receives a blessing from God. -- The picture is that the land is blessed by God, but also the people who benefit are blessed.

÷Hebrews 6:8
Heb_6:8

See note on verse 7 for lesson point.

if it bears thorns and thistles -- The land, thought it had received the good rain, not worked brings only thorns and thristles.
Here the illustration shows that those who hear the gospel message and responds in faith and obedience are blessed; those who hear and reject it are cursed (cf. Mat_13:18-23).

worthless and near to being cursed -- The reference to producing "thorns and thistles" reminds us inevitably of the curse of Gen_3:17-18 — a curse on that very creation of which it had been said, "God saw all that he had made, and it was very good" (Gen_1:31). This land then, producing only what is worthless, awaits the curse.

its end is to be burned. -- This is the picture of a farmer burning a worthless field of weeds.

In Hebrews, fire is associated with judgment—referring to the peril of God's enemies (Heb_6:2; Heb_10:27; Heb_12:29).

Hebrews 6:9

Heb_6:9

6:9–20 Throughout the rest of this chapter, the discussion focuses on the reliability of God's promise, which He made to Abraham by swearing an oath on the basis of His own reputation (Heb_6:3-14).

Though we speak in this way, -- Giving warning about turning away from Christ and returning to Judaism.

yet in your case, beloved, -- "Beloved" is a token of affection, a word of encouragement. The writer changes from a message of warning to a message of encouragement.

we feel sure [confident; convinced; persuaded] of better things -- The writer is confidence that "better things" could be said of them, as compared to those who were being warned in the preceding verses.

Just like the good soil in Heb_6:7, the writer believes that his readers will be eternally blessed because they are following God. Heb_1:14 and note.

Hebrews 6:10

Heb_6:10

In verses 10, 11, 12 we see Love, Hope, Faith.

For God is not so unjust -- God is a just God, and He will remember your work if you remain faithful to Him.

Throughout the OT, God is portrayed as just and faithful (Deu_32:4; Isa_45:21; Psa_11:7; Psa_116:5; Psa_145:17; Ezr_9:15; Neh_9:8).

as to overlook -- *"God ... will not forget" - your work and love!*

you work and the love that you showed -- "Labor of love" here is Christian works the Hebrew Christians had done.! Works that accompany salvation! 1Th_1:3-4. James however speaks of works of obedience, Jas_2:17.

for his sake [his name] -- Throughout the book of Hebrews "***name***" has the Hebraic sense of the authority, character, and attributes of the Son of God (Heb_1:4) or of God the Father (Heb_2:12; Heb_3:15; cf. Joh_14:13-14).

serving the saints, -- All Christians are saints, or "holy ones" (cf. Heb_13:24; Act_9:13; Rom_1:7; 1Co_1:2).

as you still do. -- The continuance of their doing good for their fellow Christians proved their sincerity, but perhaps the writer hints, though with great delicacy, that their beneficent zeal was less active than it once had been.

÷Hebrews 6:11
Heb_6:11

And we desire -- A strong word: "we long to see in you."

each one of you -- The writer is speaking again to the doubting Jewish readers who are in danger of turning away from Christ. Here again in the emphasis of the expression, as in other parts of the Epistle, we seem to trace some individual reference.

show the same earnestness [diligence] -- The term "earnestness" or "diligence" can carry the idea of eagerness or haste. (2Co_7:11).

The writer fears that some in his audience might turn away (Heb_3:12), be hardened by sin (Heb_3:13), and fail to enter God's rest (Heb_4:1; Heb_4:11).

full assurance of hope -- With a view of attaining this full assurance, you will be blessed, just keep on **unto the end.**

The Greek text here refers to complete confidence, in this case, confidence regarding God's promises (Rom_4:21). Believers must trust in God and His Son (Heb_2:8-9) just as the exodus-wilderness generation was called to trust in God despite their circumstances.

until the end, -- The end is either death or Jesus' return. See note on Heb_3:14.

÷Hebrews 6:12
Heb_6:12

may not be sluggish [lazy] -- In Heb_5:11 (see note) the same Greek word is translated "dull."

but imitators [followers] -- This concept is repeated in Heb_13:7 and is inherent in the many illustrations of faith given in chapter 11. The readers are to "***imitate***" those who get the promises - "imitate"(μιμητής, *mime ̄te ̄s*, G3402) and not simply "follow."

on those who through faith and patience inherit the promises. -- The "**imitators of those" is a** reference to Abraham, a great man of "faith". cf. Heb_6:15. The writer will later give a long list of such of heros who had such a great faith, cf. Heb_11:1-10.

inherit the promises -- The inheritance and the promises of salvation are a theme of this epistle (cf. Heb_6:13; Heb_6:15; Heb_6:17; Heb_1:14; Heb_4:1; Heb_4:3; Heb_9:15; Heb_10:36; Heb_11:7-9; Heb_11:11; Heb_11:13; Heb_11:17; Heb_11:33; Heb_11:39).

÷Hebrews 6:13
Heb_6:13

For when God -- This phrase assures the Hebrew readers of absolute confidence about the promises.

a promised made to Abraham -- This refers specifically to the promise of Gen_22:16-17, as the citation in Heb_6:14 clarifies. The writer wants to encourage the Hebrew Christians to rely upon faith as opposed to holding on to the Levitical system of worship.

> The Hebrew writer is fond of Abraham, whom he refers to ten times. He is the supreme example of one who continued to trust God and to obey him even though the circumstances were adverse and gave little support to faith

since -- Since, or "because." Because there is nothing superior to Himself.

no one greater by whom to swear -- God swore the oath by himself, for there was no one greater to swear by - a point that is significant to the Hebrews.

he swore by himself -- At several points in the OT (in addition to Gen_22:16), God swears by Himself (Exo_32:13; Isa_45:23; Jer_22:5; Jer_49:13). According to Heb_6:17-18, God's intention is to affirm the reliability of His promises.

> The oath in itself implies delay in fulfilling the promise. If God had been about to fulfill it immediately, there would have been no place for an oath. So from the first Abraham was faced with the prospect of waiting in hope and faith.

Hebrews 6:14

Heb_6:14

saying -- This citation is from Gen_22:17.

"Surely -- The fact that God had said it assured its fulfillment. It conveys the ideas of emphasis and certainty.

I will bless you and multiply you." -- It is significant that the quote in Genesis is in the context of Abraham's sacrifice of Isaac, who was the immediate fulfillment of God's promise to Abraham. Ultimate fulfillment would also take place through Isaac and his descendants.

bless -- This is the first of seven occurrences of "bless" [G2127] in this book. Sometimes it is used of people, meaning "to invoke blessings on." But where God is the subject, the meaning is "prosper." Here the blessing refers to Abraham's descendants who would form a great nation, possess the land, and in due course be the source of blessing to others.

multiply you [thee] - The "you" here is singular person. In the Hebrew and LXX. we have "I will multiply *thy seed.*"

Hebrews 6:15

Heb_6:15

Abraham, having patiently waited [endured] -- Abraham confident in God's promise waited patiently for the fulfillment.

This meant real patience, because Isaac was not born till twenty-five years after the promise was first given (Gen_12:4; Gen_21:5) and long after Sarah could have been expected to bear children. Abraham's grandchildren were not born for another sixty years (Gen_25:26), only fifteen years before his death (Gen_25:7).

The complete fulfillment of the promise, of course, could not take place within his lifetime (a nation cannot be born so quickly). But enough happened for the writer to say, "Abraham received what was promised."

obtained the promise. -- Abraham fathered Isaac—the fulfillment of this promise—at an old age (Gen_21:5). Isaac's birth represents trust in God to overcome all obstacles (Gen_15:2-6; Gen_17:16-19).

The point: God does not go back on his promises; he is completely reliable. But he works in his own way and time, not ours. (2Pe_3:9).

÷Hebrews 6:16
Heb_6:16

people swear by something greater -- People confirm their promises by appealing to someone greater (especially to God) as witness. Since no one is greater than God, He can only provide an oath from Himself.
By doing so He is willingly (Heb_6:17) accommodating Himself to human beings who desire the confirmation because of the characteristic unreliability of human promises.

Oaths served a legal function and involved calling upon someone to confirm the truthfulness of an assertion. In the OT, people take oaths in God's name (Gen_31:53; Deu_6:13; Deu_10:20).
In the Graeco-Roman world, people swore oaths with reference to deities, kings, and emperors (Cicero, *Topica* 20.77).

in all their disputes [strife; argument] -- Rather, "for an oath is to them an end of all controversy" (as to facts) with a view to confirmation.
Thus an oath "puts an end to all argument." It is an authoritative word guaranteed by the highest authority

an oath is final confirmation. -- It is meant that when men swear in confirmation of a disputed point their word is believed.

God's Word does not need any confirmation from someone else. It is reliable because God Himself is faithful.

÷Hebrews 6:17
Heb_6:17

So when God desired -- God was "willing". βουλομενος, G1014.

show more convincingly -- To make it clear, to prove the truthfulness of his promise.

the heirs of the promise -- We should not miss the reference to "***the heirs.***" The heirs of the promise were primarily Abraham and his seed, and then all Christians (Gal_3:29; Gal_3:7).

the unchangeable [immutability; unchangeableness] character [counsel; purpose] -- In contrast to the fickle gods of pagan religions, God's character is depicted as unchangeable (Num_23:19; 1Sa_15:29; Isa_40:8).

he guaranteed it [confirmed; interposed] with an oath, -- (see Heb_6:13) God "intervened with an oath," between Himself and Abraham. The word "intervened," "mediated" ["guaranteed," ESV] (*emesiteusen, G3315*) occurs here only in the N.T. It has the idea of "stand as guarantor."

Why an oath?
1) There would be a long delay to fulfill it, and a sever testing of faith.
2) So an oath so there would be no misunderstanding, it would not be forgotten, there should be no doubt.

÷Hebrews 6:18
Heb_6:18

by two unchangeable [immutable] things -- Immutable**,** unchangeable; Thest "two" refers to: 1) the Promise, (Heb_6:13); and 2) the oath, (Heb_6:16), that confirmed it.

The Greek term behind "immutable" (**αμεταθετων, G276**) was used of a legal will, which was unchangeable by anyone but the maker of the will.

in which it is impossible for God lie -- God's truthfulness is certain, unlike human claims to be honest (compare Num_23:19; 1Sa_15:29; Psa_89:35). The author of Hebrews later reiterates this theme in Heb_10:23.

Clement of Rome said "Nothing is impossible to God, except to lie" (*Epistle to the Corinthians,* par. 27). "The God that cannot lie" (Tit_1:2; Num_23:19).

we who have fled for refuge -- The "we" here refers to both the writer and the readers -- and by extension to all believers.

The Greek verb used here, *katapheugo*, entails the idea of fleeing, especially from enemies (Act_14:6; Psa_143:9; Isa_10:3). In this case, followers of Christ have fled from the powers of sin and the devil.

The writer does not specify what we have "***fled***" from, but the context makes it clear that he is thinking of some aspect of life in a sinful world. So far from clinging to that, he and his readers "take hold of the hope offered."

Three metaphors in succession.
1) metaphor of refuge-city of old; Exo_21:14, Num_3:25 ff, Deu_4:42; Deu_19:5; Jos_20:8.
2) Heb_6:19 metaphor - storm tossed sailors at sea.
3) Heb_6:20 travelers preceded by forerunner.

might have strong encouragement to hold fast -- The writer wants the Hebrew Christians to continue faithfully holding to Christ, and not turn back to Judaism.

hold fast to the hope set before us. -- The hope is in Christ's work as the forerunner on behalf of believers, allowing them access to God.

Hope for the fulfillment of God's salvation promises is the "anchor of the soul" (Heb_6:19) keeping the believer faithful during the times of trouble and turmoil.

set before us [offered] -- The word translated "set before us" or "offered" (G4295) pictures hope lying before us, spread out like some inviting prospect; and we are encouraged to go in to it.

Hebrews 6:19
Heb_6:19

We have this as a sure and steadfast anchor of the soul -- 2) Second of three metaphors - storm tossed sailors at sea.

An ***anchor*** seems to have been an emblem of Hope (being something which enables us to hope for safety in danger) from very early days (example, Aeschylus, *Agamemnon,* p. 488), and is even found as a symbol of Hope on coins.

While the metaphor of the ***anchor*** is widely used in antiquity, it occurs only here in the NT. A ship firmly anchored is safe from idle drifting. Its position and safety are sure.

This metaphor adds something to the argument in favour of the Pauline authorship of the Epistle, because Paul too sometimes uses maritime metaphors. Paul, however, never used the metaphor of "an anchor," and it might have been equally well used by a person who had never seen the sea in his life.

the soul -- ψυχης, G5590; ***Soul*** is a general word that probably means the "life" of a human being. The author is affirming that ***hope*** forms an ***anchor*** for the whole of life. Those with a living hope have a steadying anchor in all they do, giving them a solid footing and security

a hope that enter into the inner place behind the curtain [the Presence behind the veil; curtain] -- The word, **curtain** or **veil**, is *katapetasma G2665,* and usually refers to the inner veil before the holy of holies (the most holy place) while *kalumma* is strictly used for the outer veil. See note on Heb_9:3.

enters within the veil [ASV and older translations**] --** The expression is not very clear. The Christian's anchor of hope is not dropped into any earthly sea, but passes as it were through the veil before the Holy of Holies and mooring us to the very throne of God.

> First, we should reflect on the fact here hinted at —that, as yet, heaven is veiled from us. It is quite true that, as compared with the Old Testament, the Lord Jesus has brought life and immortality to light by the Gospel; but, beyond the certainty of heaven, and the assurance that Christ Himself is the centre and ruler of it, we know very little indeed.

Hebrews 6:20

Heb_6:20

where the forerunner -- Here is the 3rd of three successive metaphors; travelers proceeded by a forerunner.
The Greek word *prodromos*, used in classical literature of a scout reconnoitring, or of a herald announcing the coming of a king, —a word which implies that others are to follow.

where Jesus has gone as a forerunner on our behalf [who went before us, and has entered] -- Jesus is pictured as a forerunner, going before us, into heaven itself, preparing the way, Joh_14:2-3.

on our behalf, -- "On our behalf" indicates that Jesus did something for us. He not only showed the way but also atoned for us

having become a high priest forever -- Jesus does first what others will do after Him (Heb_2:10; Heb_12:2). His priestly actions allow believers to confidently draw near to God.

> We return to the imagery of the Day of Atonement, when the high priest entered the Most Holy Place on behalf of the people. Our forerunner, Jesus, has entered the holiest of all for us, and done something more than the Levitical high priest could do.
>
> Though the Levitical high priest entered the Most Holy Place to make atonement on behalf of the people, at the end he and the people were still outside. But to call Jesus our "***forerunner***" implies that we too will follow and enter into the Presence of God in due course.

after the order of Melchizedek. -- The last phrase of this paragraph suggests the thought for the next chapter (cf. Heb_6:12 Abraham, and Heb_6:20 Melchisedek). From this line of reasoning the writer now returns to the topic which he left in Heb_5:10, the Melchizedek priesthood. (See note on Melchizedek at Heb_5:6).

÷Hebrews 7:1

7:1–10 - This passage establishes Melchizedek's superiority over the priesthood of Israel.
7:11-19 - The imperfection of the Levitical priesthood showed the necessity of a change to one more perfect.
7:20-22 - The confirmation of Christ's priesthood by an oath.
7:23-25 - The unchangeableness, and...
7:26-29 - ... spotless innocence of the new high priest (Christ).

For this Melchizedek, king of Salem, -- See the note on Melchizedek at Heb_5:6. All that is historically known of Melchisedek is found in three verses of the book of Genesis (Gen_14:18-20).

priest of the Most High God, -- Melchizedek is the first person identified as a ***priest*** in the OT. He served the God of Abraham (Gen_14:22). In Melchizedek is see the union of Royalty and Priesthood in the same person.

the Most High God -- This, the earliest occurrence of the name ***El Elîôn,*** is afterwards combined with "Yehwah" in Gen_14:22, and in other parts of the Pentateuch and the Psalms.

There is no difficulty in supposing that the worship of the One True God was not absolutely confined to the family of Abraham during the patriarchical period.

who met Abraham returning from the slaughter of the kings -- This refers to Abraham's defeated a group of kings in Genesis 14 when he rescued his nephew Lot (Gen_14:1-16).

slaughter -- The word here rendered "slaughter" (*kope* from *kopto* "cut") may perhaps mean no more than "smiting," i.e. defeat.

and blessed him, -- The writer will make the point in Heb_7:7 that the lesser is blessed by the better, indicating that Abraham himself realized that Melchizedek had a greater role or superior position to himself.

÷Hebrews 7:2

Heb_7:2

to whom also Abraham gave a tenth of all -- Abraham gave Melchizedek one tenth of his spoils (Gen_14:20), indicating he understood Melchizedek's status as a priest (Gen_14:18).

being translated king of righteousness -- Gen_14:18 identifies Melchizedek (*malki-tsedeq*) the Hebrew term *tsedeq* means "righteousness," and as the king of Salem *(melekh shalem* in Hebrew). and the term *shalem* can refer to "peace" or "Salem" (perhaps a place).

also king of Salem -- While Salem (as a place) has been suggested for a number of different sites, the most most common view has been that Salem is a shortened form of Jerusalem, thought this is considered improbably by many.

king of peace. -- The author of Hebrews informs us that the name Melchizedek means "king of righteousness" and the title king of Salem to mean "king of peace" (Heb_7:2), and so the reference to "salem" may mean more of a title than a place.

[See CBSC on this verse for additional comments on "Salem."]

The writer's important point is that in Melchizedek we have the union of Royalty and Priesthood in the same person. The prophesy of the Messiah in Psa_110:4 is fulfulled in Christ.

Hebrews 7:3

Heb_7:3

without father, without mother -- The Bible does not provide genealogical data for Melchizedek, who is mentioned only briefly in Gen_14:18-20 and Psa_110:4.

without genealogy -- Rather, "without lineage" or "pedigree" as in Heb_7:6**.** The Levitical priesthood was hereditary, but Melchizedek's was not. His parentage and origin are unknown because they were irrelevant to his priesthood.

> After the Exile, certain priests whose genealogy could not be established "were excluded from the priesthood as unclean" (Neh_7:64).

having neither beginning of days nor end of life-- No record existed of Melchizedek's birth or death. This is quite a contrast to the details of Aaron's death (Num_20:22-29).

> It could also be pointed out that there was no qualifying age for the beginning or conclusion of Melchizedek's service as there was for the Levites who served from age 30 to age 50, Num_4:23; which seems to have not been true of priests, cf. Luk_1:7, as Zechariah was serving into an advanced age.

resembling the Son of God -- The writer says that Melchizedek is "made like" the Son of God, not that the Son of God is like Melchizedek. It is the Son of God who is the standard, not the ancient priest-king.

he continues a priest forever [continually; for all time]. -- The Greek phrase used here*, eis to dienekes*, differs from the expressions used to affirm that Jesus is a priest forever (*eis ton aiona* in Greek; e.g., Heb_5:6; Heb_7:17). Melchizedek serves without interruption, whereas Jesus serves for eternity (the Greek expression is like the Latin *in perpetuum*).

> [Some early Jewish teachers held the belief that Melchisedek was the Patriarch Shem, whom they showed by chronological reckoning, might have survived to this time. Yet facts hinder this view from being correct, for if Melchisedek had been Shem; (1) there was every reason why he should be called by his own name; and (2) Canaan was in the territory of Ham's descendants, not those of Shem; and (3) Shem was in no sense, whether mystical or literal, "without pedigree." -- (Avodath Hakkodesh, III. 20, and also in two of the Targums). CBSC.]

Hebrews 7:4

Heb_7:4

> **7:4–28** This section presents the superiority of the Melchizedekan priesthood to the Levitical. The major arguments for superiority are related to the receiving of tithes (vv. 2–10), the giving of blessing (vv. 1, 6, 7), the replacement of the Levitical priesthood (vv. 11–19), and the perpetuity of the Melchizedekan priesthood (vv. 3, 8, 16, 17, 20–28).

Now consider -- The verb means "to contemplate spiritually."

how great this man -- The writer here begins seven particular points to show the superiority of Melchizedek to Abraham.

was to whom [even]Abraham, the patriarch, -- There is great rhetoric force in the order of the original "to whom even Abraham gave a tithe out of his best spoils.

The designation of Abraham as "the patriarch" puts him into a less dignified position with just one emphatic word.

(The word "patriarch" occurs in the NT only here and in Act_2:29; Act_7:8-9.)

gave a tenth of the choicest spoils. -- In the ancient world, it was generally recognized that there was an obligation to pay tithes to important religious functionaries. This implies a certain subjection on the part of those paying.

Abraham, the father of the Hebrew faith, gave a tithe to Melchizedek. That proves that Melchizedek was superior to Abraham. The lesser person tithes to the greater (Heb_7:7).

spoils -- The word rendered "spoils" properly means that which is taken from the top of a heap (ἄκρος θίς); hence some translate it "the best of the spoils," and Philo describes the tithe given by Abraham in similar terms.

÷Hebrews 7:5

Heb_7:5

And those descendants of Levi -- Israel's priesthood was connected to the sons of Levi, Abraham's great-grandson (Gen_29:34; Num_3:5-10). The author of Hebrews uses this connection in Heb 7:9–10, arguing that Levi paid tithes to Melchizedek through Abraham.

who receive the priestly office -- The writer speaks of "the descendants of Levi who become priests" as "collecting a tenth from the people." In the law it was provided that the people were to pay tithes to the Levites (Num_18:21; Num_18:24). But the Levites similarly paid tithes to the priests (Num_18:26 ff.); so it could well be said that the people paid tithes to the priests (and in the first century it seems that the priests themselves carried out the whole tithing operation).

have a commandment in the law -- The writer is strongly interested in "the law" (the law of Moses) which he mentions fourteen times. They owed their ability to collect tithes to the provision made in the law and not to any natural superiority.

The submission of the Israelites was not to honor the priests but to honor the law of God. But with Melchizedek it was different.

to take tithes from the people, that is, from their brothers, -- The law required tithes to be taken from people of whom the priests were ***"brothers***." There is a sense in which the priests had no inherent superiority, for they were related to those who gave tithes to them.

though these also are descended from Abraham. -- "*come out of the loins"* of Abraham. A Hebrew expression, Gen_35:11.

÷Hebrews 7:6

Heb_7:6

But this man who does not have his descent from them -- This refers to Melchizedek, who was not a Levite. Likewise, Jesus was not a Levite (Heb_7:13-14). The author of Hebrews uses this parallel to demonstrate that Jesus' priesthood is legitimate -- in part, because it has precedence in the OT (Heb_7:15-16).

received tithes from Abraham -- Melchizedek not only received a tithe from Abraham, he also blessed him. This proves again Melchizedek's superiority.

and blessed him who had the promises. -- Gen_14:19.

Hebrews 7:7
Heb_7:7

It is beyond dispute -- The writer has proven his point.

that the inferior is blessed by the superior. -- Not only did Melchizedek exact tithes from Abraham, but he also blessed him.

The giving of a blessing was a significant act in antiquity. As used here, it is an official pronouncement given by an authorized person. When that happens, there is no denying that it proceeds from a superior: "The lesser person is blessed by the greater."

> In the Genesis account Melchizedek makes no claims, nor does Abraham concede anything in words. But both Abraham's giving of tithes and his receiving a blessing from Melchizedek implicitly acknowledge the superior place of Melchizedek.

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The heart of the book of Hebrews is the comparison between the Mosaic covenant and the new covenant in Christ.

This contrast is often expressed by the term ***"greater"*** (*kreittou/kreissou)*, which means ***"superior," "more excellent," "more valuable," "higher rank."*** This is a recurrent theme in Hebrews:

1. much better than the angels (cf. Heb_1:4)
2. better things concerning you (cf. Heb_6:9)
3. lesser is blessed by the greater (cf. Heb_7:7)
4. a better hope (cf. Heb_7:19)
5. a better covenant (cf. Heb_7:22)
6. with better sacrifice (cf. Heb_9:23)
7. a better possession (cf.Heb_10:34)
8. a better resurrection (cf. Heb_11:35)
9. God has provided something better (cf. Heb_11:40)
10. the sprinkled blood speaks better (cf. Heb_12:24)

Hebrews 7:8
Heb_7:8

In the one case tithes are received by mortal men, -- The writer refers to the Levites. "***Mortal men"*** are *dying men.* Death prevented Levitical priests from continuing in their office (Heb_7:23); Jesus holds the office permanently (Heb_7:24).

but in the other case, by one of whom it is testified that he lives. -- The Levitical priesthood changed as each priest died until it passed away altogether, whereas Melchizedek's priesthood is perpetual since the record about his priesthood does not record his death (cf. Heb_7:3).

Hebrews 7:9
Heb_7:9

One might even say -- Rather, *"so to speak;"* showing the writer is making a logical argument. The phrase is classic, but occurs here only in the N.T.

that Levi himself, who receives tithes, paid tithes through Abraham, -- This is the fourth point of superiority.

The writer sees Levi as paying tithes to Melchizedek, for "Levi was still in the body of his ancestor" Heb_7:10. This is a way of speaking we find here and there in the Bible when the ancestor includes the descendants. For example, it was said to Rebekah that not two children but "two nations are in your womb" (Gen_25:23).

Levi and all subsequent priests were thus included in the payment of the tithe. The author wants his readers to be in no doubt about the superiority of Christ to any other priests.

÷Hebrews 7:10

Heb_7:10

for he was still in the loins of his ancestor when Melchizedek met him. -- The writer sees Levi as paying tithes to Melchizedek, for "Levi was still in the body of his ancestor" Heb_7:10.

This is a way of speaking we find here and there in the Bible when the ancestor includes the descendants. For example, it was said to Rebekah that not two children but "two nations are in your womb" (Gen_25:23).

Levi and all subsequent priests were thus included in the payment of the tithe. The writer wants his readers to be in no doubt about the superiority of Christ to any other priests.

÷Hebrews 7:11

Heb_7:11

> **7:11–28** In this section the argument is extended a step further. Since the Melchizedekan priesthood is superior to the Levitical priesthood (vv. 1–10), Christ's priesthood is also superior to the Levitical priesthood, since Christ's priesthood is Melchizedekan rather than Levitical.

Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), -- At this point the writer's argument occupies the next nine verses.

perfection -- The Greek word used here, *teleiosis*, refers to the qualifications required of the priests to draw near to God.

> The Levitical system and its priesthood could not save anyone from their sins. See notes on Heb_10:1-4.

for under it -- Rather, "*for on the basis of it.*"

what further need would there have been for another priest to arise after the order of Melchizedek, -- We ought not to think of the law and the priesthood as two separate things that happened to be operative at the same time among the same people. The priesthood was the very basis of the law. Without that priesthood it would be impossible for the law to operate in its fullness.

what further need -- If the Law has been perfect, there could have been no need for God to promise a different priest after the order of Melchizedek, Psa_110:4.

another priest -- Refers to Jesus, who like Melchizedek did not belong to the lineage of Levi and Aaron (Heb_7:13-14).

rather than one named after the order of Aaron? -- Thus the declaration by the psalmist (Heb_7:17) that there would be another priesthood was devastating. God looked for a priest "in the order of Melchizedek, not in the order of Aaron." Psa_110:4

÷Hebrews 7:12
Heb_7:12

For when there is a change in the priesthood, -- Since Christ was of the tribe of Judah, not Levi (cf. Mat_2:1, Mat_2:6; Rev_5:5), His priesthood is clearly beyond the Law of Moses which was the authority for the Levitical priesthood (cf. Heb_7:11).

This is proof that the Mosaic law had been abrogated.

there is necessarily a change in the law as well. -- ***of necessity*** **--** The Law and the Priesthood were so inextricably united that the Priesthood could not be altered without disintegrating the whole structure of the Law of Moses.

The Levitical system was replaced by a new Priest, offering a new sacrifice, under a New Covenant. He abrogated the law by fulfilling it (cf. Mat_5:17) and providing the perfection which the law could never accomplish (cf. Mat_5:20).

change of the law -- The law was a temporary provision given to God's people until the arrival of Christ (see Gal_3:24). Since the law was maintained by the Levitical priesthood, it must change now that a superior priest (Jesus) has arrived.

OLD TESTAMENT (LAW)
For our learning- Rom_15:4
Changed- Heb_7:12 & Heb_8:7-8 & Heb_8:13 & Heb_10:9, Eph_2:13-15, Col_2:14,
Ended at the death of Christ-
Heb_9:15-17, Gal_3:19 & Gal_3:16 & Gal_3:24-25, Gal_5:4 & Gal_5:18.
Sabbath keeping was for the Jews - Deu_5:2-3 & Deu_5:15. Neh_9:14.
Made known at Sinai- Neh_9:13-14.

÷Hebrews 7:13
Heb_7:13

For the one of whom these things are spoken belonged to another tribe, -- The spoken prophesy refers to Psa_110:4; to the promised Messiah, to Jesus, who belonged to the tribe of Judah and not Levi, Heb_7:14.

This is to be understood that there was a change in the law since Jesus was not from the the priestly tribe, but in fact was from the royal tribe.

from which no one has ever served at the altar. That is, to serve as a priest. No one from the tribe of Judah, according to the Law of Moses given at Sinai, was authorized to serve as a priest. (Deu_10:8; Num_3:5-8).

King Uzziah, who was of the tribe of Judah, attempted to assume priestly functions but had been punished with leprosy (2Ch_26:3; 2Ch_26:19).

÷Hebrews 7:14
Heb_7:14

For it is evident -- That is, it was "known to all". The word (*prodelon, G4271*) occurs in 1Ti_5:24-25.

that our Lord was descended from Judah, -- See Gen_49:10; Isa_11:1; Mat_1:3; Luk_3:33; Rev_5:5.
Descended [arose; sprang; sprung; descended] -- Literally "has sprung." The verb is used generally of the sun rising (Mal_4:2; Luk_12:54; 2Pe_1:19), but also of the springing up of plants (Zec_3:8,

Zec_6:12, &c). Hence the LXX. choose the word *Anatole* which usually means sunrise, to translate the Messianic title of "the Branch."

of which tribe Moses spoke nothing concerning priesthood. -- The Law of Moses spoke only of the tribe of Levi serving as priests, (Deu_10:8; Num_3:5-8).

Hebrews 7:15

Heb_7:15

This becomes even more evident -- That is, "even more clear." The word used (*katadelon* G2612) is stronger than that used in verse 14 (*prodelon*) and does not occur elsewhere in the N.T.

when another priest arises in the likeness of Melchizedek, -- The change of the Law can be yet more decisively inferred from the fact that Melchisedek is not only a Priest of a different tribe from Levi, but a priest constituted in a wholly different manner, and even, out of the limits of the twelve tribes altogether; and yet a priest was to be raised after his order, not after that of Aaron.

See the note on Melchizedek at Heb_5:6.

[The thought of this verse continues into the next.]

Hebrews 7:16

Heb_7:16

[This verse is continued from the proceeding]

who has become a priest, -- The passage of Psa_110:1-4 spoke of the Messiah being a royal descendant of David, and yet also a priest.

not on the basis of a legal requirement concerning bodily descent,-- The legal requirement one of the Law of Moses was a priest must be a biological descendant of Levi.

but by the power of an indestructible life. -- Jesus defeated death through His resurrection (1Co_15:55; Col_2:12). His priesthood, like Melchizedek's, endures forever (Heb_7:17).

Hebrews 7:17

Heb_7:17

For it is witnessed of him -- "For" introduces the clinching testimony of Scripture. That this is the true account of it is proved by the testimony of God himself, that he was to be a Priest for ever; see Note on Heb_5:6.

"YOU ARE A PRIEST FOREVER. AFTER THE ORDER OF MELCHIZEDEK." -- The quoted verbatim from Psa_110:4 (as in Heb_5:6, see the comments there) establishes the special character of Christ's priesthood, because of no other priest could it be said that his life was "indestructible."

This Psalms is quoted or alluded to more frequently in the N.T. than any other passage. (example verse 1 of Psa_110:1 cf. Mat_22:44; Mat_26:64; Mar_12:36; Mar_16:19; Luk_20:42-43; Luk_22:69; Act_2:34-35; Act_7:55; Rom_8:34; Eph_1:20-22; Col_3:1; Heb_1:3, Heb_1:13; Heb_8:1; Heb_10:12-13; Heb_12:2; 1Pe_3:22)

(Verse 4 of Psa_110:4 in Heb 7 multiple times.)

Hebrews 7:18
Heb_7:18

On the one hand, -- G3303**,** "indeed", or "there occurs" or "results," a truth in accordance with Psa_110:4.

a former [preceding] commandment is set aside [annulled] -- This refers to ordinances about the Levitical priesthood. The priestly functions of the OT are no longer necessary because of Jesus' priestly work (Heb_10:1-4).

set aside -- The Greek term *athetesis, **G115,*** refers to the annulment or cancellation of something, in this case the former commandment. The author of Hebrews reasons that God has the right to annul what He has instituted.

However, Hebrews does not claim that the OT no longer has relevance for God's people (compare Rom_15:4 and note).

because of its weakness and uselessness [unprofitableness] -- The term ***weakness G772*** **r**ecalls the earlier descriptions of Israel's priests as weak (Heb_5:2; Heb_7:28).

While the word ***uselessness***, ***G512***, The priesthood was unprofitable by being able to only to bring about an external cleansing, and not purify people entirely, forever, from their sins (Heb_9:9-10; Heb_9:13; Heb_9:23; Heb_10:14).

Hebrews 7:19
Heb_7:19

(for the law made nothing perfect); -- The writer had argued earlier the case for the imperfection of the Law, see Heb_7:11; this is illustrated in Heb_9:6-9, and again in Heb_10:1-4.

but on the other hand, a better hope is introduced, -- For a better ***hope*** see Heb_6:18. The term "better" emphases the superinduction of a ***better hope*** which is offered by the resurrection of Christ. (See also Heb_6:11).

better hope = #4 see Heb_7:22

through which we draw near to God. -- The Gospel is "better" because it enables people to "*draw near to God.*"

Drawing near to God is the essence of Christianity as compared with the Levitical system, which kept people outside His very presence. As Christians are all priests, we are all able to draw near to God, that is a characteristic of priesthood (cf. Exo_19:22; see notes on Mat_27:51).

Hebrews 7:20
Heb_7:20

And it was not without an oath. -- The ***oath*** refers to the opening line of Psa_110:4, quoted in Heb_7:21. The Melchizedekian priesthood of Christ is confirmed with God's oath. God's promises can be trusted because His character and power stand behind them (cf. Isa_46:10).

For those who formerly became priests were made such without an oath, -- The Aaronic priesthood did not have such an oath attached when it was set up. This tends to indicate its lack of permanence which was characteristic of the "forever" that was established the Melchizedekian order Psa_110:4.

Hebrews 7:21
Heb_7:21

but this one was made a priest with an oath -- The oath declares the purpose of God in an absolute fashion.

by the one who said to him: -- The writer contrasts the priesthood that has the security of the divine oath to that which lacked it. Christ is contrasted with the Levitical priests, and the importance of the oath is stressed.

It was not simply that an oath was sworn at the same time as he was made priest but the point of the argument is that the oath was the very essence of what was done.

"The Lord has sworn and will not change his mind, 'You are a priest forever.'" -- Psa_110:4 is quoted once more, this time beginning a little earlier to include the reference to the swearing of the oath and the assurance that the Lord will not change his mind. The new priesthood is permanent. There is no question of its ever being done away.

Hebrews 7:22
Heb_7:22

This makes Jesus the guarantor [surety] -- Such as a sponsor who went bail for a friend. The Greek word used here, *engyos*, G1450, was a legal term within the Graeco-Roman world, referring to someone who assumed an obligation in place of another. This expression parallels Heb_8:6, which describes Jesus as the mediator of a better covenant. God's oath stands behind the appointment of Jesus as high priest (Heb_7:21).

of a better covenant. -- See Heb_8:8; Heb_8:13 Heb_9:15; The New Covenant (See Jer_31:31-34; Mat_26:28); The first mention of "***covenant***" in this epistle is coupled with one of the key themes of the book "***better***." This covenant will be more fully discussed in chap. 8.

better covenant [testament] = #5 ; next see Heb_8:6

Hebrews 7:23
Heb_7:23

The former priests were many in number, -- It is claimed that there were 84 High-Priests who served from Aaron until the destruction of the temple by the Romans in A.D. 70. The lesser priests' numbers were much larger.

because they were prevented by death from continuing in office, -- The vacancies caused in their number by the ravages of death required the office to be constantly replenished (Num_20:28; Exo_28:43).

Hebrews 7:24
Heb_7:24

but he holds his priesthood permanently, -- The death of the Aaronic priests meant the cessation of their exercise of the high priesthood. But with Christ it is different. He remains forever and thus his priesthood never has to be continued by another.

The word rendered "***permanent***" (G531), found only here in the NT, means "that cannot be transgressed," or, "inviolable, and so unchangeable." Christ lives through eternity, and his priesthood lives with him.

because he continues forever. -- The quality of Christ's life, because he "lives forever," is a quality of priesthood that could not be matched by the Levitical priests.

÷Hebrews 7:25
Heb_7:25

Consequently, -- Wherefore; Whereby; And so; Therefore; From Christ's unchanging priesthood the author draws an important conclusion about the salvation Christ accomplishes.

he is able to save to the uttermost [completely;
fully] -- The verb "*is able*" (G1410) refers to power. Christ's permanent priesthood means that he has the capacity (as others have not) of bringing a complete salvation to all who approach God through him.

The Greek terminology "*uttermost*" here can refer either to the time or extent of salvation. Both senses are possible: Jesus offered Himself once for all (Heb_7:27), and believers will be made complete who conform to Jesus (Heb_5:9; Heb_12:23). The word is translated "fully" in Luk_13:11 (ESV).

those who draw near to God -- "*Those*" indicates a universal invitation. Whosoever will may come (cf. Joh_1:12; Rom_10:9-13; 1Ti_2:4; 2Pe_3:9).

through him, -- "No man cometh unto the Father but my me." Joh_14:6; Joh_10:9.

since he always lives to make intercession for them. -- The word means "to intercede on behalf of another." It was used to refer to bringing a petition to a king on behalf of someone. See note on Rom_8:34. Cf. the intercessory prayer of Christ in John 17**.**

Christ intercedes at the right hand of God (Heb_1:3; Rom_8:33-34; compare Isa_53:12; 1Jn_2:1).

÷Hebrews 7:26
Heb_7:26

For it was indeed fitting -- Christ's divine and holy character is yet another proof of the superiority of His priesthood.

that we should have such a high priest, holy, innocent, unstained, separated from sinners, -- The qualities listed here enable Jesus to administer a better sacrifice (heb 9:23). He is without sin (Heb_4:15; compare Isa_52:15; Isa_53:6)—in contrast to the Levitical priests, who had to follow strict procedures to maintain ritual purity (Lev_21:11; Lev_21:17).

holy -- Toward God; (Lev_20:26, Lev_21:1; Psa_16:10; Act_2:27). He bore "holiness to the Lord" as "the Holy One of God" (Mar_1:24).

innocent -- As regards men, He was "pure". He did not retaliate or defraud man in any way whatsoever.

unstained -- He was undefiled, unblemished; or without defilement which would disqualify a priest from service.

separated from sinners -- This speaks of his sinlessness. The writer is beginning to introduce Him as the perfect sacrifice for the Day of Atonement on which be proceeds to speak.

> ***"Set apart from sinners,"*** -- Jewish tradition prescribed that the Levitical high priest was required to leave his home seven days before the Day of Atonement and live in such a manner as to ensure that he avoided ritual defilement. Jesus' separation was not ritual, for his spotless character was constant.

and exalted above the heavens. -- Heb_4:14; Heb_8:1. Having "ascended up far above all heavens" (Eph_4:10).

> Some think this may possibly be a quote from an early hymn (like Php_2:6-11; 1Ti_3:16; 2Ti_2:11-13; and possibly 1Ti_1:17; 1Ti_6:15-16).

Hebrews 7:27
Heb_7:27

He has no need, like those high priests, to offer sacrifices daily, first for his own sins -- It was always possible for the high priest, like anyone else, to commit inadvertent sin, which required the offering of a sin offering (Lev_4:2-3), and that thus the high priest needed to offer sacrifice daily to ensure his own fitness for ministry.

We are aware also that the Law required the high priest to offer the grain offering each day (Lev_6:19-23). However this function seems to have been performed for him by lesser priests.

and then for those of the people, -- Annually, on the Day of Atonement, the Levitical high-priest had to offer sacrifices first for himself and then a second time for the people (Lev_16:6; Lev_16:11; Lev_16:15).

Christ had no sin and needed no sacrifice for Himself. Therefore only one sacrifice was needed, one time only, for all men, for all time. And that perfect sacrifice was Himself.

since he did this once for all -- The "***once for all***" is a key emphasis in Hebrews. The sacrificial work of Christ never needed to be repeated, unlike the OT priestly sacrifices. Cf. Heb_9:12; Heb_9:26-28; Heb_10:2; Heb_10:10; 1Pe_3:18.

Earthly priests were sinful people who had to provide for the putting away of their own sin before they were in a fit condition to do anything about the sins of the people. What they did for themselves they then proceeded to do for others.

Jesus stands in contrast to the earthly priests. He had no need to offer sacrifice for his own sins because he has none (Heb_4:15). And he has no need to keep offering for the sins of the people, for his one sacrifice has perfectly accomplished this.

when he offered up himself. -- Characteristically, the author introduces the thought of Christ's sacrifice but does not elaborate. He will return to the thought later and develop it.

Hebrews 7:28
Heb_7:28

For the law appoints men in their weakness as high priests, -- ***The Law*** brings us back to the Mosaical Law which, ***in its weakness***, appointed ordinary human men as high priests.

but the word of the oath, -- Another reference to the "word" or inspired message regarding the "oath" of Psa_110:4.

which came later than [after] the law, -- We are reminded that the oath, made known through David's revelation by inspiration, "*came after the law*" was given, and so the "oath" can be seen as superseding the law of Levitical priests. And the oath "*appointed a Son*," (Psa_2:7; Psa_110:4).

appoints a Son who has been made perfect forever. -- The oath of the Lord provided for a perfect high priest who would serve perpetually.

The phrase ***"A Son"*** seems to combine Psa_2:7 and Psa_110:4 which were Royal and Priestly Psalms. Christ combines both OT anointed offices (King and High-Priest) in Himself by the Father's oath.

"Perfect forever" refers to the exalted and glorified Jesus (Heb_7:26).

÷Hebrews 8:1
Heb_8:1

v.1 -- Final proof of the *glory* of Jesus.

Now this is the main point of the things we are saying: -- Here the writer arrives at his central message. The word rendered "***main point***" (*kephalaion*) may mean, in its classical sense, "chief point," "head point," or "principal point" and that must be the meaning here, because these verses are not a summary and they add fresh particulars to what he has been saying.

we have such a High Priest, -- The fact is that "***we have***" (current possession) a superior High-Priest, Jesus Christ, who is the fulfillment of all that was foreshadowed in the OT.

The title ***"high priest***" for Jesus is found only in Hebrews (cf. Heb_2:17; Heb_3:1; Heb_4:14-15; Heb_5:10; Heb_6:20; Heb_7:26; Heb_8:1, Heb_8:3; Heb_9:11, Heb_11:25). The priestly nature of the Messiah is revealed in Ps. 110 and Zech. 3 and 4. He is both priest and sacrifice (cf. Isa. 53). He stands before God on mankind's behalf and offers Himself as the solution to the sin problem.

one who is seated -- Aaron *stood* in the Most Holy place only a short time, Christ *sat* down at the right hand of the throne of God. The posture of sitting it is a picture of the high priest who has finished his work, and sat down. This verse pictures both his royal and priestly connection.

seated at the right hand -- The fig is suggested by the custom of oriental kings who placed at the ***right hand*** of their throne a son whom they associated with themselves in the prerogative of royalty." Act_2:29-34; Mat_28:19; Heb_1:13; 1Co_15:24 1Co_15:28.

See also Psa_110:1. Seated at *"the right hand*" symbolized a place of favor and authority.

throne of the Majesty in heaven, -- "The Majesty in heaven" is a reverent way of referring to God, and to be at his right hand is to be in the place of highest honor.

God's throne is in the heavenly temple (Isa_6:1; Isa_66:1; Rev_7:15). The term "heavens" is plural as it is in the OT. It is plural because it refers to several levels. "Heaven" can be used in a variety of ways, but here it clearly means the dwelling place of God.

÷Hebrews 8:2
Heb_8:2

v.2 Proof of the *service* of Jesus.

a Minister of the sanctuary [holy place] -- The word for "***minister***" here is *leitourgos* (derived from λεώς "people," and ἔργον, "work") and from it comes the word "liturgy."

The ***sanctuary*** (Heb_9:3) is the holiest place where God dwells (cf. Exo_15:17; Exo_25:8).

and of the true [genuine, authentic, real] tabernacle which the Lord erected, and not man. -- The earthly tabernacle built by Moses at Mt. Sinai represented the heavenly one. Thus, Jesus' high priestly work occurred in the true tabernacle —the one built by God (Heb_8:5).

÷Hebrews 8:3
Heb_8:3

v.3 This Christ offered self.

For every high priest is appointed to offer both gifts and sacrifices. -- See note on Heb_5:1 with regard to the offerings generally made by priests. The job of priests is to make offerings to God on behalf of the people.

Therefore it is necessary that this One also have something to offer. -- *"This one"* to the fact that Christ high priest must have some sacrifice He offers. The "*something*" to offer is namely, a blood of a sacrifice for the atonement of sins. Heb_7:27; Heb_9:11-14. Cf. what Paul says in Eph_5:2.

Even though Christ is eternally High Priest, he is not eternally offering up a sacrifice. Characteristically, he does not say at this point what is offered; that subject he will explain more fully later (Heb_9:14).

As the writer has already indicated, he has in mind the one offering made once for all (see Heb_7:27), not a continuous offering always being made in heaven.

÷Hebrews 8:4
Heb_8:4

v. 4 -- This verse also stands as evidence that the Temple in Jerusalem was still standing at the time of the writing, (cf. Heb_8:13). This is important information in dating the book of Hebrews.

For if He were on earth, -- Jesus' high priestly work occurred in the heavenly sanctuary.

He would not be a priest, -- Jesus was not qualified to be a Levitical priest because He was not of the tribe of Levi. *See note on* Heb_7:12-14.

since there are priests who offer the gifts according to the law; -- Because of its use of the present tense, this verse indicates that the Levitical system was still in operation at the time of writing, indicating it was before the destruction of the temple in AD 70 (*see note on* Heb_5:1-4).

÷Hebrews 8:5
Heb_8:5

They serve a copy and shadow of the heavenly things. -- This does not mean that there are actual buildings in heaven which were copied in the tabernacle, but rather that the *heavenly realities* were adequately symbolized and represented in the earthly tabernacle model. Heb_10:1; Col_2:17.

Shadow -- The old was but a shadow of the new and the real.

For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern [sketch] that was shown you on the mountain." -- The quote is from Exo_25:40.

The earthly tabernacle is a ***pattern*** or sketch (*hypodeigma*) of the true tabernacle (cf. Heb_8:2 and note). The tabernacle and its worship was a copy of the *pattern*. Our worship and service today must be according to the "***pattern***" given us in the New Covenant.

Elsewhere in the NT, the same Greek term is used to indicate human behavior that should be emulated or avoided (Joh_13:15; Heb_4:11; Jas_5:10; 2Pe_2:6).

Hebrews 8:6

Heb_8:6

But now He has obtained a more excellent ministry, -- Christ's minister is superior to earthly priests.

inasmuch as He is also Mediator of a better covenant, -- A ***mediator*** **--** one who stands in the middle as arbitrator to bring two parties together, in this case between man and God.

mediator -- #6 *Moses* was the mediator of the Old Covenant made at Sinai, Gal_3:19, while *Christ* is the mediator between God and man in the New Covenant, 1Ti_2:5.

a better covenant -- See Heb_8:8-13 and note; Heb_9:11-14; Heb_9:23-26. This covenant is identified as the "new covenant" in Heb_8:8; Heb_8:13; Heb_9:15.

which was established on better promises. -- Repetition of the Greek adjective *kreittōn*, meaning "better," throughout Hebrews emphasizes the superiority of the new covenant Jesus enacted (Heb_1:4; Heb_6:9; Heb_7:7, Heb_7:19, Heb_7:22; Heb_8:6; Heb_9:23; Heb_10:34; Heb_11:16; Heb_11:35; Heb_11:40; Heb_12:24).

Better promises, because they are not physical but spiritual, are not temporal but heavenly and eternal. Jer_31:32-33 (Heb_8:8).

1. much better than the angels (cf. Heb_1:4)
2. better things concerning you (cf. Heb_6:9)
3. lesser is blessed by the greater (cf. Heb_7:7)
4. a better hope (cf. Heb_7:19)
5. a better covenant (cf. Heb_7:22)
6. with better sacrifice (cf. Heb_9:23)
7. a better possession (cf.Heb_10:34)
8. a better resurrection (cf. Heb_11:35)
9. God has provided something better (cf. Heb_11:40)
10. the sprinkled blood speaks better (cf. Heb_12:24)

Hebrews 8:7

Heb_8:7

For if that first covenant -- Reference is to the one made at Mt. Sinai.

had been faultless, -- Earlier in Heb_7:18 the Sinai covenant has been described as "weak" and "unprofitable" and "earthly" (Heb_7:23; Heb_7:28).

If there had been "nothing wrong" with the old covenant, there would have been no place for the new.

then no place would have been sought for a second. -- The same argument as in Heb_7:11. Why would the prophet Jeremiah speak of a "new" covenant (Jer_31:31) if the former one met the need?

The older covenant, incomplete and imperfect, was only intended to be temporary. Covenants may be renewed, as was the case with Israel in the wilderness (see Exo_24:1-18; Deu_29:1-29).

The sacrifices of the first covenant were incapable of bringing about total forgiveness. cf. Heb_9:22. It served to establish the pattern of sacrifice, priesthood, and promise of salvation that is fulfilled in Christ

OLD TESTAMENT (LAW)
For our learning- Rom_15:4
Changed- Heb_7:12 & Heb_8:7-8 & Heb_8:13 & Heb_10:9, Eph_2:13-15, Col_2:14,
Ended at the death of Christ-
Heb_9:15-17, Gal_3:19 & Gal_3:16 & Gal_3:24-25, Gal_5:4 & Gal_5:18.
Sabbath to Jews - Deu_5:2-3 & Deu_5:15.
Made known at Sinai- Neh_9:13-14.

Hebrews 8:8
Heb_8:8

v. 8 -- **New Covenant** prophesied in the Old.

Because finding fault with them, -- That the new covenant has now been established is itself evidence that the old one was not adequate (cf. Heb_7:11 ff.).

He says: -- The author describes the better covenant and its promises (Heb_8:6) in terms of the blessings envisioned by the prophet Jeremiah (quoting Jer_31:31-34). This citation lays the foundation for **Heb 9:1–10:18,** which discusses the superiority of Jesus' sacrifice.

"BEHOLD, THE DAYS ARE COMING, SAYS THE LORD, -- This is phrase from Jeremiah that refers to the Day of Yahweh, a time of future judgment (e.g., Jer_7:32; Jer_9:25; Jer_19:6; Jer_51:52) or a time blessing (e.g., Jer_16:14; Jer_23:5; Jer_23:7).

This phrase recalls the opening of Hebrews (Heb_1:2). The latter days, those referred to within Jeremiah, arrived when Jesus was resurrected.

WHEN I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH-- Israel and **Judah --** old enemies are one again. The point is that the new covenant will unite all of God's people.

Old Testament -- New Testament
First Testament -- Second Testament
See Heb_8:13;
"Old" cf. Heb_9:15; Heb_9:18

Hebrews 8:9
Heb_8:9

(Continuing to quote prophet Jeremiah, Jer_31:31-34)

NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS -- Refers to the covenant God made with the Hebrew people when He saved them from Egypt (see Exo_24:1-8; Heb_9:18-20).

IN THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; -- Describes the exodus from Egypt, the paradigmatic act of salvation in the OT (Exo_14:30).

The metaphor is that of a father or mother taking a little child by the hand to lead him safely to the place where he is going (cf. Hos_11:1-4). Egypt had been a place of slavery. Yet God had brought Israel out of it to set up the old covenant.

BECAUSE THEY DID NOT CONTINUE IN MY COVENANT, -- But the Israelites lacked perseverance. They refused to remain faithful and found that accordingly God was ranged against them.

This emphasizes Israel's unfaithfulness. After the exodus, the Israelites complained about wanting to return to Egypt (e.g., Exo_15:24; Exo_16:2, Exo_16:7-8; Exo_17:3; Num_14:2, Num_14:27).

They also committed idolatry (Exod 32) and opted to elect their own leader, disregarding God's choice of Moses and Aaron (Num_14:1-4).

AND I DISREGARDED THEM, SAYS THE LORD. -- Because the Israelites regularly demonstrated their distrust in God, He vowed to disinherit them (Num_14:11-12).

Jer_31:32 says, *"though I was a husband to them."* The NT writer is quoting from the LXX, which uses a variant reading that does not essentially change the meaning.

Hebrews 8:10

Heb_8:10

FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: -- Referring to the new covenant.

I WILL PUT MY LAWS IN THEIR MIND -- Laws in their mind -- By Faith -- not on ears to be forgotten, but in mind to be remembered. Contrast with Heb_8:9. God's **Law** not on stones to be broken, but **in their hearts** to be treasured.

By its nature, the Covenant of Law was primarily external, but the New Covenant is internal (cf. Eze_36:26-27).

AND WRITE THEM ON THEIR HEARTS; -- God had instructed the Israelites to recite and discuss His commands (Deu_6:6-9). However, sin was written on their hearts (Jer_17:1). Thus, God declares that He will rewrite what is on their hearts (Jer_31:33). In this sense, the new covenant is a renewed covenant.

AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. -- This echoes the covenant statements from the days of Moses (Exo_6:7; Exo_29:45; Lev_26:12; Deu_26:17-18). The statement regularly appears with a call for a response of obedience from God's people (Jer_7:23; Jer_24:7; Jer_30:22; Eze_11:20; Eze_37:27; Zec_8:8; Zec_13:9).

The first point is that the new covenant is inward and dynamic: it is written on the hearts and minds of the people

The second point in the new covenant is that there will be a close relationship between the God who will be "their God" and the people who, he says, will be "my people

Hebrews 8:11

Heb_8:11

NONE OF THEM SHALL TEACH HIS NEIGHBOR, AND NONE HIS BROTHER, SAYING, 'KNOW THE LORD,' FOR ALL SHALL KNOW ME, -- In Moses' Covenant they were born into it, and later had to be taught -- but Joh_6:44-45 , and Mat_28:19, they people were to be Taught, Baptized, and Taught more.

FROM THE LEAST OF THEM TO THE GREATEST OF THEM. -- Knowledge of God and His ways will be personal, not just national. Every believer is able to approach God confidently and directly because of Jesus' mediating work (Heb_4:16; Heb_7:25; Heb_10:19-22; Heb_12:22-24).

1) An inward law
2) Taught of God
   a) about God;
   b) by God

3) Sins remember no more
4) No unequal clergy.

Hebrews 8:12
Heb_8:12

(A covenant that would truly effect forgiveness.)

FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." -- A fourth significant thing about the new covenant is that in it sins are forgiven. **"For"** shows how important this point is: God's mercy and forgiveness is the basis of what has just been mentioned.

The sins of God's people are completely and finally dealt with. God's wrath no longer rests on them and He does not bear their sins in mind. The sins are completely forgotten, because of the once-for-all sacrifice of Jesus on the cross.

I will not remember their sins any longer. -- The old covenant included an annual reminder of sins (Heb_10:3 and note; on the Day of Atonement, see note on Heb_9:7; note on Heb_9:12).
Under the new covenant, God no longer remembers the sins of His people. Up their initiation into the new covenant they receive forgiveness by Jesus' work as high priest and His role as the sacrificial offering for their sins.

Hebrews 8:13
Heb_8:13

In that He says, "A NEW COVENANT," He has made the first obsolete. -- The fact that God introduces a **New Covenant** means that the **first** is **obsolete**. Since this is so, there should be no thought of going back to the law. Yet that is exactly what some of the professing believers were tempted to do. The author warns them that the legal covenant is outmoded; a better covenant has been introduced. They should get in step with God.

Now what is becoming obsolete and growing old is ready to vanish away. -- The first covenant aged and passed away. (Notice the verb tense.)

The Law was nailed to the cross Col_2:14 when Christ died. Soon the temple sacrifices and priesthood would vanish in AD 70, and the ceremonial keeping of the law ended.

÷Hebrews 9:1
Heb_9:1

#1 The Inferior Old Covenant Sanctuary; 9:1-10
#2 The Superior Heavenly Sanctuary; 9:11-28 Heb_9:11

Then indeed, even the first covenant -- The word *protos*, meaning "first," was also used in Heb_8:13 and links the two sections. The Greek text has no noun with the adjective "***first***," but most translations are certainly correct in inserting "covenant" which refers to the Mosaic covenant.

had ordinances of divine service -- The Hebrew writer is contrasting two whole ways of approach to God, the old covenant that has been superseded and the new one that Jesus has now established.

The old one had been set up with a full set of regulations for worship, prescribed directly by God. The new covenant established by God is its fulfillment, and not a contradiction.

The "divine service" or "worship" refers to the priestly service (Heb_9:6-7; Num_16:9; 1Ch_28:13) and it adhered to God's ordinances (Exo_20:5; Exo_23:24; Deu_10:12).

The section is marked off by its beginning with a reference to "ordinances" or "regulations" (Heb_9:1) and closing with a reference to the same (Heb_9:10).

and the earthly sanctuary. -- This description of the sanctuary refers more to its composition than location, and it contrasts the true tabernacle (Heb_8:2) that consists of heavenly things (Heb_8:5).

Contrasting the first the the second
Act_7:46-48; cf. Act_17:2-25
1) Heb_9:1 The first was an earthly sanctuary - cf Heb_9:11, Heb_8:2
2) Heb_9:2-5 It was a type of something greater - Heb_9:23
3) Heb_9:6-7 First tabernacle was inaccessible to the people
(only priest could enter, 1Pe_2:5; Rom_12:1
4) Heb_9:8 The first tabernacle was only temporary -
5) Heb_9:9-10 The temple ministry was external & carnal

÷Hebrews 9:2
Heb_9:2

For a tabernacle was prepared: -- The first room of the tabernacle with its items in the "holy place" are described as being ***prepared*** according the command of God.

the first part, -- This refers to "the outer chamber" (or Holy Place), as distinct from the chamber called "the Most Holy Place" which he describes in the next verse (heb 9.3).

in which was the lampstand, -- The lampstand was located at the south side of the holy place (Exo_26:35). It was crafted of hammered gold (Exo_25:31) and included three branches on each side that resembled almond blossoms (Exod 25:33).

God had commanded Aaron and his sons to burn oil in this lamp perpetually (Exo_27:20-21; Lev_24:2-3).

It is today called the *Menorah*, which is the Hebrew term for "lampstand."

the table, -- The table made of acacia wood and overlaid with gold (Exo_25:23-24), stood at the north side of the holy place (Exo_26:35).

In addition to the showbread it held various objects, including dishes for incense and bowls for drink offerings (Exo_25:29-30).

and the showbread, -- These loaves were arranged in two rows and placed upon the table each Sabbath (Exo_40:23; Lev_24:6; 1Ch_9:32).

which is called the sanctuary; -- In the O.T. *Kodesh*, "the Holy Place," was the outer room of the tent where the priests ministered daily.

Hebrews 9:3

Heb_9:3

and behind the second veil [curtain], -- There were three curtains or veils in the tabernacle complex, the first was at the entrance into the court (Exo_26:31-35; Exo_27:16).

The one indicated here separated the holy place (where priests performed their regular ministry) from the most holy place. Only the high priest was allowed beyond this curtain, and only once a year on the Day of Atonement (Lev_16:2).

The curtain was made of fine blue linen and had cherubim embroidered on it (Exo_26:31). This image of the cherubim served as a warning for people to keep out, due to their understanding that cherubim served supernatural guardians who protect sacred space (Gen_3:24).

It served as a reminder of God's presence and was a physical barrier that kept the priests from inadvertently crossing into it.

the part of the tabernacle which is called the Holiest of All, -- This place symbolized God's presence. The ***holy of holies*** contained an incense altar and the ark of the covenant (see Heb_9:4; Exo_25:10; Exo_26:33; Exo_40:3). The Greek expression is superlative, emphasizing that this inner sanctuary was the ***most holy*** of all holy places.

Hebrews 9:4

Heb_9:4

which had the golden incense altar -- On the day of atonement, the high priest sprinkled blood from the sin offering upon the horns of this incense altar and upon the mercy seat (Exo_30:10; Lev_16:15).

and the ark of the covenant overlaid on all sides with gold, -- Located in the most holy place, the ark was made of acacia wood and overlaid with gold (Exo_25:10-15; Exo_37:1-5).

The ark mediated God's presence to the people (Exo_25:22). The Israelites carried the ark using two long poles, so that no one would touch the ark itself and die.

in which were the golden pot that had the manna, -- Moses instructed Aaron to collect some manna, the bread God gave the Israelites in the wilderness, and place it in a jar before the Lord (Exo_16:33-34).

Aaron's rod that budded, -- This refers to Aaron's staff that miraculously blossomed, demonstrating that God called Aaron and his sons to the ministry of the priesthood (Num_17:1-11).

and the tablets of the covenant; -- Moses received the stone tablets with God's law written on them (Deu_9:9-10). The Israelites placed these tablets within the ark (Deu_10:1-5).

Hebrews 9:5

Heb_9:5

and above it were the cherubim of glory -- The "cherubim of glory" were two winged, angelic creatures made of gold (Exo_25:18-22; Exo_37:7-9). (The ***im*** at the end of "cherubim" is the Hebrew plural ending.)

overshadowing the mercy seat. -- The cherubim were positioned on either side of the ark and overshadowed the mercy seat where God was enthroned (1Sa_4:4; 2Sa_6:2; Isa_37:16).

cherubim of glory -- This is not "the glorious Cherubim" but "the Cherubim of the Shechinna" or cloud of glory which was the symbol of God's presence and rested between the outspread wings (see 1Sa_4:22; 2Ki_19:15; Eze_10:4)

the mercy seat -- The Greek term used here, *hilasterion*, refers to the golden lid of the ark. On the Day of Atonement, the divine presence appeared in a cloud over the lid (Lev_16:13-17). Moses (and later the priesthood) met with God there (Exo_25:22; Num_7:89).

This lid was considered the earthly counterpart to the throne of grace (Heb_4:16).

Of these things we cannot now speak in detail. -- The Hebrew writer doesn't want to obscure his main point with details (cf. Heb_8:1). It was not the writer's immediate purpose to enter upon an explanation of the symbolism of the Tabernacle.

Hebrews 9:6

Heb_9:6

Now when these things had been thus prepared, -- Rather, "since then these things have been thus arranged."

the priests always went into the first part of the tabernacle, -- Priests entered the first section (the Holy Place) regularly to carry out their priestly duties (see Heb_9:2), such as ensuring the lampstand was functioning and cared for (Exo_27:20-21), replacing the bread of the Presence (Lev_24:8-9), and sacrificing two lambs daily (Exo_29:38-42).

The term ***"always, regularly,*** or ***continually"*** (*dia pantos*, **G1275**) highlights the perpetual and ongoing nature of the sacrifices made by the priests.

performing the services. -- Performing their ritual duties (ESV). This included such matters as filling the containers on the menorah with oil and trimming the wicks (cf. Exo_27:20-28), setting out the holy loaves weekly (cf. Lev_24:8-9), and place small amounts of incense on the incense altar (cf. Exo_30:7-8).

Hebrews 9:7

Heb_9:7

But -- "But" marks the contrast.

into the second part -- The section of the tabernacle behind the curtain, and into the part called the "Most Holy Place." Heb_9:3.

the high priest went alone once a year, -- Only the high priest was permitted to enter the second tent only one day a year, on the Day of Atonement.

not without blood, -- The high priest could not enter the holy of holies (Most Holy Place) without offering a blood sacrifice. After slaughtering the animal outside, the blood would be brought inside and sprinkled upon the mercy seat, the lid of the ark

which he offered for himself -- The high priest entered the Most Holy Place only on the Day of Atonement, but he entered it twice that day. First, to offer a blood sacrifice on behalf of himself (Lev_16:11); and a second time to offer a sacrifice for the people, (Lev_16:14).

and for the people's sins committed in ignorance [unintentional]; -- For the sins committed in ignorance. Such sins point to the truth that ignorance can be culpable. Sins of this kind do matter, and we should be on our guard against minimizing their seriousness.

Hebrews 9:8
Heb_9:8

the Holy Spirit indicating this, -- Holy Spirit-inspired instruction indicates that there was no way to God in the ceremonial system. Only Christ could open the way (cf. Joh_14:6).

that the way into the Holiest of All was not yet made manifest [opened] while the first tabernacle was still standing. -- The Holy Spirit make this clear by revelation for understanding the true purpose and provision of the sacrificial system.

The Holy Spirit used the pattern of the OT tabernacle to teach important truths. The limited access into the Most Holy Place was meant to bring home the fact that ordinary people had no direct access to the presence of God. Now, however, people do have such access through the finished work of Christ.

The primary lesson was how inaccessible God is apart from the death of Jesus Christ, Mat_27:50-51.

Hebrews 9:9
Heb_9:9

It was symbolic -- The author says that the tabernacle infrastructure was a symbol (or illustration) that points beyond itself.

for the present time [age] -- In this era, believers have already experienced powers of the coming age (Heb_6:5), but they are yet to enter God's rest (see Heb_4:9-10).

"For" is ambiguous enough to allow for two different meanings and interpretations: **1)** "during" the time of the OT, or **2)** "until" and "pointing to" the current Christian era.
The NKJV indicates the first interpretation.
The "according to" phrase refers to #2, the present era.

in which both gifts and sacrifices are offered -- See Heb_5:1. The trouble with the sacrificial offerings of the old covenant was that they could not "clear the conscience of the worshiper." The reference to "conscience" (G4893) is significant.

which cannot make him who performed the service perfect in regard to the conscience-- Defilement caused by sin extends to the conscience. The first covenant was unable to produce true sanctification and peace (Heb_7:18-19; Heb_10:1-4) because guilt offerings and offerings for unknown sins had to be made continually.
The new covenant purifies the conscience (Heb_9:14; Heb_10:22) and provides assurance to believers; Jesus' offering is once for all (Heb_7:27)

Hebrews 9:10
Heb_9:10

concerned only with foods and drinks, -- This refers to OT practices regarding clean and unclean foods (see Lev_11; Deu_14:1-21; Num_6; Col_2:16).

drinks -- Cf. Lev_10:8-9; Num_6:2-3; Lev_11:34.

various washings, -- The washings of priests were required before going into the temple (Exo_29:4; Lev_8:6; Lev_16:4).

In the OT Levitical system, there were many ceremonial cleanings, or "washings" (cf. Exo_30:18-21; Lev_16:4; Lev_16:24; Lev_16:26; Lev_16:28; Mar_7:4).

and fleshly ordinances imposed -- The Levitical ordinances regulated the visible actions without changing the inner man (cf. Heb_10:4).

until the time of reformation. -- This reformation to the era of the new covenant (Heb_9:26). The Greek term means *"restoring what is out of line."* All things are set straight in Christ.

Jeremiah had prophesied about the season of reformation, cf. Heb_8:7-12.

÷Hebrews 9:11

Heb_9:11

#1 The Inferior Old Covenant Sanctuary; 9:1-10

#2 The Superior Heavenly Sanctuary; 9:11-28

1) It is heavenly - Heb_9:11
2) Capable of dealing with sins - Heb_9:12-15 [see note v.12]
3) Its ministry based on a costly sacrifice - Heb_9:16-22
4) New sanctuary ministry rep fulfillment - Heb_9:24
5) New sanctuary ministry is final and complete - Heb_9:25-28

But Christ came [appeared; has arrived] as High Priest -- Christ *"being come among us"* a High Priest. This speaks of Christ's entrance into the heavenly tabernacle by means of His death (Heb_9:28).

of the good things to come, -- The author does not specifically explain what the "good things that are already here" are, but the expression is evidently a comprehensive way of summing up the blessings Christ has won for his people.

They could refer to such things as those he soon touches upon:

1) eternal redemption available through the new covenant (Heb_9:12),
2) including purification of the conscience (Heb_9:14),
3) an eternal inheritance (Heb_9:15),
4) the putting away of sin (Heb_9:26, Heb_9:28), and
5) Christ's presence with God and His intercession (Heb_9:24; Heb_7:25).

with the greater and more perfect tabernacle not made with hands, -- The phrase "not made with hands" shows that the "perfect tabernacle" it is the creation of God alone. The sanctuary where Christ serves is heaven itself (cf. Heb_9:24; Heb_8:2).

that is, not of this creation. -- Or "*not of this building"*, several translation read "not of this creation", it is heaven itself, free from the ravages of time.

The word *ktisis (G2937)* may mean either" building "or "creation."

÷Hebrews 9:12

Heb_9:12

Not with the blood of goats and calves, -- Three sacrifices were associated with the offering on the Day of Atonement: a bull and two goats. The priest offered the bull on behalf of himself and his family (Lev_16:6, Lev_16:11). One goat was presented alive as the scapegoat. The Israelites would then release the scapegoat into the wilderness in order to take away sins from Israel (Lev_16:10). The second goat would be slaughtered for a sin offering (Lev_16:15).

but with His own blood -- This reference is to Jesus' blood in the sacrificial sense, that his life was poured out in death.

A better translation would be "through [by means of] His own blood." The same phrase is used in Heb_13:12.

He entered the Most Holy Place once for all, -- Christ, as High Priest, entered into heaven itself, the real Most Holy Place.

once -- The High Priest entered one day a year, the day of atonement, but on that day it seems he entered twice. First to offer the blood of a bull for himself and his family, and second to offer the blood of a goat for the people. Jesus didn't have to make an offering for himself, for he was holy and sinless Heb_7:26.

having obtained eternal redemption. -- Such was secured because Christ's sacrifice was more costly (Heb_9:12-23); it was once for all, that is, final and complete (Heb_9:25-28; Eph_1:7)

This word for ***redemption*** is found only here and in Luk_1:68; Luk_2:38. Its original use was for the release of slaves by payment of a ransom.

Hebrews 9:13

Heb_9:13

Lev. 16. The High Priest offered the blood of a bull for himself, and then the blood of one of the two goats for the people (the other goat became the "escape" goat, see Lev. 16).

For if the blood of bulls and goats -- The reference to the blood *"of goats and bulls,"* means much the same as that of "goats and calves" in the previous verse, Heb_9:12.

Three sacrifices were associated with the offering on the Day of Atonement: a bull and two goats. The priest offered the bull on behalf of himself and his family (Lev_16:6, Lev_16:11). One goat was presented alive as the scapegoat. The Israelites would then release the scapegoat into the wilderness in order to take away sins from Israel (Lev_16:10). The second goat would be slaughtered for a sin offering (Lev_16:15).

and the ashes of a heifer, -- Refers to the ashes of the red heifer (see Num_19:1-22) that was used for ceremonial cleansing. Although this sacrifice is not associated with the Day of Atonement, it is related to the idea of external ritual purity.

A red heifer was killed, the carcass was burned, and the ashes used "in the water of cleansing; it is for purification from sin." When anyone was ceremonially unclean because of contact with a dead body or even by entering a tent where a dead body lay (Num_19:14), he was made clean by the use of these ashes.

The Jews have the interesting legend that nine such red heifers had been slain between the time of Moses and the destruction of the Temple.

sprinkling the unclean, -- Those that have become ceremonially defiled, especially by having touched a corpse.

sanctifies -- The verb "sanctify" (**G37**), often used of the moral and spiritual process of "sanctification," here refers to a ritual matter.

The Levitical system is not dismissed as useless. It had its values and was effective within its limits. But those limits were concerned with what is outward.

sanctifies for the purifying of the flesh, -- Such offerings were considered efficient to restore a man to ceremonial cleanness.

The point will be that if such sacrifices ceremonially cleansed the flesh, which were a type of moral purity, how much more (Heb_9:14) will the blood of Christ purify the conscience.

Hebrews 9:14
Heb_9:14

how much more shall the blood of Christ, -- The cleansing power of the sacrifice of Christ is superior to the cleansing capability of the ashes of an animal.

who through the eternal Spirit -- The Greek phrase used here, *pneumatos aioniou,* is probably referring to the divinity of Jesus' spirit.

The Greek word for "Spirit" here lacks the definite article causing to understand this is speaking of Christ's own "eternal spirit" thus also indicating his divinity.

offered Himself without spot to God, -- "Without spot" is the term used for describing acceptable sacrifices (including the red heifer) Num_19:3; cf. Exo_29:1; Lev_1:3). A similar reference is found in 1Pe_1:19 where it speaks to the sinless life of Christ, the passover lamb, Isa_1:1. cf Heb_1:1-16; Heb_1:1-28.

cleanse [purge] your conscience from dead works -- Purge indicates this is "deep" cleansing - inward - and not only outward.

"**Conscience**," *syneidesis*, here refers to an inward aptitude for distinguishing right and wrong (see Rom_2:15; Rom_9:1; 1Co_10:29; 2Co_1:12; 1Co_4:2; 2Co_5:11; Heb_10:22; Heb_13:18).

The sacrifices of the old covenant only cleansed the flesh (Heb_9:13). Christ's sacrifice, however, cleanses the conscience as well. This coheres with the new covenant promise that God forgives sins and writes His law on the hearts of His people (see Heb_8:10-12; Jer_31:31-34).

"Dead works" here describes acts that defile a person and create separation from God (Heb_6:1).

to serve the living God? -- There is a contrast between dead works and the living God, cf. Heb_3:12; Heb_10:31; Heb_12:2. (Cf. Jas_2:14-26).

Hebrews 9:15
Heb_9:15

And for this reason [therefore] -- That is, on account of the grandeur of Christ's offering.

He is the Mediator -- A ***mediator*** is one who stands in the middle as arbitrator to bring two parties together, in this case between man and God.

In the making of some biblical covenants, sacrifices were involved. When God made the covenant with Abraham, 5 different animals were sacrificed in the ceremony (Gen_15:9-10). The Mosaic Covenant was affirmed by animal sacrifices (Exo_24:5-8).

of the new covenant, by means of death, -- Which is the **New Testament spoken of in** Mat_26:28, where Christ's blood ratifies the NC and procures the forgiveness of sins.

for the redemption of the transgressions under the first covenant, -- The compound term used here for ***redemption*** is found more frequently than the term used in Heb_9:12 (cf. Heb_11:35; Luk_21:28; Rom_3:24).

Christ's death is viewed, then, as "a ransom" (**G629**), the price paid to set free a slave or a prisoner or a person under sentence of death.

Jesus' death retroactively redeemed all those who had believed in God under the Old Covenant (cf. Rom_3:24-26). This is in keeping with symbolism of the Day of Atonement. Annually the High-Priest would atone for or cover the sins that the people had committed in the preceding year (Lev_16:16; Lev_16:21; Lev_16:30).

The actual **first covenant** historically was made with Noah and all mankind (Gen_6:18; Gen_9:9). Next there was a **covenant** made with Abraham (Gen_1:1). In the context here, however, the older covenant under discussion in this epistle is that which is called the Mosaic Covenant or the Covenant of Law (Ex. 19:1–20:21). "***First***" in this verse, therefore, means the former, older covenant with which the Levitical system is connected.

that those who are called -- The Greek terminology here refers to Christians, who share in a heavenly calling (Heb_3:1; 2Th_2:14).

We are not called by some special silent revelation, or whispering in our ear. This "call" to salvation from God to us through the gospel, is only answered by our faith and obedience. The call is not profitable if we don't obey the gospel, 2Th_1:8, Rom_2:8.

may receive the promise of the eternal inheritance. -- Jesus mediates on our behalf so that we may receive an eternal inheritance. Salvation in the world to come (Heb_1:14; Heb_2:5).

Hebrews 9:16

Heb_9:16

For where there is a testament [will], -- The Greek term used here, *diatheke*, was a general word for various kinds of legal contracts. The author uses this same word throughout Heb_9:15-20 in the Hebrew concept of a "covenant" but he invokes the Roman sense of *diatheke* as a last will and testament in Heb_9:16-17.

This may be called "a mere play on words;" but such a play on words is perfectly admissible in itself; just as we might speak of the "New Testament" (meaning the Book) as "a testament" (meaning "a will") sealed by a Redeemer's blood.

there must also of necessity be the death of the testator. -- The death of the testator is necessary for a will or testament to come into effect. The will may be perfectly valid, but it does not operate till death takes place.

Hebrews 9:17

Heb_9:17

For a testament is in force after men are dead, -- The author uses a technical legal term to indicate that the will (*diatheke*) is "in force only" when a death occurs.

for it is never in force while the one who made it lives. (NASB) -- "It never takes effect" (NIV) is another legal term. Only the death of the testator brings the provisions of a will into force. From this the writer reasons the necessity for Christ's death, since he is bringing into force a new covenant

Hebrews 9:18

Heb_9:18

Therefore-- This passage (Heb_9:18-21) summarizes the enactment of the first covenant at Sinai (Exo_24:3-8), with an emphasis on the relationship between the covenant and blood.

not even the first covenant was dedicated [inaugurated] without blood. -- First testament, made at Sinai, was dedicated with blood **--** Exo_24:3-8. The shedding of blood in the covenant ratification ceremony at Sinai also illustrates the necessity of Christ's death .

Hebrews 9:19

Heb_9:19

For when every commandment of the law had been declared by Moses to all the people, -- This refers to the words of the law that God spoke to Moses (Exo_24:4).

he took the blood of calves and goats, with water and scarlet wool and hyssop, -- These details do not appear in the Exodus 24 account, but they do appear in other passages about sacrifices (Exo_12:22; Lev_14:4-7; Num_19:6, Num_19:18).

> **Water, scarlet cloth, and hyssop** were used in the rite of cleansing healed lepers (Lev_14:4-6; cf. Lev 49–51). Hyssop is mentioned also in connection with the Passover (Exo_12:22) and the cleansing rites associated with the ashes of the red heifer (Num_19:6, Num_19:18; see also Psa_51:7).
>
> ***Hyssop*** is the dry stalks of a plant resembling marjoram. In some Middle Eastern countries, marjoram is synonymous with oregano. It is a cold-sensitive perennial herb or undershrub with sweet pine and citrus flavors.

and sprinkled both the book itself and all the people, -- Exo_24:3-8.
The sprinkling of blood enacted ritual purity and the sealing of the covenant between God and the people (Exo_24:8).

> The consecration of Aaron and his sons to the priesthood is the only other occasion in the OT when any persons were sprinkled with blood (Exo_29:21; Lev_8:30; cf. 1Pe_1:2).
>
> The detail about the book also being sprinkled with the blood is not recorded in the Exodus account. The "book" seems to have been the written record of what was uttered to Moses(Exo_20:22 to Exo_23:33).
>
> The added details came either by direct revelation to the writer or had been preserved in other records or traditions known to the writer and his readers

Hebrews 9:20

Heb_9:20

saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD HAS COMMANDED YOU."

The same formula was utilized in the inaugural ceremonies for the Mosaic Covenant and for the New Covenant. Mat_26:28; Heb_10:29; Heb_12:24

(See Exo_24:3-8 and Pulpit Commentary note, vo 2, p.226.)

Hebrews 9:21

Heb_9:21

And in the same way [likewise] -- The dedication of the tabernacle and its vessels was accompanied by a blood sprinkling ritual similar to that observed at the inauguration of the Mosaic Covenant (cf. Exo_29:10-15, Exo_29:36-37); Lev_8:15, Lev_8:23-24).

he sprinkled with the blood both the tent and all the vessels used in worship. --

It is nowhere recorded in Scripture that the Tabernacle was sprinkled, although it is perhaps *implied* that on a later occasion this may have been done (Exo_40:9-10); and Josephus, closely following the same Haggadah as the writer, says that such was the case (Josephus, *Antiquities of the Jews,* III. 8. § 6).

(The officiation of Christ's blood = Heb_10:22; Rev_1:5; Col_1:14; Eph_1:7.)

(Some scholars believe that by these references to unrecorded traditions the author of Hebrews shows that he had been trained in Rabbinic Schools.)

Hebrews 9:22

Heb_9:22

And according to the law -- The law of Moses.

almost all things -- The term ***almost***, or "*nearly* everything" shows that the author is well aware that there were exceptions. Water, incense, and fire were also used to purify (cf. Exo_19:10; Lev_15:5; Num_16:46-47; Num_31:21-24). Those who were too poor to bring even a small animal for sacrifice were allowed to bring fine flour instead (Lev_5:11).

The word σχεδὸν, "almost," is only found in two other passages of the N.T. (Act_13:44, Act_19:26).

are purified with blood, -- In accordance with the OT, blood was required for purification; it was understood to remove defilement.

"It is the blood that makes atonement for the soul" (Lev_17:11). The phraseology is reminiscent of Christ's own words (Mat_26:28).

and without shedding of blood there is no remission [forgiveness of sins]. -- "Shedding of blood" refers to death. The Greek word used here, *aphesis*, denotes the remission of sins (see Heb_10:4, Heb_10:18).

Forgiveness was not possible without "the shedding of blood" (*haimatekchysia*), which refers to the offering of blood at an altar.

"**Remission**" (meaning forgiveness) is the emphatic last word in this section (Heb_9:18-22) of the Greek NT, and it forms the transition to the next section (Heb_9:23-28).

Hebrews 9:23

Heb_9:23

Thus it was necessary -- "It was necessary" points to something more than just expediency. There was no other way, because "without the shedding of blood there is no forgiveness" (Heb_9:22). This cannot be ignored as merely Jewish, for the Mosaic system was set up by divine command.

for the copies of the heavenly things -- The earthly tabernacle and its vessels were only symbolic replicas [pattern, sketch, outline] of the true heavenly tabernacle (Heb_8:2), and were also made unclean by the transgressions of the people (Lev_16:16).

to be purified with these rites, -- The writer reasons, that the Mosaic system was concerned only with "the copies of the heavenly things" which was taken up with the external. But the fact that God commanded that system to be set up means that there must be something analogous in it to the way true forgiveness of sin was brought about.

but the heavenly things themselves -- The earthly tabernacle built by Moses at Mt. Sinai represented the ideal heavenly one. Thus, Jesus' high priestly work occurred in the true tabernacle —the one built by God (Heb_8:5).

with better sacrifices than these. --The inauguration of the earthly tabernacle required sacrifices, so the true heavenly tabernacle required a better sacrifice—the blood of Jesus.

The plural is here only used generically to express a class. He is alluding to the one perfect sacrifice of Christ.

Better Sacrifices -- #8 ***"better"*** next see Heb_10:34
Theme: Hebrews is "The 'Better' Book" of the Bible.

Hebrews 9:24
Heb_9:24

For Christ has not entered the holy places made with hands, -- This refers to the material tabernacle or temple built by God's servants. See Heb_9:1.

[See EBC for some's view of heaven itself needing cleaning due to Satan's rebellion which somehow defiled heaven.]

which are copies of the true, but into heaven itself, -- The term "**copies**" is not the same as that used in the previous verses (Heb_9:23 and Heb_8:5). Here it is literally the word "antitype." **G499**. It is used only twice in the NT.

An antitype either prefigures the type (as here), or a picture or illustration of the real thing (cf 1Pe_3:21). The antitype is not the real thing, but only a copy of it. The earthly "***holy places"*** in the tabernacle were only types of the heavenly abode of God.

now to appear in the presence of God for us [on our behalf]. -- Jesus mediates (Heb_8:6; Heb_9:15; Heb_12:24) and intercedes (Heb_7:25; compare Heb_2:18; Heb_4:15) on behalf of believers.

Hebrews 9:25
Heb_9:25

Nor was it to offer himself repeatedly, -- "Nor" carries the negative idea of something express in verse 24: "Christ did not enter a man-made sanctuary … nor did he … offer himself again and again." The author wants in this verse to repudiate the idea that Christ might have made an offering from time to time in the manner of the high priests.

as the high priest enters the Holy Place yearly with blood not his own; -- The Levitical high priest was allowed to enter the holy of holies (most holy place) on the Day of Atonement each year to offer the sacrificial blood of bulls and goats (see Lev 16:14–16; Heb 9:12–13)

It was basic to the ministry of the high priest to offer sacrifices repeatedly, just as it was basic to Christ's ministry that he did not do so. The reference here to entering "the Most Holy Place every year" shows that the sacrifices mainly in mind are those of the Day of Atonement.

Hebrews 9:26
Heb_9:26

for then he would have had to suffer repeatedly since the foundation of the world. --

But as it is, he has appeared -- "Appear" -- gives a summary of Christ's work.
1) v. 26 Christ appeared to put away sin
2) v. 24 Christ now appears in heaven for us. Heb_9:24
3) v. 28 Christ will appear a "second time" to take us home to heaven Heb_9:28

once for all at the end of the ages -- The "**end of the world"** or end of the "age" αι'ών (αι'ώνων) , i.e, the end of the Jewish Mosaical age. Cf. 1Co_10:11. This was signaled by the preaching of John the Baptist and Jesus himself. Jesus' appearance was to fulfill what was said and done in the Law of Moses and bring that dispensation to an end.

to put away sin by the sacrifice of himself. -- This refers to Jesus' death as an atoning sacrifice (Heb_2:17). Jesus appeared so that He might remove sins (see 1Jn_3:5). He made purification and bore the sins of His people (Heb_1:3; Heb_9:28; compare Isa_53:12).

Hebrews 9:27

Heb_9:27

And just as it is appointed for men to die once, -- This is a general rule for all mankind. There have been very rare exceptions (e.g., Enoch and Elijah, didn't die; but Lazarus and the multitude who were resuscitated at Christ's resurrection died twice; cf. Joh_11:43-44; Mat_27:51-53).

and after that comes judgment, -- Judgment of man is just as sure as death. No one can escape judgment (Heb_4:12-13; Heb_10:30) because God is the judge of all things (see Isa_33:22). Resurrection and final judgment are also associated in Heb_6:1-2.

JUDGMENT - Heb_9:27, Act_17:30-31, Mat_25:31-46, Luk_11:31-32, 2Pe_2:9, 2Co_5:10-11. Rev_20:11-15.

Hebrews 9:28

Heb_9:28

so Christ, having been offered once to bear the sins of many, -- This refers to Jesus' life and death on behalf of sinners, referencing to Isa_53:12.

will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. -- Christ's second coming is spoken of in 1Th_4:13-18. His coming a second time is pictured as the resurrection day. 1Th_4:13 ff to 1Th_5:11; 1Co_15:23-24 ff; Joh_14:1-3; Joh_5:28; Joh_11:24.

eagerly wait [look] -- "wait eagerly"; "eagerly await." The believers in Christ are eagerly awaiting his coming, Php_3:20.

After the high priest entered the Most Holy Place, the people awaited his reappearing, cf. Luk_1:21. His appearing to them meant "salvation", for the High Priest's reappearance meant the sin offering had been made.

Hebrews 10:1

Heb_10:1 [See the CHAPTER note.]

10:1–18 Arguing from Psa_40:6-8, the Hebrew writer shows that the OT anticipated the demise of the first covenant and the sacrifices associated with it (Heb_10:5-7; see Heb_8:8-12).

For since the law -- "The law" as used here stands for the whole OT, with particular reference to the sacrificial system.

has but a shadow of the good things to come instead of the true form of these realities, -- The law revealed the need for atonement but only provided a short-term solution. See Heb_8:5 and note. Compare Col_2:17.

The Greek term translated "shadow" [G4639] refers to a pale reflection, as contrasted with a sharp, distinct one. The term behind ***"true form"*** ["very image"] on the other hand, indicates an exact and distinct replica (cf. Col_2:17).

The "**good things that are coming**" are not defined at this point, but this is sufficient to show that the law pointed forward to something well worthwhile.

it can never, by the same sacrifices that are continually offered every year, -- The ineffectiveness of the annual sacrifice under the old covenant, Heb_10:1-4, showed the need for a better sacrifice.

The animal sacrifices were unable to effect the putting away of sin. The yearly repetition shows their failure. This shows an inbuilt limitation in the sacrifice of bulls and goats.

make perfect those who draw near. -- This term *"make perfect"* means "to bring to completion," "to fully accomplish." This word (*teleioo* and its other forms) has been a constant theme throughout the book.

The term *telos* means a consummation, to reach a goal or end. In Heb_5:14 *teleios* is used of a mature person and in Heb_6:1 *teleiotes* is a call to maturity.

Hebrews 10:2

Heb_10:2

Otherwise, would they not have ceased to be offered, -- Point: An effective sacrifice would not have to be repeated.

Had the sacrifices really dealt with sins, the writer reasons, the worshipers would have been cleansed and that would have been that. There would have been no need for repeating them (cf. Heb_9:9).

since the worshipers, having once been cleansed, -- If sins had really been "cleansed" [**purged**], then one would not have to offer again another sacrifice.

would no longer have any consciousness of sin? -- The national sins were *covered*, but not *cancelled* by the OT sacrifices. A really effectual atonement would mean the permanent removal of the worshipers' sins and eliminate the need for the annual Day of Atonement.

If sin had really been cleansed by that system of sacrifices, the OT believers' consciences would have been freed from condemning guilt (cf. Heb_10:22).

÷Hebrews 10:3
Heb_10:3

But in these sacrifices there is a reminder of sin every year. -- "Reminder" is literally "remembrance"; **G364**. This verse uses an expression that recalls what Jesus said, "Do this in remembrance of me" (Luk_22:19), as he established a covenant in which the central thing is that God says, "I will remember their sins no more" (Jer_31:34).

The Day of Atonement ritual each year reminded people of the fact that something had to be done about sin.

÷Hebrews 10:4
Heb_10:4

For it is impossible for the blood of bulls and goats to take away sins. -- The yearly ceremonies were ineffective because "it is impossible for the blood of bulls and goats to take away sins."

The word "**impossible**" (**G102**) is a strong one. There is no way forward through the blood of animals.

"**Take away**" (**G851**) is used of a literal taking off, as of Peter's cutting off the ear of the high priest's slave (Lk 22:50), or metaphorically as of the removal of reproach (Luk_1:25). It signifies the complete removal of sin so that it is no longer a factor in the situation. That is what is needed and that is what the OT sacrifices could not provide.

÷Hebrews 10:5
Heb_10:5

> **10:5–7** In Psa_40:6-8 David understands right living to be better than right rituals. The author of Hebrews presents Christ as the speaker of this psalm (compare Joh_2:17; Rom_15:3, Rom_15:9; Heb_2:10-12).

Consequently [Therefore], when Christ came into the world, -- This refers to the incarnation of the Son of God (Heb_2:9, Heb_2:14-18, Joh_1:14)

he said, "Sacrifices and offerings you have not desired, -- God was not pleased with sacrifices given by a person who did not give them out of a sincere heart (cf. Psa_51:17; Isa_1:11; Jer_6:20; Hos_6:6; Amo_5:21-25). To sacrifice only as a ritual, without obedience, was a mockery and worse than no sacrifice at all (cf. Isa_1:11-18).

but a body have you prepared for me; -- Christ needed a body in order to offer Himself as the final sacrifice (Heb_2:14) and therefore the incarnation.

> Psa_40:6 reads, "My ears you have opened." In the LXX the translators regarded the Hebrew words as a figure of speech, in which a part of something signified the whole. And ears were selected as the part to emphasize because they were symbols of obedience and the reception of God's word and readiness to do His will (cf. 1Sa_15:22).

Hebrews 10:6
Heb_10:6

in burnt offerings and sin offerings you have taken no pleasure. -- The *burnt offerings and sacrifices* stand for the entire O.T. system, of sacrifice which was abolished in Christ. (See note on Heb_10:5.)

These sacrifices were utterly incapable of removing sin. Hos_6:6.

Hebrews 10:7
Heb_10:7

Then I said, -- The writer of the Epistle applies David's prophetic words to Christ, as Christ himself did, (comp. Luk_24:26-27, "He expounded unto them *in all the Scriptures* the things concerning Himself).

'Behold, I have come to do your will, O God, -- The quote from Psa_40:6-8 demonstrates Christ's obedience to God. (Cf. Isa_53:10). When animals died in sacrificial offering they had no choice. Jesus willingly laid down His own life (cf. Joh_10:17-18).

God's will was the establishment a new covenant with all humanity by Jesus' death and resurrection (cf. Mar_10:45; 2Co_5:21; Heb_10:9).

as it is written of me in the scroll [volume] of the book.'" -- Since Psa_40:8 mentions the law, this probably refers to a scroll of the law of Moses (Heb_9:19). The writer of Hebrews sees the words as emphasizing that Christ came "to do" what was written in Scripture (Joh_6:38; Mat_5:17).

The word *kephalis*, here rendered ***scroll*** [***volume***] does not occur elsewhere in the NT. It means the knob (*umbilicus*) of the roller on which the vellum was rolled.

Hebrews 10:8
Heb_10:8

When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" -- The writer quotes from Psa_40:6-8 again, but in a condensed form.

This list of four terms in verse 8 seems to cover all types of sacrificial offerings (cf. Lev. 1–3).

1) The term "**sacrifices**" literally means a voluntary peace offering.

2) "**Offerings**" refers to a voluntary "meal offering."

3) "**Burnt offerings**" were completely voluntary, wholly consumed sacrifices.

4) **"Sacrifices for sin**" were another class of mandatory sacrifices mentioned in Leviticus chapters 4–5.

(these are offered according to the law), -- The writer quotes from Ps. 40:6–8 again, but in a condensed form. The author's purpose is to show the superiority of Jesus' sacrifice over the Levitical sacrifices.

Hebrews 10:9
Heb_10:9

then he added, -- This contrast could refer to the two parts of the citation from Psa 40 (Heb_10:6 and Heb_10:7-9) or the first and second covenants (Heb_8:7, Heb_8:13; Heb_9:1, Heb_9:18).

"Behold, I have come to do your will." -- "I", *Jesus*, the perfect sacrifice, because he did perfectly the will of God.

He abolishes the first in order to establish the second. --The ***old***, repetitious sacrificial system was removed to make way for the ***new***, once-for-all sacrifice of Christ, who had obediently done God's will (cf. Heb_5:8; Php_2:8).

These are not complementary systems that may exist side by side. The one excludes the other. No compromise is possible between them.

OLD TESTAMENT (LAW)
For our learning- Rom_15:4
Changed- Heb_7:12 & Heb_8:7-8 & Heb_8:13 & Heb_10:9, Eph_2:13-15, Col_2:14,
Ended at the death of Christ-
Heb_9:15-17, Gal_3:19 & Gal_3:16 & Gal_3:24-25, Gal_5:4 & Gal_5:18.
The Sabbath given to Jews - Deu_5:2-3 & Deu_5:15.
Made known at Sinai- Neh_9:13-14.

Hebrews 10:10
Heb_10:10

And by that will -- "By that will" may also be translated as "in that will." It is God's will for all men of all time to find salvation and the right way to live in the New Covenant.

we have been sanctified -- "Sanctify" means to "make holy," to be set apart from sin for God, separated from what is profane and dedicated to God. (cf. Barclay, p.130. cf. 1Th_4:3).

> We should point out a difference between the way this author uses the verb "***made holy***" (literally "sanctify"; G37) and the way Paul uses it. For the apostle, sanctification is a process whereby the believer grows progressively in Christian qualities and character. In Hebrews the same terminology is used of the process by which a person becomes a Christian and is therefore "set apart" for God.

through the offering of the body of Jesus Christ -- The "body" is a reference to Heb_10:5. And because Christ offered His body we are bidden to offer our bodies as "a living sacrifice, holy, well-pleasing to God" (Rom_12:1).

once for all. -- See Heb_7:27; Heb_9:12. The offering of Jesus' body was made "once for all" (**G2178**). It matters immensely that this one offering avails for all people at all times. This contrasts sharply with the sacrifices under the old covenant.

Hebrews 10:11
Heb_10:11

And every priest stands -- Stand -- There is no chair in the Holy Place, no place to rest, for the work didn't cease. Contrast with Heb_10:12 where Jesus "sat" down, that is, he finished his work.

daily at his service, -- "Daily" that is, day after day, or continually, regularly. Num_28:3.

The word translated "service" or "performs his religious duties" (**G3008**) is related to the word "serves" in Heb_8:2 (see note). The Bible uses it only for service of a religious character. Here it clearly applies to all the services a priest performs. Yet despite all their religious activity, priests cannot deal with the basic problem—that of removing sin.

offering repeatedly the same sacrifices, -- This indicates the perpetual and ineffectual nature of the Levitical priesthood (see Deu_17:12; Deu_18:5; Deu_21:5).

which can never take away sins. -- The word is not the same verb (*aphairein*) as in Heb_10:4, but a much stronger one (*perielein* **G4014**) which means "at once to strip away," as though sin were some close-fitting robe (see Heb_12:1) to be discarded.

This verse shows the futility and ineffectiveness of the old Levitical system.

÷Hebrews 10:12

Heb_10:12

But when Christ had offered -- Christ offered a single sacrifice for sins, drawing attention to the earlier emphasis on the "once for all" nature of His death (Heb_9:25-28; Heb_10:1-3).

for all time -- The Greek term *dienekes*, translated "forever," or "for all time," occurs in Hebrews three times (cf. Heb_7:3; Heb_10:12-14). It is usually associated with the term or phrase that precedes it, which would relate it to "one sacrifice for sins."

For all time indicates that His death addresses both past and future sins.

a single sacrifice for sins, -- Jesus has dealt with the human sin problem. No one needs to be lost because of "sin." The only barrier to all the world being saved is not responding in faith to God's provision. God has provided a way for all, for all time.

he sat down at the right hand of God, -- This again alludes to Psa_110:1 and depicts Jesus' completed priestly action (see Heb_1:13). The author uses similar language at Heb_1:3; Heb_8:1.

To be seated at God's **right hand** is to be in the place of highest honor. Not even angels are said to have attained to this, for they stand in God's presence (Luk_1:19). When Jesus claimed this place for himself, the high priest tore his robe at what he regarded as blasphemy (Mar_14:62-63). The

Aaronic priests only *stood* (Heb_10:11) a short time in the Most Holy Place, but Christ has ***sat*** down at the right hand of God. It is also the place of intercession (cf. Rom_8:34; Heb_7:25; 1Jn_2:1).

÷Hebrews 10:13

Heb_10:13

From henceforth -- (G3063) Indicating that Christ now at the right hand of God is there waiting for the next step in God's eternal plan.

expecting [waiting] till his enemies -- At the end of the ages, Christ's enemies will be subjected to him completely (Heb_2:14-15). See note on Heb_1:13. The "enemies" are not defined at this point, but the meaning appears to be that Christ continues at God's right hand until in God's good time all evil is overthrown.

There is possibly a hint of warning to the readers that they should take care that they are not numbered among these enemies.

enemies - Are called "rulers and authorities" ("principalities and powers") in Col_2:15; and seem to refer to such rulers and authorities in the hadean world that could not hold Christ in the grave, but he conquered them making the resurrection possible for all his disciples.

be made his footstool. -- This is yet another reference to Psa_110:1 (1Co_15:25; Col_2:15). This prediction will be fulfilled when Christ returns and all creation acknowledges His lordship by bowing at His feet (Php_2:10).

The language here is from the practice of conquerors in putting their feet on the necks of their enemies, as a symbol of subjection; see Jos_10:24; Isa_26:5-6.

The footstool from King Tutankhamen's tomb pictured the traditional enemies of Egypt on it.

÷Hebrews 10:14

Heb_10:14

For by one offering -- The "**for**" is "because" and introduces the reason for the statement in verse 13. The offering of that of Christ Himself.

he hath perfected for ever -- We have seen a number of times that the author is fond of the idea of making "perfect". The process of salvation takes people who are far from perfect and makes them fit to be in God's presence forever.

This involves a perfect standing before God in the righteousness of Christ (see Rom_3:22; Php_3:8-9). The sacrifice of Christ was adequate and complete to accomplish its redemptive task (unlike the Mosaic covenant, cf. Heb_7:11, Heb_7:19; Heb_9:9).

them that are sanctified. -- For "sanctified" see the note on Heb_10:10. Believers are made "holy" and are separated to God's glory by what Christ did in offering himself as the sacrifice for sin.

÷Hebrews 10:15

Heb_10:15

10:15–17 The author quotes from Jer_31:33-34 again showing that because the new covenant has been inaugurated God no longer remembers the sins of His people. God puts His laws in the hearts and minds of His people (verse 16), who obey Him and conform to His holy character (Heb_3:1; Heb_12:2).

And the Holy Spirit also bears witness to us; -- The Hebrew writer sets up the quotation from Jeremiah as an utterance of the Spirit. Also in Heb_3:7 and Heb_9:8 he speaks of the Holy Spirit as responsible for what it written.

for after saying, -- The author quotes from Jer_31:33-34 again.

÷Hebrews 10:16

Heb_10:16

the covenant that I will make ... -- cf. Jer_31:31-33 (The prophecy par excellence of the New Covenant.)

on their hearts -- Compared to the citation in Heb_8:10, the author inverts the terms "heart" (*kardia*) and "mind" (*dianoia*) here. He may intend to emphasize the "heart" drawing near to God with full assurance of faith (Heb_10:22). See note on Heb_8:10.

Hebrews 10:17
Heb_10:17

then he adds, -- The writer continues the quote by adding the last part of the next verse from Jer_31:34. to his quote already from Jeremiah.

remember their sins and their lawless deeds no more. -- This oblivion of sin is illustrated by many strong metaphors in Isa_44:22, Isa_38:17; Jer_50:20; Psa_103:12; Mic_7:19.

Hebrews 10:18

Verse 18 concludes the "doctrinal" section, having given 12 reasons why the recipients should NOT go back to the Law of Moses.

Where there is forgiveness of these, there is no longer any offering for sin. -- Since the object of all sacrifices is the cleansing of sins, sacrifice are no longer needed when sins have been annulled (Heb_9:26).

Hebrews 10:19

10:19-25 begins the practical section. The author offers three exhortations in light of Jesus' high priestly work. Here is what we should be doing!

Therefore, -- Since, or because of the previous arguments being true,

Since -- "Since" the previous is true:
1) Heb_10:19 We have confidence, to enter the Most Holy Place;
2) Heb_10:19-20 Since our sins have been forgiven;
3) Heb_10:21 Since we have Christ our great His Priest.

"LET US ..." Verses 22, 23, and 24.

brothers, -- As on the earlier occasion, the writer addresses his Jewish brethren in affection with an invitation to leave behind the Levitical system and to appropriate the benefits of the New Covenant in Christ. Heb_3:12**.**

since we have confidence [boldness] to enter the holy places -- Our confidence comes as the results from Jesus' work as high priest, brought about by His death and resurrection, which allows people to enter God's presence without fear of His wrath (Heb_9:14; Heb_10:22; compare Isa_6:1-6).

We can face death confidently.

by the blood of Jesus, -- The blood of Jesus is the basis for confidence is Jesus' atoning sacrifice (Heb_9:12-14; Heb_10:19; Heb_10:29; Heb_12:24; Heb_13:12, Heb_13:20). Just as Moses enacted the first covenant with blood (Exo_24:6-8), Jesus inaugurated a new entrance into the sanctuary for believers with His blood (Heb_9:28).

Hebrews 10:20

new -- recent, fresh. The way is new because the covenant is new.

living way -- Refers to the entrance into God's life-giving presence that Jesus made possible. See Heb_4:14; Heb_5:9; Heb_9:8, Heb_5:12.

This is not the way of the dead animals of the old covenant; rather, it is the way of the living Lord.

he opened for us through the curtain, that is, through his flesh, -- The "**curtain"** before the most holy place had it symbolance also, See note on Heb_6:19; note on Heb_9:3.

The reference to "**his flesh**" refers to Jesus' death (see Mat_27:51). When Jesus' flesh was torn at His crucifixion, so was the temple veil that symbolically separated men from God's presence.

Here "flesh" is used as was "body" (Heb_10:10) and "blood" (Heb_9:7, Heb_9:12, 14, 18, 22) to refer to the sacrificial death of the Lord Jesus.

The Old sanctuary was entered by the veil, the New entered through Christ, the Living Way.

Hebrews 10:21

and since we have a great priest -- The "great priest" is synonymous with "great high priest," echoing Heb_4:14-16. The term "great priest" is a literal rendering of the Hebrew title we know as "high priest" (see, e.g., Num_35:25, Num_35:28; Zec_6:11).

over the house of God, -- The "house of God" recalls Heb_3:1-6, where we have had references to Jesus as "a son over God's house" (3:6) and as a high priest.

Hebrews 10:22

let us draw near -- The notion "let us" is found 14 times in 12 verses. (Cf. note at Heb_4:11.) Here it serves as an invitation to the readers who had not come to accept Christ. The same invitation is found in Jas_4:8.

with a true heart -- Refers to a heart characterized by sincerity and truth, as opposed to "an evil, unbelieving heart" (Heb_3:12).

in full assurance of faith, -- Heb_6:10**.** The "full assurance of faith" stresses the utter confidence of trusting in Christ, who has performed for us the high priestly work that gives access to God.

with out hearts sprinkled clean -- This comes from the symbol of the sprinkling of blood which is used repeatedly in O.T. (cf 1Pe_1:1-2 ff). The officiation of our Lord's blood (a life-giving sacrifice) Heb_9:20; Rev_1:5; Col_1:14; Eph_1:7; 1Pe_3:21.

This verse is used out of context by many religionist as proof that a proper mode of baptism is "sprinkling".

from an evil conscience -- The blood of Christ (Heb_9:14, Heb_12:24, 1Pe_1:2) cleanses one from the consciousness of guilt which the Levitical law, even by its repetition, could never do.

and our bodies washed with pure water. -- Water was often used in purification in the Levitical system. Exo_30:19 ff. Eph_5:25-26; Tit_3:5; This likely parallels baptism to the cleansing rituals of the priesthood (see Exo_29:4; Lev_8:6; Lev_16:4).

The tense of "***washed***" implies that it is to be done once and for ever.

When a believer is baptized (his body immersed in obedience, Rom_6:3-5; Mar_16:16) his heart (heart, soul, spirit) is sprinkled by the blood of Christ, cleansed, etc. Eph_5:26; Tit_3:5.

This is a ratification of a covenant between the baptismal candidate and the Lord. The person is agreeing to live according the covenant and its demands, and the Lord is agreeing to bless and forgive. The Lord's Supper each week should remind the participant of this covenant into which he has entered (Mat_26:28).

Devotional thought:
v. 22 Let us draw near
v. 23 Let us hold fast
v. 24 Let us consider one another

Hebrews 10:23

Let us -- See note on for the "let us" verses Heb_10:22.

Let us draw near (v.22)
a) sprinkled by Jesus's blood
b) when, baptism, the what and where!

Let us exhort (Heb_10:19-25 etc) one another, Jesus Christ is worthy of our faith. (The purpose of the book of Hebrews)

Let us hold fast-- Similar expressions occurred earlier, urging readers to "hold fast" (*katecho*) to confidence (Heb_3:6), commitment (Heb_3:14), and a confession (Heb_4:14).

the confession of our hope -- Holding fast to the confession means maintaining a consistent confidence in the salvation Jesus brings through His faithful life, death, and resurrection (see Heb_3:6; Heb_6:11, Heb_6:18; Heb_7:19).

But there is point in referring to ***hope***, which has already been described as an "anchor for the soul" (Heb_6:19).

without wavering, -- Believers should do this "without wavering" (*aklines,* G186), referring to an immovable disposition that does not bend.

for he who promised is faithful. -- Christians can expect that the promises God has made will be fulfilled because behind them is a God in whom they can have full confidence.

God can be thoroughly relied on. When he makes a promise, that promise will be infallibly kept. (Heb_6:13, Heb_11:11, Heb_12:26.)

Hebrews 10:24

Heb_10:24

Let us consider -- The same verb asks them to **consider** Jesus in Heb_3:1. They have been considering a return to the Levitical system of Judaism to avoid persecution (cf. Joh_12:42-43).

how to stir up [provoke, stimulate, spur on] -- (παροξυσμον, G3948, from G3947). The word usually has a negative connation and occurs only twice in the NT (here and in Act_15:39). Here it is obviously used in the positive sense of *"stirring up, stimulate*, and to *spur on*" or to encourage very strongly.

one another -- Perhaps today we would say "challenge" one another. Mutual encouragement is crucial.

to love and good works, -- These are the true fruits of Christianity, a love that is not self-seeking and doing good deeds for others.

Devotional thought: Our Worship Together
v.22 "***draw near***" -- Deepens our *communion* with God
v.23 ***"hold fast"***.. Deepens our *conviction* of Faith
v.24 "***consider one another***" -- Deepens our *committment* to love and good works in the spiritual body of Christ, the church.

Hebrews 10:25

not neglecting to meet together, -- Believers worshipping together is a vital part of the spiritual life of the body of Christ.

Early Christians typically gathered for worship in the home of a wealthy patron (Act_2:46; Act_16:40; Phm_1:2). Paul describes the tradition of sharing a ceremonial meal, in which the sacrificial death of Jesus was remembered (1Co_10:16-17; 1Co_11:20-29). Believers exercised prophetic gifts (see 1Co_14:1-33), sang (Eph_5:19), prayed (1Co_11:4-5), and instructed each other (1Co_14:26; Col_3:16). - FSB

as is the habit of some, -- Apparently the flagging zeal and waning faith of the Hebrews converts had led some of them to neglect the Christian assemblies for worship. This negligence may have been due to a fear of persecution.

but encouraging one another, -- This mutual exhortation takes the form of encouragement, comforting, warning, and strengthening. (cf. Heb_3:13; 1Th_4:18; Php_2:1).

and all the more as you see the day drawing near. -- The term "***day***" here refers to some event which was certainly anticipated, and no particular explanation was necessary. It was also some event that was expected soon to occur, and there were indications of it approaching.

the day approaching -- It is reference to a day of judgment, whether it is a reference to AD 70 and God's judgement on the Jewish nation (WG); or to the final day of judgment at the Second Coming. [See the note on Heb_10:37 below.]

The Day which Christians expected was the Last Day (1Co_3:13). They failed to see that the Day which our Lord had *primarily* in view in His great eschatological discourse (Matt. 24) was the Close of the Old Dispensation in the Fall of Jerusalem. The signs of this were already in the air, and that approaching Day of the Lord was destined to be [a day of judgment upon the Jewish world for it's rejection of the Christ]. (Delitzsch).

(Some think the "day approaching" was the Lord's day, and that we are to "exhort" one another not to forsake the Lord's day. But rather it seems that when we come together on the Lord's day is when we are to "exhort" one another because the "day" (of some judgment) is approaching.

ATTENDANCE in our worship assembly is important, we are not to neglect meeting together.

Heb_10:25-26 (and Isa_54:7), Mat_6:33, Tit_3:1, Psa_122:1

÷Hebrews 10:26

10:26–39 This section contains the fourth warning (compare Heb_2:1-4; Heb_3:12-13; Heb_6:4-8), which focuses on the rejection of the truth of Christ's work (vv. 26–31). The author then shifts to a message of encouragement (vv. 32–39).

For if we go on sinning deliberately -- Refers to sins performed willingly or knowingly. The particular sins identified here include disdaining God's Son and counting the blood of the new covenant as ordinary or profane (Heb_10:29). Such sins indicate that one has fallen away from the living God (Heb_3:12).

after receiving the knowledge of the truth, -- This refers to learning about the good news of Jesus (see Eph_1:13; 1Ti_2:4; 1Ti_4:3; 2Ti_2:25; 2Ti_3:7). Other NT texts describe the Christian message (the "gospel") as the truth (see Gal_5:7; 2Th_2:12; Jas_3:14; Jas_5:19; 1Pe_1:22).

there no longer remains a sacrifice for sins, -- By rejecting the work of Christ one has rejected the only sacrifice that can cleanse him from sin and bring him into God's presence. To turn away from that sacrifice leaves him with no saving alternative for they have trampled under foot the offer of mercy in Christ and there is no salvation in any other (Act_4:12).

If the Hebrew Christians revert to the Jewish sacrificial system, they go back to sacrifices that cannot put away sin (Heb_10:4).

See **Jas_5:19** note on APOSTASY

÷Hebrews 10:27

but a fearful expectation of judgment, -- The day that was "approaching" ("drawing near" Heb_10:25) was a judgment so certain to happen that it engendered fear.

and a fury of fire-- The "raging fire" is perhaps an allusion to Isa_26:11, which contrasts the righteous with the wicked. Regarding the wicked, Isaiah states that fire will consume them.

The Bible and other ancient Jewish texts associate judgment with fire (e.g., Num_16:35; Num_26:10). The description is similar to that in Isa_26:11; Zep_1:18.

(And compare 2Th_1:7-9 and the ultimate and final judgment of God is that of eternity in the lake of fire, cf. Mat_13:38-42, Mat_13:49-50; Rev_20:10; Rev_20:14-15.)

that will consume the adversaries. -- Here the "***adversaries***" are those who persist in evil despite God's goodness and favor toward them (Isa_26:10-11). Here, it specifically refers to those who deliberately continue to sin even after learning the truth of the gospel (Heb_10:26).

÷Hebrews 10:28

Heb_10:28

Anyone who has set aside [rejected] the law of Moses --Deliberately rejecting the law of Moses, especially by being guilty of the sin of idolatry, was an act of rebellion. (See Mar_7:9; Gal_2:21; Gal_3:15).

dies [died] without mercy on the evidence of two or three witnesses. -- This seems to be drawing from Deu_17:2-7, which refers to the death that awaits those who reject God's covenant and serve other gods.

two or three witnesses -- That is, by the testimony of at least two witnesses, Joh_8:17; 2Co_13:1.

The writer is presenting an argument from the *"lesser to the greater"* to bring out the seriousness of the situation. To despise the law of Moses was a serious matter, but to despise and reject the Christ is much more serious.

Hebrews 10:29

How much worse punishment, -- The word for "***punishment***" in the N.T. is in every other passage ***kolasis***, which means "*remedial* punishment." Here the word (though the difference is not observed by most translations) is ***timoria*** which means "vengeance" or "retribution."

(Some think the comparison reference here is to the 'punishment' or 'persecution' of the Jewish Christian by the Jewish hierarchy, even when such a one claims to have turned back to the Jewish system!)

The **worse punishment** is reserved for people who reject the "living God" Heb_3:12; Heb_10:31; Heb_12:22.

(Again, some see this as indicating degrees of punishment. cf. Luk_12:47, Mat_11:21; Mat_11:22-24.)

do you think, will be deserved by the one who has spurned [trampled] the Son of God, -- In the ancient middle east one of the gestures used to show contempt for someone was to ***"lift up the foot"*** against or toward them (cf. Psa_41:9). To walk on top of someone or something was a more extreme gesture showing utter contempt and scorn (cf. 2Ki_9:33; Isa_14:19; Mic_7:10; Zec_10:5). Such contempt demonstrates a complete rejection of Christ as Savior and Lord.

and has profaned -- To reckon Christ's blood as something "profane" or "common" is the same thing as saying that it is unclean or defiled (*see note on* Heb_9:13) and implies that Christ was a sinner and a blemished sacrifice. Such thinking is truly blasphemous

the blood of the covenant -- Christ's death inaugurated or ratified the New Covenant, Mat_26:27-28. cf. Heb_13:20.

by which he was sanctified -- The "**he**" is probably a reference to Christ and that his work on the cross set him apart unto God, Joh_17:19.

and has outraged [insulted] the Spirit of grace? -- The same title is used in Zec_12:10. Rejecting Christ insults the Spirit who worked through Him (Mat_12:31-32) and who testifies of Him (Joh_15:26; Joh_16:8-11).

Hebrews 10:30

Heb_10:30

For we know him who said, "Vengeance is mine; I will repay." -- The verse quotes Deu_32:35-36, emphasizing that God will severely judge those who reject His covenant. This applies also to the new covenant inaugurated by Christ. (Psa_94:1-2 ; Rom_12:19).

It is remarkable that the citation does not agree either with the Hebrew or the LXX., but is quoted in the same form as in Rom_12:19. The writer of this Epistle may have been familiar with this form of the quotation, or may have read it in Paul's letter to the Romans. There are traces of this quotation in this form in the Jewish schools. Perhaps it had become proverbial.

And again, "The Lord will judge his people." -- This is a further quote from the Septuagint of the first part of Deu_32:36**.** The Hebrew text reads "***vindicate***" instead of "***judge***" and speaks of God saving His people from their enemies, as also in Psa_135:14.

The word "judge" in such a context means "to give a favorable judgment."

÷Hebrews 10:31
Heb_10:31

It is a fearful thing to fall into the hands of the living God. -- This refers to God's judgment (Heb_10:27) whether in this life or at the final great Judgment Day.

It is fearful for the deliberate apostate (1Ch_21:13; 1Sa_24:14 LXX. Ecc_2:18), and yet better for the righteous man than to fall into the hands of wicked men, 2Sa_24:14.

÷Hebrews 10:32
Heb_10:32

But recall -- The word "recall" carries the idea of carefully thinking back and reconstructing something in one's mind, not merely remembering (cf. Act_5:41; 2Co_7:15).

the former days -- He begins by inviting them to contemplate the days just after they had become Christians. Their conversion had resulted in some form of persecution but it had not meant death, Heb_12:3.

after you were enlightened, -- This echoes Heb_6:4, where the language refers to the pillar of fire that "enlightened" (*photizo*) the way for the Israelites (Neh_9:12, Neh_9:19; Psa_105:39). Here, it signifies they came to a knowledge of the gospel and had a fellowship with the people of like faith.

you endured a hard struggle with sufferings, -- The writer does not class his readers among those who go back on their Christian profession.

The word "***struggle***" is a picture of an athlete engaged in a rigorous competition (2Ti_2:5). The readers not only underwent a great struggle, they "***endured***" it rather than fleeing from adversity. Such endurance encourages others to remain faithful rather than choosing to deny Jesus' work.

÷Hebrews 10:33
Heb_10:33

sometimes ... sometimes -- "***Sometimes … at other times"*** is often taken to mean that the one group of people had two experiences. But it seems more likely that it means two groups: "***Some of you … others of you.***" The first group had been subjected to verbal attack ("insult") and other forms of "persecution."

being publicly exposed [a spectacle] -- Literally "*being set upon a stage*" (*theatrizomenoi*). An allusion to the theater where actors on a stage were observed by everyone. In the context of this verse, the idea is exposure to disgrace and ridicule (cf. 1Co_4:9).

to reproach [insult] and affliction, -- This persecution involved verbal abuse and acts of violence. Through this persecution, these believers participated in the sufferings of Christ (Heb_11:26; Heb_13:13).

They suffered such things as the seizure of their property, but had not yet turned away because they were still interested in the prospects of heaven (Heb_10:34).

and sometimes being partners [companions] with those so treated. -- See the "***sometimes***" note above. It seems a second group of the believers had suffered by being associates of the former group. This is explained as sympathizing with prisoners.

In the world of the first century the lot of prisoners was difficult. They were to be punished, not pampered. Little provision was made for them, and they were dependent on friends for all their livelihood necessities. For Christians to visit prisoners was a courageous act (Mat_25:36).

There was some risk for the visitors became identified with the visited. Yet the readers of the letter had not shrunk from this. They had endured being lumped with the prisoners. Precisely which persecution is meant here we have no way of knowing.

[On one occasion, even the Pharisees warned Jesus about Herod's pending attempt on His life (Luk_13:31).]

Hebrews 10:34
Heb_10:34

For you had compassion on those in prison, -- See the previous note.

and you joyfully accepted the plundering [confiscation] of your property, -- There is a question whether the word rendered "***confiscation***" (**G734**) means an official action by which the state took over their goods, or whether it points rather to mob violence. On the whole, "**plundering**" seems more likely.

The readers had taken this in the right spirit. It would not be a surprise if they endured all this with fortitude, but that they accepted it "joyfully" is another thing altogether

since you knew that you yourselves had a better possession and an abiding one. -- So firmly had their interest become fixed on heavenly possessions that they could take the loss of earthly goods. The possession in Christ cannot be stolen; it is an abiding possession.

enduring substance -- "a better and lasting possession." NET.

Better and enduring substance -- # 9 ("better"), the next better is Heb_11:16.

Hebrews 10:35
Heb_10:35

Therefore do not throw away your confidence, -- "Throw away" (G577) seems to convey the thought of a reckless rejection of what is valuable.

Due to their current persecutions, they were tempted to run away from their outward identification with Christ and Christians and to apostatize (cf. Heb_10:23; Deu_32:15, Deu_32:18).

which has a great reward. -- The Greek term *misthapodosia* appears elsewhere in Hebrews with both positive (Heb_11:26) and negative (Heb_2:2) connotations. Here it is used in the positive sense, anticipating the reward that Moses sought. God is the one who rewards (11:6). The great reward" refers to blessings associated with God's promised salvation, the "rest" (see 9:28; 10:23, 25).

Hebrews 10:36
Heb_10:36

For you have need of endurance [perseverance, patience], -- The Greek word "***need"*** **[G5532]** denotes absolute necessity "to persevere." Trials and suffering call for patient endurance, cf. Jas_1:2-3; Rom_5:4.

In many ways this sounds like the message to the seven churches of Rev. 2–3 (cf. Rev_2:3, Rev_2:5-7, Rev_2:10-13; Rev_2:16-17, Rev_2:19, Rev_2:25-26; Rev_3:2-3, Rev_3:5, Rev_3:10-12, Rev_3:20).

so that when you have done the will of God -- To trust in Christ fully by faithfully living each day in obedience in the will of the Father. Mat_7:21-27; Jas_1:22-25; cf. Joh_6:29.

you may receive what is promised. -- "*What was promised*" was the salvation inaugurated by Christ (Heb_4:1; Heb_6:12, Heb_6:17; Heb_8:6).

÷Hebrews 10:37
Heb_10:37

For, "Yet a little while, -- The original has a very emphatic phrase (μικρὸν ὅσον ὅσον; "*yet but a very very little while*") to imply the nearness of the "day drawing near" (or the "approaching day") and the "judgment" spoken of in Heb_10:25, and Heb_10:27. (Cf. the notes there.)

The phrase occurs in the Septuagint (LXX) in Isa_26:20. The quotations in this and the next verse are adapted from Hab_2:3-4.

This is the second reference to the Isaiah passage (cf. Heb_10:27) which is part of a song of salvation. The passage in Isaiah 26 (or, its greater context, Isaiah 24–27) is perhaps uppermost in the writer's mind.

The Habakkuk reference in the next verse is altered considerably so that it is more of an interpretive paraphrase drawing on other OT concepts and contexts. Hab_2:4-5 is descriptive of the proud who do not live by faith

and the coming one will come -- The reference here is, doubtless, to the Messiah. But what "coming" of his is referred to here, is more uncertain. Most probably the idea is, that the Messiah who was coming to destroy Jerusalem, and to overthrow the Jewish power Matt. 24, would soon do this.

and will not delay; -- "This expectation of soon occurrence is prevalent throughout the New Testament; something dramatic was looming upon the very horizon of apostolic Christianity: Rom_13:11-12; Rom_16:20; 1Co_7:26; 1Co_7:29-31; Col_3:6; 1Th_2:16; Heb_10:25; Heb_10:37; Jas_5:8-9; 1Pe_4:5; 1Pe_4:7; 1Jn_2:17-18."-Kenneth Gentry

÷Hebrews 10:38
Heb_10:38

But my righteous one will live by faith. -- The Hebrew writer cites the Greek Septuagint translation of Hab_2:4. In the original Hebrew the passage seems to mean "But the righteous man shall live by his fidelity."

The Habakkuk reference is a loose reference so that it is more of an interpretive paraphrase drawing on other OT concepts and contexts. Hab_2:4-5 is descriptive of the proud who do not live by faith. [See the note on Rom_1:17.]

And if he shrinks back, I will not be pleased with him." -- The shrinking back would refer to those who return to their former life in following Judaism after learning about the gospel (Heb_10:26).

It is faith which pleases God. The individual who draws back from *the knowledge of the truth* and faith will not be pleasing to God. (Heb_10:26.)

The type of faith that pleases God is discussed in the next chapter.

÷Hebrews 10:39
Heb_10:39

The purpose of the book is to encourage the Jewish Christians "not to draw back" to the old way which will not save them!

But we are not of those who shrink back and are destroyed, -- The writer expresses confidence that the believing readers ("we") will not be counted among *"those who shrink back"* to destruction.

The interpretive question in this verse is to whom does the phrase "*those who shrink back*" refer:
(1) Israelites in Habakkuk's day;

(2) the two groups of Heb_6:1-12, one Jewish and the other believing Jews; the unbelieving group are shrunk back from the clear gospel message to destruction; or
(3) believers who do not hold out to the end in faithfulness?
The context of the book as a whole and Heb_6:9-12 support #2.

The issue in Hebrews for believers is faithfulness to the end. The great danger is "shrinking back."

but of those who believe and are saved. -- The Hebrew writer sees only two possibilities for his readers: drawing back and being destroyed, and persevering in faith to final salvation. He had confidence his readers will go on in faith and be saved.

÷Hebrews 11:1

III. ch. 11-13 Living By Faith
ch. 11 Examples of Faith
ch. 12 Endurance of Faith
ch. 13 Evidence of Faith (what ought to show salt in our life)

Verse 1: Definition of Faith: This verse is written in a style of Hebrew poetry (used often in the Psalms), in which there are two phrases in which the second builds on the first.

faith is the assurance of things hoped for, -- ***Faith*** is being certain of the things we hope for, a conviction of things we do not see.

a convictions of things not seen -- ***Faith*** is absolutely certain that what it believes is true and will come to pass. Faith is the eye of the soul, and obedience is the hand.

Faith is the title deed to property just purchased sight unseen.

Heb_11:1 See Topic Notes on "Sermons_Gann" for a Sermon on
WHAT KIND OF FAITH DO YOU HAVE? Heb. 11:1-10

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THE FAITH THAT PLEASES GOD

Hebrews 11:1-10

Introduction: Heb_11:1-3

1. Faith is confident assurance for that which we hope.
   a. A conviction of the things (reality) we do not see.
      (Our title deed to heaven.)
   b. Faith is the eye of the soul
      (A conviction of things not seen)
   c. Obedience is the hand of the soul.

2. **Heb_11:2** B Examples from the ancient fathers.
   a. For their faith - men of old gained approval from God.
   b. [For introduction also see Focus on Faith, Hebrews, by Tom Holland, p. 69.]

3. Two relationships of faith - **Heb_11:1**
   a. The *future* - a hopeful outlook - forward look
   b. The *unseen* - the evidence of their reality - backward look

4. Verse 6: The kind of faith that pleases God is the kind that is illustrated in this chapter of Hebrews.

1. A WORSHIPING FAITH - v. 4
Heb_11:4 - **Abel** - (Gen_4:4)

1. Offers sacrifice. (Gen_1:1)
   a. Faith prompted him to worship in accordance to God's Word C Rom_10:17
      1) Faith comes by hearing the Word of God.
      2) We concluded therefore that God had directed him how to worship.
   b. See **Act_2:42**; **Heb_10:25**; **Heb_11:4**, for the importance of being faithful in truth.

2. His faithful worship (sacrifice) showed his righteousness (being right with God.)
   a. **Gen_4:4** ***"also"*** He did what Cain did, and more!

b. Three kinds of sacrifice is expected from the Christian.
1) **Heb_13:15** - sacrifice of praise, the fruit of our lips. (praying and singing)
2) **Rom_12:1-2** - a living sacrifice, our bodies.
3) **Php_4:18** - our gifts or offerings to God are termed as sacrifice

3. Influence continues - Still speaking to us. **Gen_4:10** Able's blood cries from the ground@
a. What does his blood cry out? Justice! Vengeance! - (**Rom_12:19**)
b. The blood of Christ also speaks out - **Heb_12:24**
What does the Lord's blood cry?
Eph_1:7 Redemption!
Heb_9:14 1Jn_1:7 Cleansing
Rev_1:5 Washing away sins
Rom_5:11 Atonement

He made the right sacrifice - man needs to sacrifice self today - **Rom_12:1**

Summary: A faith that pleases God is a faith that worships as God has directed him to worship.

II. A WALKING FAITH - v. 5

Heb_11:5 B **Enoch** - **Gen_5:22**, **Gen_5:24**

1. Enoch walked with God in a day when others were walking away from God. **Gen_5:22-24**; **Gen_6:5**
a. A Walking Faith has to do with the way one lives. **Eph_2:10**, **Eph_4:1**, **Eph_4:17**
Eph_5:2; Eph_5:8;
b. This kind of faith lives the way God wants you to live.

2. This kind of faith has the power to form character, and does not fear death.
Rev_1:18 - Because today Jesus has the keys of death and hades.

a. Was not found. Illustration: I like the way a girl retold this Bible story.
Enoch went walking with God one day and they walked so far God said, Enoch, you just come on home with me.
b. God made him His man.
c. "Translated" - **Col_1:13** into kingdom.
STAR TREK ' transporter

3. A play on words "Was not found" - Many places a Christian today should not be found

4. He pleased God - His life was pleasing to God (in a very wicked world). Without this kind of faith we can't be pleasing.

a. What about your life? How are you living? walking? Doing? Saying? Church? Family?

Summary: A faith that pleases God is a faith that lives the way God wants us to live.

III. A WORKING FAITH - v. 7

Heb_11:7 - **Noah** - **Gen_6:13** -22

1. What did Noah Do? He heeded the warning from God.
a. Noah took God at His word. The only assurance Noah had of an impending flood was what God told Noah. (**Gen_6:17**).
b. Again we see that his faith was founded on God's word.

2. Noah ***"Prepared"*** an ark for the saving of his family from the flood.
a. This kind of faith ***'prepares"*** for a great day of God's judgment.

2Co_5:10; Act_17:31 2Pe_3:9-10

b. Noah's preparation involved:
   1) A work of a great magnitude - it was a great ark!
   2) A work of a great duration - worked apparently 120 yrs building the ark. (**Gen_6:3**) Faithful in persevering.

c) Are you working? What are you doing? Are you continuing, enduring faithfully?

2. The faith that pleases God is a faith that prepares for the great day of judgment.!
   a. Christians heeded Christ's warning regarding the fall of Jerusalem, .AD 67.
      Mat_24:16 - let those in Judea flee to the mts. **Luke 21:20**, Mark 13
   b. Do we heed the warning not to get entangled with the world today? **2Ti_2:4**.
   c. Noah ***"prepared"*** for the great Day of God? Men need to prepare now!
   [Amos' message to his generation, **Amo_4:12**]

4. Noah worked as God directed - **Gen_6:22**
   a. Did what God said, the way God said. God made the revelation, Noah followed.
   b. Started with His own house. Salvation of own house is of first importance.
   c. Noah's faith was an example to that world. His obedience stood as condemnation to those who would not obey God.

5. His obedience to faith shows his ***righteousness***. **Heb_11:7**
   a. Make righteous by his obedience to faith.
   b. Noah was the first man in the Bible to be called "righteous" or "just".

Summary: The faith that pleases God is a faith that prepares for a great day of judgment.

IV. A WILLING FAITH - vs. 8 - 10

Heb_11:8-10 - **Abraham** - (**Gen_12:1-3**)

1. Left his home country. By faith Abraham obeyed. Called "Friend of God" (**Jas_2:23**, **Isa_41:8**)
   a) God called him and he responded. Abraham had faith in God's word - **Gen_12:1-3.**
   b) He made the right choice. Accepted God's invitation.
   c) **Gen_22:1-2** ff - he was willing to offer his son.
   Abraham obeyed when a considerable sacrifice was involved. **Heb_11:17** -f
   Obedience is the acid test of Faith!

2. Abraham made his dwellings temporary (lived in tents, not "houses" - he lived in a strange country (foreign) - v. 9 .
   a) Let us realize this earth is NOT our home.
   We are THE aliens here - **Php_3:20**

3. He looked for a heavenly city. v. 10.
   a) Abraham's faith looked beyond this world. He was willing to make life an adventure. And willing to have patience.
   b) This kinds of faith believes the future is directed by our relationship with God in the present.

4. The faith that pleases God is the faith that obeys - **John_14:15**; **Heb_5:8-9**
   a. We say, "I want to wait until I know just where I'm going"
   b. Don't say, "I want to wait until I am sure I can live as a Christian?"
   c. WHAT KIND OF A FAITH DO YOU HAVE?

Summary: A Faith that pleases God is a faith that obeys God's every command.

Conclusion: - **Heb_11:6**

1. The writer had defined faith, vs. 1-3, and then gives examples of men of great faith, and what their faith did to please God.
   a. Without this kind of faith cannot be pleasing to God.
   b. This is the kind of faith the writer is talking about in verse 6, which stands as our conclusion.

2. Just assenting to the intellectual truths of the Bible is not enough B
   a. The kind of faith that is pleasing to God - is the kind illustrated here in **Heb_11:6.**
   b. A "nodding" ("yes, yes, I believe that!") faith will not do!
   Mat_7:21; Heb_5:8-9.

3. Our faith to please God must be:
   1) a **WORSHIPING** faith - that worships according to God's directions
   2) a **WALKING** faith - that transforms character and lives the way God wants us to.
   3) a **WORKING** faith - that will prepare oneself for God's great day of judgment.
   4) a **WILLING** faith - that will obey God's every command - and look beyond this world.

Hebrews 11:2

Heb_11:2

For by it -- By their faith.

people of old -- Literally "the elders," meaning the patriarchs, and all those of great faith in the OT.

received their commendation [good report] -- Their faith gives evidence as to the kind of people they were as as explained to us in the OT scriptures.

The "***commendation***" refers to a public witness of approval which God accredits these figures through the Scriptures.

Hebrews 11:3

Heb_11:3

By faith ... -- It is by faith **we** understands God's visible creation was made "out of nothing," ***ex nilio.*** No one was there to witness it but God and the angels.

There is the possibility that the invisible something was God's own energy or power.

we understand -- This refers to the writer and all other believers like him. Believers affirm what they have not personally seen or experienced based on the revelation of God.

by the word of God -- By His powerful word, God created and ordered the universe (Gen 1:1–2:3).

Faith -- looks forward with hope (v.1)
Faith -- looks back with understanding (v.3)

÷Hebrews 11:4

Heb_11:4

1. A Worshipping Faith - cf. Gen_4:10,
A God-Pleasing faith (v.6) worships as God has directed.

By faith Abel offered ... -- Since we read that **faith** comes by hearing, Rom_10:17, therefore Able must have "heard" from the Lord what He wanted in the way of sacrifice. Able's faith worshipped God according to His Word.

Abel was the second son of Adam, a shepherd (Gen_4:2).

Cain was the first son of Adam, a farmer (Gen_4:2). He killed Abel (Gen_4:8) and lied to God about the murder (Gen_4:9).

he was commended as righteous -- Abel's offering proved something about his faith (Gen_4:4). Some passages refer to Abel as being a righteous man (Mat_23:35; 1Jn_3:12), while the author of Hebrews insists on the importance of Abel's faith.

though he died, he still speaks -- Abel's blood cried out for vengeance and justice! Gen_4:10.

But Christ's blood cries out a different message, Heb_12:24. the Lord's blood cries, "forgiveness" and "redemption" Eph_1:7; and "atonement" Rom_5:11; and "cleansing" 1Jn_1:7.

Summary: A faith that pleases God (Heb 11.6) is a faith that worships as God directed.

÷Hebrews 11:5

Heb_11:5

2. Enoch had a "Walking" Faith"

By faith Enoch -- We are told in Gen_5:22-24 that he walked with God. To "walk with God" is a metaphor for living right. (Cf. the appearance of the word "walk" in the book of Ephesians (Eph_2:10; Eph_4:1; Eph_4:17 8 times altogether).

Enoch, cf. Luk_3:37; Jud_1:14.

Enoch was taken up [translated] -- To use the "Star Trek" term, he was ***transported*** to heaven. Genesis does not include the expression "he died" following the account of Enoch's life; rather, it states that God took him. See Gen_5:24.

It appears that Enoch was miraculously taken to heaven without dying (cf. 1Th_4:17). [Elijah was the only other person recorded as being taken up directly to heaven. 2Ki_2:11.]

he was commended -- Enoch' is commended for a faith which prompted him to live pleasingly to God.

Summary: A God-Pleasing faith (Heb_11:6) is a faith that will live the way God wants one to live.

÷Hebrews 11:6

Heb_11:6

The writer's conclusion about faith, and he means the kind of faith he is describing in these verses.
1) A faith like Able's that worships as God directs
2) A faith like Enoch's that lives the way that pleases God
3) A faith like Noah's that prepares for a great day of judgment
4) A faith like Abraham's that obey's God and follows where He wants.

without faith it is impossible to please him -- These verse give us information about the kind of faith that pleases God.

must believe that he exists - That God "is". God is real, and not the "myth" that modernist claim. The "myths" of the Greeks and Romans about their "gods" have confused many in the world. This is exactly the way Satan would work to cause doubt about the "Living God." (cf. (ESV, Mat_16:16; Mat_26:63; Act_14:15; Rom_9:26; 2Co_3:3; 2Co_6:16; 1Ti_3:15; 1Ti_4:10; Heb_3:12; Heb_9:14; Heb_10:31; Heb_12:22; Rev_7:2;)

he rewards those who seek him. -- God has a plan for those who follow his guidance and direction. It is heaven, eternal life with Him.

There must also be a conviction about God's moral character, belief "that he rewards those who earnestly seek him." Without that deep conviction, faith in the biblical sense is not a possibility.

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See **Jas_2:24** note **"Being Saved"** Justified by Grace.

What Does God Want From Us?

1. **FAITH** - Heb_11:6; Joh_8:24; Rom_10:14

2. **OBEDIENCE** - Mat_7:21; Heb_5:9; 1Jn_2:3-4
   A) Repentance - a turning away from evil, and a turning to God.
   Luk_13:3; Act_3:19; 1Th_1:9
   B) Confession of our faith and committing to Him.
   Mat_10:32; Rom_10:9-10; Php_2:11
   C) Baptism - a symbolic enactment of Jesus' death, burial, and resurrection.
Rom_6:3-5; Mat_28:18-20; Act_10:48

Faith and Obedience puts one into a new relationship with God.
Gal_3:26-27; 2Co_6:18;

What Does God Expect From Christians?
A) Worship - Joh_4:23; Jud_1:20-21; Heb_12:28
B) A daily life that exemplifies that of Christ. Php_2:5;
A life of service and benevolence.
Rom_12:1; Jas_1:26-27;

Why Should We Listen To God and the Bible?
1. Death and judgment - Heb_9:27; Joh_5:28-29; 2Co_5:10
2. We will live eternally somewhere - Mat_25:46; Joh_14:3; Rom_6:22
3. God wants us with Him - 2Pe_3:9; 1Ti_2:4;
4. The Christian life is the most positive, happy, and satisfying life!
Php_4:6-9; Joh_10:10; Mat_11:28-30
Joh_13:17; Pro_8:32; Joh_15:11; Rom_14:17; Rom_15:13; 1Pe_1:8;

Note: Even when we come in faith and full obedience to the commandments of God, we have not "earned" salvation, for we don't deserve it, but salvation is God's gift to us out of His mercy and kindness. Eph_2:8; Luk_17:10;

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÷Hebrews 11:7

Heb_11:7

3. Noah had a Working Faith --
cf. Gen_6:13-14; Gen_6:22

Noah, being warned -- Noah heeded God's word when he knew nothing about "flood" or apparently even rain, (cf. Gen_2:6). The verb "warned" indicates that God communicated a message to him.

Noah not only believed in God's *existence*, but he believed God would do what He said, and obeyed. It was an obedient faith that saved him.

events as yet unseen - Faith is believing what God said he would do in the future. The world had not seen anything resembling the great Flood (not even rain; Gen_7:11), yet Noah spent 120 years (Gen_6:3) fulfilling God's command to build the massive ark, (Gen_6:13-22)

constructed an ark -- Noah's faith prepared for a great day of God's judgment that was coming on the world (cf. Amo_4:12). Noah's faith was a "working" faith that obeyed God.

he condemned the world -- Noah warned the people of his time about God's impending judgment (cf. 1Pe_3:20), and is called "a preacher of righteousness" (2Pe_2:5).

His example of faithful obedience was in contrast with the unbelief of the world (Mat_12:41; Luk_11:31).

righteousness that comes by faith. -- God warned Noah about the flood; his obedient response demonstrated faithfulness to God. The proper response to faith is obedience.

The OT asserts that Noah was a righteous man (Gen_6:9; Gen_7:1; Eze_14:14, Eze_14:20). The author of Hebrews again uses Hab_2:4 to draw a connection between faith and righteousness.

Summary: The faith that pleases God is a faith that prepares for the great day of judgment.

÷Hebrews 11:8

Heb_11:8

3. Abraham had a "Willing" Faith -- Heb_11:8-10.

By faith Abraham obeyed -- Abraham obeyed God's every command, even when he did not understand it. cf. Joh_14:15; Heb_5:8-9; Mat_7:21.

A God-Pleasing faith (v.6 in context) is a faith like Abraham's that obeys. cf. Gen_12:1-3;

when he was called -- Other NT writers emphasize Abraham's righteousness. Abraham responded in faith to God's initial call in Gen 12:1-3. (see Eze_14:14; Rom_4:3, Rom_4:9, Rom_4:22; Gal_3:6; Jas_2:23).

an inheritance -- Abraham followed God's leading to the land of Canaan, far from his original home in Ur of the Chaldees (Gen_11:31). He went by faith.

went out, not knowing -- Abraham did not know where God was leading him, but he believed God and trusted Him. To leave the certainties one knows and go out into what is quite unknown, relying on nothing other than the Word of God, is the essence of faith.

Summary: A faith that pleases God is a faith that obeys.

÷Hebrews 11:9
Heb_11:9

By faith he went -- Neither Abraham, Isaac, nor Jacob were able to settle permanently in or possess the land God promised to them (v. 10). Abraham first went there in faith, and they all lived there in faith, believing in a promise of possession that would not be fulfilled for many generations beyond their lifetimes (Gen_12:7).

live [sojourned] in the land of promise -- The term "sojourned," means he did not have rights as a citizen (cf. Heb_11:13).

The "land of promise" refers to Canaan (Gen_50:24; Exo_13:5; Num_11:12; Deu_1:8).

as in a foreign land, -- "I am a stranger and a sojourner with you" (Gen_23:3). The patriarchs are constantly called *paroikoi*, "dwellers beside," "sojourners" (Gen_17:8, Gen_20:1, &c).

living in tents -- (Gen_12:8, Gen_13:3). Abraham realized life here is temporary and looked for a permanent abode with God cf. vs. 10.

We are pilgrims in this world, Christians are the real "aliens" on this planet, we're here sojourning on our way home (to heaven). cf. Php_3:20

Isaac and Jacob, heirs with him of the same promise. -- They shared the same promises as the descendants through whom God's purpose would be worked out.

But all their lifetimes they had no more share in Canaan than Abraham did. The lives of the three patriarchs thus cover the whole time of the temporary dwelling in the land.

÷Hebrews 11:10
Heb_11:10

For he looked forward to the city -- Abraham's ultimate and permanent Promised Land was heaven which, through faith, he knew he would ultimately inherit. This city is mentioned again in Heb_11:16; Heb_12:22; Heb_13:14.

which has foundations, -- The tents of the Patriarchs had no foundations. **This** anticipates the description of God's unshakeable city (or kingdom) in Heb_12:28; Heb_13:14.

The reason for Abraham's patient acceptance of his lot was his forward look in faith to "the city with foundations." To people in the first century, the city was the highest form of civilized society. Nothing served so well as the pattern for the ideal community.

whose builder and maker is God. -- Rather, this is "***architect and builder.***" This is the only place in the N.T. where the word *demiourgos* occurs.

To see God as the "***architect and builder***" we see that the ultimate reference here is to "the heavenly Jerusalem" (cf. Heb_11:16; Heb_12:22; Heb_13:14; also Php_3:20; Rev_3:12; Rev_21:10; et al.).

The "foundations" (cf. Rev_21:19-20) are expressing a city with permanence. It is eternal, more lasting than anything on this earth.

God is called the "Architect" of the Universe in Philo and in Wis_13:1, [see RSVA or KJVA] "neither by considering the works did they acknowledge the workmaster."

Abraham lived in tents as temporary abodes. He was content with his lot because his real ambition was to live with God in a permanent abode (heaven.)

÷Hebrews 11:11
Heb_11:11

[ESV = **"By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised**."]

[NIV = "**By faith Abraham, even though he was past age—and Sarah herself was barren—was enabled to become a father because he considered him faithful who had made the promise."** Consider also NCV;]

This verse presents us with a difficult problem. (The apparent subject and the predicate do not agree.) On the face of it, the verse in Greek seems to ascribe to Sarah an activity possible only to males, that she deposited seed in the womb for children. This Greek construction consistently refers to the male, not the female, role in procreation.

It seems best to take the words about Sarah being barren as a parenthesis, as the NIV does, and to understand that the real subject is still speaking about Abraham' faith in God's promise. Abraham is still the subject in the next verse. The ESV however takes Sarah as the subject. (see Rom_4:17-23, which is a fuller statement of the idea of this verse where Paul too ignored the faith of Sarah.)

A meaningful and proper translation would be similar to the way the LEB (Lexham English Bible) renders this verse:

> "By faith, even ***though*** Sarah herself ***was*** barren, he [Abraham] received **the ability to procreate** [Literally "power to deposit seed"] even **past the normal age** [Literally "beyond the time of maturity"], because he regarded the one who had promised ***to be*** faithful."

By faith -- It seems that the subject of the one showing faith is "Abraham" and not Sarah. In Genesis Sarah was anything but an example of faith, for she laughed incredulously at the suggestion that she should bear a son in her old age (Gen_18:11-13 ff.).

> "And, indeed, her laughter recorded in Gen_18:1-33, does not seem intended to imply any permanent "heart of unbelief;" for even Abraham had laughed as she did when the same announcement had been previously made to him (Gen_17:17)." - The Pulpit Commentary.

Sarah -- The wife of Abraham See Gen. 11:27–23:2; 1Pe_3:5-6. It is significant that none of the patriarch's wives (except Leah) could conceive without the help of God. Also, none of the first born children were the heirs of promise. God acted to show that He was in charge! (Gen_11:30; Gen_25:21; Gen_29:31).

past the age -- This draws attention to the area in which faith had to operate. On the human level, there was no hope, (for Abraham was 99 yrs old) but for him now, with the promise, there was hope. He knew that when God made a promise that He is "faithful" to keep His promises (cf. Heb_10:23). Faithfulness to His word is a characteristic of God.

one who had promised -- In spite the natural odds against him, Abraham believed that God was faithful and obeyed Him (Gen_15:6; Gen_17:22-27).

> *It was by faith that he [Abraham] was able to have a child, even though Sarah was barren and he was too old. he believed.* Textual variants make it difficult to determine whether Sarah or Abraham is the subject of this verse. Either way, both Abraham and Sarah's ability to have a child far past the normal age of childbearing is in view (see Gen_15:6; Gen_18:10-15; Gen_21:1-7). (NLTSB; also see LTNB, The Lexham Textual Notes on the Bible; F.F. Bruce NIBC, New International Bible Commentary; cf. Lenski.)

÷Hebrews 11:12
Heb_11:12

Therefore -- "Therefore" or "And so" introduces the inevitable result. Because God promised and Abraham believed him, the consequence necessarily followed.

from one man, -- The smallness of the beginning is brought out: Abraham was but "one man."

and him as good as dead, -- At the age of 99, Abraham was well beyond the normal age to father children (Gen_17:1, **Gen 15–17**; Gen_21:1-5). **stars**

were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore. -- This is hyperbole to stress the vastness of the population that would come from Abraham's loins. The general meaning is that Abraham's descendants would be too many to count. God's blessing is beyond human calculation.See Heb_11:11; Gen_12:2; Gen_15:4-5; Gen_22:17; Gen_32:12; Deu_1:10.

God fulfilled his promise to Abraham in the nation of Israel as well as the many descendants of Ishmael. Abraham is often referred to as the most blessed man ever, having three religions that honor him.

÷Hebrews 11:13
Heb_11:13

All these people -- A reference to only the patriarchs Abraham, Isaac, and Jacob. This interpretation is supported by the fact that the promises began with Abraham (cf. Act_7:17; Rom_4:13; Gal_3:14-18) and were passed on to Isaac (Gen_26:2-5, Gen_26:24) and Jacob (Gen_28:10-15).

were still living by faith when they died. -- One can't die in faith, unless you have lived in faith. This indicates that 1) they were people of faith; and 2) that they continued in that faith as long as they lived.

They did not receive the things promised; -- (The literal Greek is *the promises*, τὰς ἐπαγγελ ας.) Abraham, Isaac, and Jacob died without seeing the fulfillment of God's promises to them (cf. Heb_11:36-39).

they only saw them and welcomed [embraced; saluting] them from a distance. -- "See" can be used of various kinds of sight. Here it is plainly an operation of faith that is in mind, for the word points to an inner awareness of what the promises meant. With the eyes of faith they knew the promise would come to pass (Heb_11:1; Joh_8:56).

This may also refer to the Jewish tradition that God showed the heavenly Jerusalem to Abraham and later to Moses (cf. as recorded in the pseudepigrapha of 2 Baruch 4:4–5).

And they admitted that they were aliens and strangers on earth. -- These were also Abraham's words when he buried Sarah, Gen_23:4. Abraham and his offspring were nomads both literally (Heb_11:8-9) and figuratively, in the sense that they were awaiting a heavenly dwelling. (cf. Gen_47:9; 1Ch_29:15; Psa_39:12; Php_3:20; 1Pe_2:11.)

÷Hebrews 11:14
Heb_11:14

For people who speak thus make it clear that they are seeking a homeland. -- The idea is *"that they are seeking more than just a temporary place to be their native land."* Hence comes the argument of the next verse that it was not their old home in Chaldea for which they were yearning, but a heavenly native-land.

The NIBC puts it "they were **looking for a country of their own** beyond earth's space-time limits."

÷Hebrews 11:15

Heb_11:15

If they had been thinking of that land from which they had gone out, -- They had gone out from Ur of Chaldea and had no desire to return there. They never made any attempt to return, but were home-sick for heaven (Gen_49:18; Joh_8:56).

they would have had opportunity to return. -- Abraham and his descendants were rich and had both the time and means to return to Mesopotamia, but they longed for heaven (Heb_11:16).

÷Hebrews 11:16

Heb_11:16

But as it is, they desire a better country, that is, a heavenly one. -- The home they earnestly desired is better because it is heavenly (Heb 11:16) and involves a relationship with God and Christ (Heb_12:22-24).

> **A *Better* Country** -- # 10 (the previous "better" was in Heb_10:34; the next is in Heb_11:35). (Hebrews is the "Better Book" of the Bible.)

Therefore God is not ashamed to be called their God, -- The adjective "***heavenly*" (G2032**) connects the country they longed for with God and with all that it means to belong to God. So firm was their commitment to their heavenly calling that God was not ashamed of them.

God referred to Himself as "the God of Abraham, the God of Isaac, and the God of Jacob" (Exo_3:6; cf. Gen_28:13; Mat_22:32). This identified a significant covenant relationship whereby an individual or a people identify with God and He with them (cf. Lev_26:12).

for he has prepared for them a city. -- The "inheritance incorruptible and undefiled, and that fades not away, reserved in heaven for us" (1Pe_1:4). This digression is meant to show that the faith and hopes of the Patriarchs reached beyond mere temporal blessings. (See note on Heb_12:22.)

÷Hebrews 11:17

Heb_11:17

> The Hebrew writer picks three events out of Abraham's life that showed his faith: **1)** by leaving Ur to go to a land God would show him, Heb_11:8; **2)** by believing he would have a son and heirs, Heb_11:11-12; **3)** by his willingness to sacrifice Isaac, Heb_11:17.

By faith Abraham, when he was tested, -- He now brings out something of the significance of the greatest trial that this great man had to endure: the sacrifice of his son Isaac.

offered up Isaac, and he who had received the promises was in the act of offering up his only son, -- The near-sacrifice of Isaac is recorded in Gen 22. God blesses Abraham because he was willing to sacrifice Isaac (Gen_22:16-18). James also identifies this event as a demonstration of Abraham's faith in God (Jas_2:21-24).

offered up ...offering up -- Both tenses, "hath offered up" (perfect tense.) and "was offering up" (imperfect tense) are characteristic of the writer's view of Scripture as a permanent record of events which may be still regarded as present to us. James (Jas_2:21) uses the aorist tense.

received the promises -- The word here used for "*received*" implies a joyous welcome of *special* promises.

one and only son -- The Greek term used here, ***monogenēs***, has the sense of "unique" or "special" (see Joh_1:18; Joh_3:16). Abraham fathered both Ishmael (Gen_16:15) and Isaac (Gen_21:2-3), but only Isaac is the child of promise (Gen_17:16; Gen_21:1).

÷Hebrews 11:18

Heb_11:18

of whom it was said, "Through Isaac shall your offspring be named." -- We are apt to see this as a conflict between Abraham's love for his son and his duty to God. But for the Hebrew writer the problem was Abraham's difficulty in reconciling the different revelations (promises) made to him. God had promised him a numerous posterity through Isaac; yet now he called on him to offer Isaac as a sacrifice.

÷Hebrews 11:19

Heb_11:19

He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back. -- Believing that God's promise regarding Isaac was unconditional, Abraham came to the conclusion that God would fulfill that promise even if it required raising Isaac from the dead (cf. Gen_22:5).

Because Abraham relinquished Isaac to the fate of death, receiving him back amounted to a resurrection (figuratively speaking).

÷Hebrews 11:20

Heb_11:20

By faith Isaac-- The writer now moves on to his next example in this great hall of faith. (Abel, Enoch, Noah, Abraham). Gen. 27:1–28:5.

invoked future -- Just as Abraham acted in view of things to come, so did Isaac. Jewish readers recognized that Isaac's blessings were inspired and that they included predictions of the future (Gen_27:27-29, Gen_27:39-40).

The reading "*concerning things to come,*" seems to be "*even* concerning," though it is not easy to grasp the exact force of the "even."

blessings on Jacob and Esau. -- Fittingly, the sons are listed in the order in which they received the blessings, not that of their birth. Jacob received the blessing of the firstborn son (Gen_27:27-29). This left only a modest blessing for his elder brother, Esau (Gen_27:39-40).

It is true that the blessing of Esau when rightly translated, "Behold thy dwelling shall be *away from* the fatness of the earth and *away from* the dew of blessing" (Gen_27:39) reads more like a curse; but the next verse (Gen_27:40) involves a promise of ultimate freedom, and Esau obtained the blessings of that lower and less spiritual life for which he was alone fitted by his character and tastes.

÷Hebrews 11:21

Heb_11:21

By faith Jacob, when dying, -- See Gen_48:5-22.

blessed each [both] of the sons of Joseph, -- That is, Ephraim and Manasseh. See the account Gen_48:5, etc.

bowing in worship over the head of his staff. -- Gen_47:31. It is said, Gen_48:2, that when Joseph came to see his father Jacob, he was then in his last sickness. When Joseph sware to his father that he should be carried up from Egypt and be buried in Canaan, Jacob then bowed himself on his bed still supporting himself with his staff, which probably with this last act as he gathered up his feet, and reclined wholly on his couch. It was therefore indifferent to say that he worshipped or bowed himself on his staff or on his bed's head.

bowing -- But words ***ùçä shachah*** signify, not only to bow, but also to worship, because acts of adoration were performed by bowing and prostration.

staff -- The LXX, which is followed here as usual, reads "staff" instead of "bed," as the Massoretic text does.

This is due to the ambiguity of the Hebrew word, which has different meaning according to its vowel pointing. "Bed" seems more likely to have been intended, inasmuch as the bed on which the patriarch lay is twice again mentioned (Gen_48:2; Gen_49:33) in the account of the closing scene; and we find also a similar expression used of David in his old age (1Ki_1:47).

TSK **Heb 11:21** See 2022-12-21

÷Hebrews 11:22

Heb_11:22

1. Like Father Like Son -- both (Jacob and Joseph) spoke of being buried in Canaan.
2. Though surrounded by the pomp of Egypt, Joseph's heart still in Canaan.
3. Both had confidence in the Promises of God.
4. A common thread ..of faith, confidence in the future, in things to come.

- - -

By faith Joseph, -- Joseph's prophecy and command (see Gen_50:24-25) showed faith that God would keep his promises.

Joseph spent all of his adult life in Egypt and, even though he was a fourth-generation heir of the promise given to Abraham, he never returned to Canaan while he was alive.

at the end of his life, -- Joseph's **faith** was also strong **when he was dying**. He believed God's promise that He would deliver **the** people **of Israel** out of Egypt. Faith enabled him to picture the exodus already. It was so sure to him that he instructed his sons to carry **his bones** with them for burial in Canaan. "Thus," writes William Lincoln, "while surrounded by Egypt's pomp and splendor, his heart was not there at all, but with his people in their future glory and blessing." BBC

made mention of the exodus of the Israelites and gave directions -- Gen_50:25. "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." He had such a firm belief that they would possess the land of promise, that he exacted an oath of them that they would remove his remains with them, that he might be buried in the land of his fathers. He could not

have exacted this oaths, nor could they have taken it, unless both he and they had a sure confidence that what God had spoken would be performed. Barnes

concerning his bones. -- Joseph made his brothers promise to take his bones back to Canaan for burial. Moses carried out these instructions (Gen_50:25; Exo_13:19); the Israelites eventually buried Joseph's bones at Shechem (Jos_24:32).

Hebrews 11:23

Heb_11:23

By faith Moses, -- See Ex. 1–15; Act_7:17-36. Like the others in this chapter, Moses lived by faith. But the faith described here is actually that exercised by Moses' parents, although it is unclear how much Moses' parents understood about God's plan for their child.

when he was born, was hidden for three months by his parents, -- This is implied in the LXX of Exo_2:2, but the Hebrew only says that his *mother* concealed him.

because they saw that the child was beautiful, -- The term "beautiful" here means "favored," in this case divinely favored (Act_7:20; cf. Exo_2:2).

and they were not afraid of the king's edict. -- The edict recalls Exo_1:22, where Pharaoh commands that every Hebrew boy be thrown into the Nile.

Hebrews 11:24

Heb_11:24

By faith Moses, when he was grown up, -- Moses could have capitalized on the fame he had in Egypt from his position as the adopted son of Pharaoh's daughter (cf. Exo_2:10).

There are many Jewish traditions which are rich in details about the infancy and youth of Moses. (See Jos. *Antt.* ii. ix–xi.; fom the works of Philo; Stanley, *Lectures on Jewish Church*.) The only reference to the matter in Scripture is in Exo_2:10; Act_7:22-25.

refused to be called the son of Pharaoh's daughter, -- This was an official Egyptian designation and title of authority. Moses had open to him a place of great prestige and could have lived comfortably among the Egyptian aristocracy. But he gave it all up.

The incident where Moses protected a fellow Hebrew from an Egyptian task master demonstrated his true allegiance (Exo_2:11-15; compare Act_7:23-25).

Hebrews 11:25

Heb_11:25

choosing rather to be mistreated with the people of God -- Moses would have sinned had he refused to take on the responsibility God gave him regarding Israel, and he had a clear and certain conviction that "God would deliver them by his hand" (Act_7:25).

than to enjoy the fleeting pleasures of sin. -- Might refer to the comforts of Pharaoh's house. The Exodus account does not mention this detail.

for a season -- The *brevity* of sinful enjoyment is alluded to in Job_20:5, "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment."

÷Hebrews 11:26

Heb_11:26

He considered the reproach of Christ -- By identifying with the people of God and sharing in their hardship, Moses ultimately served the cause of Christ.

Moses identified himself with the Messiah because of his own role as leader and prophet (cf. Heb_12:2; Deu_18:15; Psa_69:9; Psa_89:51). Moses knew of the sufferings and glory of the Messiah (cf. Joh_5:46; Act_26:22-23; 1Pe_1:10-12).

greater wealth than the treasures of Egypt, -- (See note on the previous verse.)

for he was looking to the reward. -- Moses looked forward to the "reward" (G3405). He was not deceived by the glitter of the Egyptian court and the security of worldly safety. History, of course, has vindicated him. The choice Moses made has resulted in his influence still being felt.

What Moses had in view was something wholly different from sinful pleasure. The verb (G578) is found here only in the N.T.

÷Hebrews 11:27

Heb_11:27

By faith he left Egypt, not being afraid of the anger of the king, -- Moses fled from Egypt after killing an Egyptian (Exo_2:14-15), but on that occasion it was because he feared Pharaoh's wrath. On the second occasion he left Egypt with all Israel, at the Exodus, and this leaving was not for fear of Pharaoh, so this must be the "leaving" in view here.

He" left Egypt seems a strange way of referring to the Exodus of an entire nation. The Exodus was the result of Pharaoh's request (Exo_12:31-32), not his "anger."

for he endured as seeing him who is invisible. -- The "invisible one" refers to God (Exo_33:18-23; Deu_4:12; Psa_97:2; Rom_1:20; Col_1:15; 1Ti_1:17). In Hebrews, the phrase primarily describes God's miraculous appearance to Moses at the burning bush (Exo_3:2-3).

> (1Ti_6:15-16) "The blessed and only Potentate … whom no man hath seen, nor can see" . Perhaps it should rendered "the *King* Invisible," understanding the word βασιλέα, and so emphasizing the contrast between the fear of God and the consequent fearless attitude towards Pharaoh. (CBSC)

÷Hebrews 11:28

Heb_11:28

By faith he kept the Passover -- See Exo_12:1-30. The "faith" consisted primarily in believing the promises and obeying the command of God.

The final example of faith in connection with Moses concerned the Passover. The verb "kept" (G4160) can also be translated "instituted" and that would fit the situation.

and sprinkled the blood, -- God instructed Moses and the Hebrew people to sprinkle blood on their doorposts (Exo_12:22-23). The mention of "blood" reflects its significance in God's covenantal relationship with His people (e.g., Heb_9:12-22; Heb_10:4; Heb_10:19; Heb_10:29; Heb_12:24).

The word for sprinkling is not ***rantismos***, as in Heb_12:24, but **πρόσχυσις**, which is found here only ("effusion"), but is derived from the verb used in Lev_1:5 (LXX.).

so that the Destroyer of the firstborn might not touch them. -- See Exo_12:23 and Exo_12:29. The term is derived from the LXX. The Hebrew (Exo_12:23) has *mashchîth* "destruction." Comp. 1Ch_21:15; 2Ch_32:21; 1Co_10:10; [Ecclus. 48:21].

Hebrews 11:29

Heb_11:29

By faith the people crossed the Red Sea as if on dry land, -- See Exo_14:15-22. The crossing of the Red Sea is attributed to God (Exo_14:14) and to the east wind that God sent (Exo_14:21); but the author prefers to concentrate on the faith that enabled the people to respond to what God had done.

When they first reached the shores of the Red Sea, the people feared for their lives (Exo_14:11, Exo_14:21). But upon hearing Moses' pronouncement of God's protection (Exo_14:13-14), they went forward in faith.

but the Egyptians, when they attempted to do the same, were drowned. -- Literally, "were swallowed up" (Exo_14:15-28; Psa_106:9-12).

Hebrews 11:30

Heb_11:30

By faith -- The author of Hebrews has depicted the wilderness generation as unfaithful (Heb_3:16-19), he skips them here and proceeds to the accounts of the conquest.

the walls of Jericho fell down after they had been encircled for seven days. -- See Joshua 6. The author of Hebrews commends the second generation of Israelites for their faith, which brought down the walls of Jericho.

The people did nothing militarily to cause the fall of Jericho; they simply followed God's instructions in faith. Cf. 2Co_10:4.

Hebrews 11:31

Heb_11:31

By faith Rahab the prostitute -- Rahab put her life at risk, for she would undoubtedly have been destroyed by her countrymen had they known what she was doing. So Rahab did exercise a faith that might have been very costly (Jos_2:1-21).

The letter of James also attests to Rahab's faithfulness (Jas_2:25). She expressed faith in God's plan to deliver Jericho to Israel (Jos_2:9-11) and played an integral role in accomplishing it (Jos_2:15-16).

Jewish tradition (the Targum) softens the term "prostitute" or "harlot" down into "innkeeper" and others render it "idolatress." Her name was highly honored by the Jews, who said that eight prophets, among them Baruch, Jeremiah, and Shallum, were descended from her, and the prophetess Huldah.

did not perish with those who were disobedient, -- According to Jewish tradition, she married Joshua and became the ancestress of eight priests. Among Christians, she is mentioned favorably in Jas_2:25 and is listed in the genealogy of the Lord as the wife of Salmon (Mat_1:5).

because she had given a friendly welcome to the spies. -- Rahab "welcomed" the spies and did not act in the spirit of a combatant but looked to protect the Lord's men.

She came from outside Israel and was one not expected to believe in the Lord, but she acted decisively out of her deep convictions. She put her life at risk, for she would undoubtedly have been destroyed by her countrymen had they known what she was doing. So Rahab did exercise a faith that might have been very costly (Jos_2:1-21).

÷Hebrews 11:32

Heb_11:32

And what more shall I say? For time would fail me to tell -- With a neat rhetorical flourish, the author shows that his subject is far from exhausted. Not having time to go through all the ones on his list, he lists a half dozen faithful men.

All of the men listed in this verse held a position of power or authority, but none of them is praised for his personal status or abilities. Instead, they are recognized for what each one had accomplished by faith in God.

Gideon, Barak, Samson, Jephthah,-- Judges whom God appointed over Israel to deliver His justice and mercy to His people (Judg 4–8; 10–16).

The writer does not go into detail about these men. But against overwhelming odds by their faith they came out on top. For people in such positions faith in God meant definite trust when the odds seemed to be stacked against them.

of David -- Remembered as Israel's greatest king (1Sa_16:1-31; 2 Sam 1–24; 1 Chr 10–29).

and Samuel and the prophets-- Samuel was prophet who anointed Israel's first two kings, Saul and David (1 Sam 3–16). He was the last of the judges and the first of the prophets (cf. 1Sa_7:15; Act_3:24; Act_13:20).

÷Hebrews 11:33

Heb_11:33

who through faith conquered kingdoms, enforced justice, obtained promises, -- The many accomplishments and sufferings described in these verses apply generally to those faithful to God. Some experienced great success, whereas others suffered great affliction.

The point is that they all courageously and uncompromisingly followed God, regardless of the earthly outcome. They placed their trust in Him and in His promises (cf. Heb_6:12; 2Ti_3:12).

The particular allusions may be to Joshua's conquest of Canaan and to David's victories. They may be reference to the justice of Judges and perhaps especially to the judgment of Solomon.

stopped the mouths of lions, -- An allusion to Samson (Jdg_14:5-6), David (1Sa_17:34-35), Daniel (Dan_6:22), Benaiah (2Sa_23:20).

We especially think of Daniel, who disobeyed the king's orders by worshiping God and was put into the lion's den. Dan_6:23 records that he was unharmed because he had trusted God.

Hebrews 11:34

Heb_11:34

quenched the power of fire, -- This probably refers to Shadrach, Meshach, and Abednego — Daniel's friends who believed that God was able to deliver them from the fiery furnace (Dan_3:17-18).

escaped the edge of the sword, -- The description in this verse fits with various ot leaders and prophets (1Ki_19:2; 2Ki_6:31-33; 1Sa_19:10-18; 1Sa_21:10; 2Sa_15:14; Psa_144:10; Jer_16:7-24; Jer_36:26).

were made strong out of weakness, -- The OT contains many examples of those "whose weakness was turned to strength," such as Gideon, who also "became powerful in battle and routed foreign armies."

became mighty in war, put foreign armies to flight. -- There were times when a small number of Israelites (like Gideon's three hundred [Jdg_7:7] or the tiny armies of Israel "like two little flocks of goats" [1Ki_20:27]) fought at God's direction against vastly superior forces and defeated them. It was God's power that prevailed; he made these puny forces strong enough to defeat mighty enemies.

Hebrews 11:35

Heb_11:35

Women received back their dead by resurrection. -- Elijah raised the son of the widow of Zarephath (1Ki_17:17-24). Likewise, Elisha raised the son of a wealthy Shunammite woman (2Ki_4:18-37).

Some were tortured, refusing to accept release, -- The word "tortured" ("*broken on the wheel*") indicates being beaten to death while strapped to some sort of rack. [cf. 2Ma_6:20-21 RSVA of Eleazer the scribe, and **2Ma_7:1-7 RSVA** about Eleazar and the mother with seven sons who were martyrs.]

so that they might rise again to a better life. -- This refers to the hope of obtaining a future salvation.

Hebrews 11:36

Heb_11:36

Others suffered mocking and flogging, -- Joseph (Gen_39:20), Micaiah (1Ki_22:27), Elisha (2Ki_2:23), Hanani (2Ch_16:10), Jeremiah (Jer_20:1-6; Jer_37:15), and others (2Ch_36:16).

and even chains and imprisonment. -- This refers broadly to many within Israel's history who experienced inhumane treatment at the hands of others (Jer_37:4-21; Jer_20:1-2; 2Ch_16:7-10; 1Ki_22:26-27; [1Ma_9:26; 2Ma_7:1; 2Ma_12:2 RSVA]). The price of remaining faithful to God was often suffering, pain, and prison.

Hebrews 11:37

Heb_11:37

They were stoned, -- Stoning was a characteristic Jewish form of execution. The prophet Zechariah (son of Jehoiada) was killed in this fashion (2Ch_24:20-22). Jewish tradition said that Jeremiah was stoned. See Mat_23:35-37; Luk_11:51.

they were sawn in two, -- To be "sawed in two" was a most unusual form of killing. Likely this is an allusion to traditions surrounding the prophet Isaiah. First- to second-century works influenced by Judaism

record that Isaiah died during Manasseh's reign by being sawn in two (Lives of the Prophets 1.1; compare Martyrdom of Isaiah 5.1–4, 11–14).

they were killed with the sword; -- Uriah the prophet died in this fashion (Jer_26:23; cf. 1Ki_19:10). However, the expression here may refer to the mass execution of God's people; several such incidents occurred during the time of the Maccabees in the 400 years between the OT and NT.

The Jews suffered themselves to be massacred on the Sabbath in the war against Antiochus (1Ma_2:38; 2Ma_5:26, RSVA).

While some individuals had escaped the sword (Heb 11:34), others fell to it (1Ki_18:4, 1Ki_18:13; 1Ki_19:10; Jer_26:20-23; Dan_11:31-33).

they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- Many of God's people suffered from poverty and persecution (cf. Psa_107:4-9). Apparently the prophets sometimes wore sheepskins (cf. Elijah's "garment of hair," 2Ki_1:8). The reference here is not, however, so much to a definite class (like the prophets) as it is to people of faith in general who were roughly clad because they were "destitute".

Elijah and Elisha dressed in animal skins (Num_31:20; 2Ki_1:8). The hairy cloak later became standard prophetic garb (Zec_13:4; Mat_3:4; Mat_7:15).

Hebrews 11:38

Heb_11:38

of whom the world was not worthy, -- The world was unworthy of them and treated these great people of faith as worthless. The Greek would also admit the meaning that they outweighed in value the whole world (see Pro_8:11, LXX.).

To all outward appearance, these people of faith were insignificant and unimportant. But in truth they were worth more than all the rest of humanity put together, though they lacked everything.

wandering about in deserts and mountains, -- This recalls the stories of Abraham (Heb_11:8-10), Moses (Heb_11:27), and others (Heb_11:13-16) who sought a better inheritance.

Their description is rounded off with the reminder that they had no settled homes. They wandered in lonely places, and their shelters were "caves and holes in the ground." The heroes of the faith had no mansions; they cared for other things than their own comfort.

and in dens and caves of the earth. -- The writer probably had in man the many who wandered and sought refuge (prophets of the Lord 1Ki_18:4, 1Ki_18:13; Elijah 1Ki_19:1-3, 1Ki_19:9).

In the between-testaments period: [See RSVA] Mattathias and his sons "fled into the mountains" 1Ma_2:28, and many others "into the wilderness" 1Ma_2:29. Judas the Maccabee in 2Ma_5:27. Other refugees in caves 2Ma_6:11 and some who "lived like beasts" 2Ma_10:6.

Hebrews 11:39

Heb_11:39

11:39–40 These two verses summarize vv. 1–38 and provide a transition to the theme of endurance in ch. 12. Believers should understand themselves in continuity with this cloud of witnesses (Heb_12:1) and be encouraged by these exemplars of faith.

And all these, though well attested by their faith, -- "These" refers to the preceding heroes of the faith; "all" would omit none of them. God never forgets any of his faithful servants. All of them "were commended" (literally, μαρτυρηθ ντες "had witness borne to them"; G3140) on account of their faith.

did not receive what was promised, -- The OT figures mentioned in ch. 11 did not experience the new covenant initiated by Christ during their lifetimes (Heb_9:15). Rather, they saw the promise from afar and eagerly awaited its fulfillment (Heb_11:13, Heb_11:16).

÷Hebrews 11:40

Heb_11:40

since God had provided something better for us, -- The "something better" refers to the new covenant and all the realities of the superior lawgiver and accomplishments by Christ.

The "us" means "us Christians"; we who are Christ's have our place in God's plan. And that plan provides that the heroes of the faith throughout the ages should not "be made perfect" (G5048) apart from Christians.

that apart from us they should not be made perfect. -- The faith of the OT saints looked forward to the fulfillment of the promises, and those who enjoy the New Covenant fulfill those promises made to them. The "perfection" or the "completeness" comes to pass by those who enjoy the blessings brought by Christ for the whole world who come to God in faith, 1Pe_1:12; Heb_11:6.

The redemption of the OT saints (their deliverance from hades and participation in the resurrection) also depended on Christ's victory over the grave. (see Heb_9:15; Heb_10:14; Heb_12:23). Christ's blood worked backward redeeming the OT saints, as well as forward to our day.

÷Hebrews 12:1
Heb_12:1

> **12:1–11** The chapter's opening appeal (vv. 1–3) is based on the prior exposition of faithfulness among the people of God. The author exhorts his listeners by citing Pro_3:11-12 (Heb_12:5-6). He then goes on to illustrate the significance of fatherly discipline (vv. 7–11).

Therefore [Wherefore] -- This is a very crucial transition word offering an emphatic conclusion to the section which began in Heb_10:19. The Greek word is a very strong particle of inference not found elsewhere in the NT except in 1Th_4:8.

since we -- By the "we" the writer is links himself to his readers.

are surrounded [compassed] by so great a cloud of witnesses, -- The term "cloud" is a common way in Greek liteature of metaphorically referring to a group of people. [Homer speaks of "a cloud of foot-soldiers." We have the same metaphor in Isa_60:8.] The "cloud of witnesses" are the people designated in the previous chapter, the "hall of faith."

These "witnesses" are not spectators, but they give their testimony to us as people who had enduring faith.

let us -- 14 times in 12 verses. cf. note at Heb_4:11.

let us also lay aside every weight, -- This refers to the main encumbrance weighing down the Hebrews which was the Levitical system with its stifling legalism.

The athlete would strip away every piece of unnecessary clothing before competing in the race. The outward things emphasized by the Levitical system not only impede, they "ensnare."

and sin which clings so closely, -- In this context, this focuses first on the particular sin of unbelief. It would include refusing to turn away from the Levitical sacrifices to the perfect sacrifice, Jesus Christ (cf. Joh_16:8-11), as well as other sins cherished by the unbeliever.

let us run -- The footrace was one of the longest and most significant events in the Greek games. One of the favourite metaphors of St Paul (Php_3:12-14; 1Co_9:24-25; 2Ti_4:7-8). compare Php_1:30; Col_2:1; 1Th_2:2; Heb_6:12).

with endurance the race that is set before us, -- "Endurance" is the steady determination to keep going, regardless of the temptation to slow down or give up (cf. 1Co_9:24-25).

÷Hebrews 12:2
Heb_12:2

looking to Jesus, -- The Greek verb *aphorōntes*, (G872) implies that we must "look away (from other things) unto Jesus." It implies "the concentration of the wandering gaze into a single direction." To "fix" one's eyes on Jesus, (never looking away).

We are to run this race with no eyes for any one or anything except Jesus. He is the one toward whom we run with undivided attention

the founder [author] -- The word (ἀρχηγὸν) is the same as that used in Heb_2:10. (See note there.)

In Act_3:15, Act_5:31 it is rendered in various translations as "a prince, author, leader, pioneer" and found in Isa_30:4 (LXX.). By the Lord's faithfulness (Heb_3:2) he became our captain and standard-bearer on the path of faith.

and perfecter of our faith, -- The "perfecter," carries the idea of finishing through to perfect completion (cf. Joh_19:30).

who for the joy that was set before him -- Jesus persevered so that He might receive the joy of accomplishment of the Father's will and exaltation (cf. Heb_1:9; Psa_16:9-11; Luk_10:21-24)

Prizes often were set before athletes to provide motivation (according to first-century Jewish historian Josephus, *Antiquities* 8:302).

The proposition here "***for" anti*** normally means "on account" or "because of" but can also mean "instead of". To take it "instead of" would understand that Christ left the joys of heaven and instead accepted the course leading to the cross. (cf. Paralleling Moses' decision in Heb_11:24-27.)

endured the cross, despising the shame, -- (Literally, "*endured a cross, despising shame.*" Jesus' endurance is intended to inspire the readers to persevere.

The rabbis of Jesus' day saw the cross as a curse by God because of Deu_21:23. Paul says that Jesus bore this curse of the Law for us (cf. Gal_3:13).

and is seated at the right hand of the throne of God. -- The tense for "**is seated"** emphasizes a completed action with lingering results. (Psa_110:1).

The "**right hand"** views a place of power, authority and "pre-eminence" Act_2:33-36.

The "**throne of God**" pictures the glory and majesty of the realm where God dwells. Attempting to picture something of it's splendor it is sometimes described as "streets of gold," "gates of pearl," and "sea of glass," etc.

÷Hebrews 12:3

Heb_12:3

Consider him -- A Greek compound word meaning "add it up" is used to emphasize the careful analysis of something. (The ancients added numbers upwards and drew a line at the top for the total.)

In everyday life the word ἀναλογ σασθε, G357, came to mean "compare yourselves with," "to think it over, consider."

who endured from sinners -- The readers are called to "consider" or compare themselves with Jesus who is the supreme example of willingness to endure suffering in one's obedience to God.

such hostility against himself, -- He faced "hostility" (the same word as "spoken against, opposed" in Luk_2:34) and endured even the cruel cross. Opposition can be expected by all who follow Him (Act_28:22; 2Ti_3:12).

so that you may not grow weary or fainthearted. -- The verbs translated "grow weary" and "lose heart" were sometimes used for the exhaustion a runner could face. The call to endurance in Heb_12:1 reflects the language of long-distance races. Gal_6:9.

The Hewbrew writer doesn't want his readers to grow weary in the race and be tempted to give out and quit. The life of Jesus, therefore, is a call to perseverance, for the contest is 'not a short dash to glory, but a distance race calling for endurance.'

÷Hebrews 12:4

Heb_12:4

In your struggle against sin -- The "struggle (G464), retains the imagery of athletic games. While the author previously depicted sin as an entanglement to be cast off (Heb_12:1), here he depicts it as an opponent to be resisted.

you have not yet -- The words "not yet" show that there was real danger and that the readers must be ready for difficult days. But they had not had to die for their faith.

resisted to the point of shedding your blood. -- The metaphor "resisted unto blood" is drawn from pugilism. Paul used such a metaphor in 1Co_9:26-27. The ultimate test of Greek athletic contests was boxing, which often drew blood. (Paul often mixed his metaphors as the writer here does. He has just used the metaphor of running a race, Heb_12:1-3.)

The Hebrew Christians who are the recipients of the letter were persecuted, but apparently none of them had not yet suffered martyrdom, (Heb_10:33) Heb_12:12.

bloodshed -- Because of this statement it is believed that neither of the churches of Rome or Jerusalem could have been the recipients of this letter. (cf. Rev_2:13; Rev_6:9-10)

Rome had furnished "a great multitude" of martyrs (Clement of Rome, *1Clement 1.6*; ISBE, p. 2604; Tacitus, *History and Annals*, xv. 44; cf. Act_18:1-2).

Since Stephen (Act_7:60), James (Act_12:1), and others (cf. Act_9:1; Act_22:4; Act_26:10) had faced martyrdom in Jerusalem, it would appear to rule out that city as well as the epistle's recipients.

Note: What is the impact of this verse on the date of the book?
cf. Heb_10:32-34. And/or who the recipients could be?

÷*Hebrews 12:5*

Heb_12:5

And have you forgotten the exhortation that addresses you as sons? -- Possibly the words should be taken as a question: "Have you forgotten?"

This warning is called "that word of encouragement" or exhortation.

"My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. -- Citing the Septuagint (the Greek OT) of Pro_3:11-12 (not the Hebrew text, which differs slightly), the author emphasizes that sonship and discipline go together. This provides OT support for the earlier teaching in Hebrews (Heb_2:10) that suffering helped to bring many sons to glory .

Trials and sufferings in the Christian's life can educate and discipline believers by such experiences. Such dealings are evidence of God's love for His children (There is a very similar passage in Job_5:17). (cf. 2Co_12:7-10).

Note: The Septuagint is the Greek translation of the Hebrew Old Testament (Genesis—Malachi) which was begun around 250 BC. Sometimes abbreviated with the Roman numeral for 70 (lxx) based on the tradition that 70 translators participated.

÷Hebrews 12:6

Heb_12:6

For the Lord disciplines the one he loves, -- The word for "discipline" is G3811, and it combines the thoughts of chastening and education of sons. It points to a suffering that teaches a child something.

and chastises [scourges] every son whom he receives." -- The word for ***chastises*** is G3146 [whip, flog, scourge]. Believers are not to lose heart in the face of God's correction. God disciplines the people he loves, not those he is indifferent to.

This refers to flogging with a whip, a severe and painful form of beating that was a common Jewish practice (cf. Mat_10:17; Mat_23:34).

In the ancient world it was universally accepted that bringing up children involved disciplining them. The Roman father possessed absolute authority to discipline and punish his child.

Hebrews 12:7

Heb_12:7

It is for discipline that you have to endure. -- The writer is probably referring to the persecution the Hebrew Christians are under-going. The word "***endure***" (G5278) means "voluntary steadfast endurance." (cf. verses 1, 2, 3; 10:32, 36). Their testing will result in a stronger faith!

God is treating you as sons. For what son is there whom his father does not discipline? -- This implies that the father who does not discipline his son does not love him, Deu_8:5; 2Sa_7:14; Pro_13:24. (cf. Pro_3:11-12).

Perhaps we should notice in passing that the author clearly sees believers as children of God.

Hebrews 12:8

Heb_12:8

If you are left without discipline, in which all have participated, -- The idea seems to be that all children of God can expect persecution of some kind (2Ti_3:12).

then you are illegitimate children and not sons. -- The word"illegitimate" is **G3541**. This word is used of one born of a slave or a concubine, or of illegitimate children in general.

The point is that such children are not heirs, not members of the family. For them the father feels no responsibility. Their freedom from discipline is not evidence of a privileged position, but rather, the reverse is true.

Hebrews 12:9

Heb_12:9

Besides this, we have had earthly fathers who disciplined us and we respected them. -- The writer appeals to the practice and result of discipline exercised in the human family. He and his readers experienced discipline from their fathers, who are seen in their capacity as trainers of their children by punishing them to teach them to do right. The effect of such paternal chastisement is to arouse respect, not resentment.

Shall we not much more be subject to the Father of spirits and live? -- How much more, then, should believers submit to God's discipline! "The Father of our spirits" means something like "our spiritual Father."

The verb "live" here is (G2198) and it probably refers to the life to come. When believers accept life's sufferings for being a Christian, they have the life that is truly worth the name.

Hebrews 12:10

Heb_12:10

For they disciplined us for a short time as it seemed best to them, -- There is a difference in the quality of the discipline we have received from our earthly fathers and that which comes from God. They disciplined

us "for a little while," i. e., the comparatively brief days of childhood; and they did their best (the phrase implies that they made mistakes).

but he disciplines us for our good, that we may share his holiness. -- However God's discipline is always "for our good"; its aim is "that we may share in his holiness." The word "holiness" (**G41**) points to God's holy character. The aim of his chastisement of his people is to produce in them a character like his own.

Hebrews 12:11

Heb_12:11

For the moment all discipline seems painful rather than pleasant, -- At the time it takes place, chastisement is never a happy affair. On the contrary, sorrow goes with it. But while it does not "seem pleasant," it does produce a result the writer calls a "harvest of righteousness and peace."

but later it yields the peaceful fruit of righteousness to those who have been trained by it. -- It is important that suffering be accepted in the right spirit in order to produce positive result.

So the writer goes on to speak of those who have been "***trained***" (**G1128**; another athletic word, 1Ti_4:7) by it, meaning those who have continued to exercise themselves in godly discipline.

It is not a matter of accepting a minor chastisement or two with good grace; it is the *habit of life* that is meant. When that is present, the peaceable fruit follows.

fruit of righteousness -- This is the same phrase as in Jas_3:18. We need to recall that pruned trees produce the best fruit.

The sterner aspect of training is never pleasurable at the time but it results in righteousness for those who have been ***trained*** this way. See Rom_5:2-5.

Hebrews 12:12

Heb_12:12

Therefore lift your drooping hands and strengthen your weak knees, -- This imagery draws on Isa_35:3-8, which describes the return of Jewish exiles to Jerusalem.

(Some think that Isa_35:3-10 may be the background of the whole discussion in chapter 12. The mature ought to strengthen the weak (those close to shrinking back).

The "hands" (not "arms" as in the NIV) are pictured as "limp" and thus useless. They accomplish nothing. The knees are "weak". The word "strengthen" (**G461**) presents the picture of someone whose hands and legs are for some reason out of action but are put right.

The exhortation implies that the readers are acting as though they are spiritually paralyzed. They are urged to put things right and get moving.

[The poetic style, and even the metrical form of diction in these two verses (of which verse 13 contains a complete hexameter) reflects the training and education of the writer. This may be quotations from Jewish Hellenistic poets, and notice the agreement with Isa_35:3-6 and with Pro_4:26 (LXX.).]

÷Hebrews 12:13

Heb_12:13

and make straight paths for your feet, -- When you are running, make sure of the path for your feet (Heb_12:1-2). The idea is to put the paths into better shape in order to facilitate travel, specifically for the lame. This may be an allusion to Pro_4:26 in the Septuagint (LXX) or to well known proverbs using "straight paths" as an OT metaphor for righteousness.

Many Scriptures use similar language (e.g., Pro_3:6; Pro_4:26; Isa_26:7; Jer_31:9; 2Pe_2:15).

so that what is lame may not be put out of joint but rather be healed. -- A runner must not mis-step and sprang his ankle. The writer uses a technical term for "spraining," or "dislocation." He has used two medical terms in the previous verse, and has the metaphor of "healing" in his thoughts.

This phrase can be understood **(1)** in its OT sense (cf. 1Ki_18:21) of a metaphor for alternating between two opinions, like the people of Israel alternating between YHWH and Ba'al or **(2)** in Greek literature of fixing the road so that the lame will not fall and hurt themselves (cf. M. R. Vincent's *Word Studies in the New Testament*, p. 1168).

÷Hebrews 12:14

Heb_12:14 **2:14-17 The Need of Earnest Watchfulness**

Strive [pursue] for peace with everyone, -- Doubtlessly the writer is thinking mainly of peace in the bosom of the little Christian community —a peace which, even in these early days, was often disturbed by rival egotisms (Rom_14:19; 2Ti_2:22).

The readers should make every effort to live peaceably with all people (Rom_12:18). While the writer is especially interested in harmony in the Christian community, he has so worded his exhortation as to cover all relations, not only those among believers.

and for the holiness without which no one will see the Lord. -- Those sanctified belong to God (Heb_2:11) and, accepting His discipline they will imitate His holiness (Heb_12:10).

holiness -- This could be translated, "and the sanctification" (Heb_9:13, Heb_10:10, Heb_10:29, Heb_13:12).

Holiness means being set apart for God. It is characteristic of believers to live differently from and separate from the world. Their standards are not the world's standards. Without this readiness to belong to God, no one will see God (cf. Mat_5:8).

÷Hebrews 12:15

Heb_12:15

See to it -- The verb rendered "see to it" *episkopeo*,(G1983) is an unusual one. It conveys the idea of oversight (the verb is connected with the noun we translate as "overseer"). In this context the thought is that believers must have care for one another.

that no one fails to obtain the grace of God; -- The author exhorts his readers to care for others and assure that none falls back from God's grace. This phrase resembles Heb_4:1, which warned of falling short of entering God's rest.

The writer doesn't want any Hebrew Christians to waver and turn back away from the grace (blessings, the "rest") that God has for them, (compare Heb_3:12; Heb_4:1).

fails to obtain -- "Grace" is used here with the preposition *apo* which means "off, away from," and means "to fall back from," implying a previous attainment. The participle is in the present tense and thus speaks of something in progress. The translation is "lest any one be falling back." -- Wuest

that no "root of bitterness" springs up and causes trouble, -- This agricultural metaphor recalls the description of useless land in Heb_6:8.

They must guard against the springing up of a "bitter root." This is, a root that bears bitter fruit. So it is possible for a seed of bitterness to be sown in a community and in due time the fruit will appear that will "cause trouble" and possibly poison a whole community.

and by it many become defiled; -- The word "defile" (**G3392**) often refers to ceremonial defilement (Joh_18:28), but it is also used of moral defilement. ***Bitterness*** defiles people and makes them unfit to stand before God. (Deu_29:28).

÷Hebrews 12:16

Heb_12:16

that no one is sexually immoral -- The reference is to sexually immoral in general. Apostasy is often closely linked with immorality (cf. 2Pe_2:10, 2Pe_2:14, 2Pe_2:18; Jud_1:8, Jud_1:16, Jud_1:18).

> Esau is not charged with fornication in the Book of Genesis (which only speaks of his heathen marriages, Gen_26:34, Gen_28:8), but the writer is probably alluding to the Jewish Haggadah which was very familiar to his readers, where Esau is represented in the blackest colours, as a man utterly sensual, intemperate, and vile (which is also the view of Philo. *Siegfried Philo*, p. 254).

or unholy like Esau, -- Esau was the brother of Jacob, son of Isaac (Gen_25:24-26). He took foreign wives, which was viewed negatively by his parents (Gen_26:34-35; Gen_27:46) and in later passages Israelite men marrying foreign women is condemned because it could lead to idolatry (see Ezra 9:1–10:44).

who sold his birthright for a single meal. -- See Gen_25:29-34; Gen_27:1-39. Esau was an example of the "profane" person.

÷Hebrews 12:17

Heb_12:17

For you know that afterward, when he desired to inherit the blessing, he was rejected, -- Gen_27:38**.** Nothing more is known about Esau's change of mind other than what we read here.

for he found no chance to repent, though he sought it with tears. -- It appears that in due course Esau came to realize he had made a mistake. He wanted to go back but found he could not.

÷Hebrews 12:18

Heb_12:18

> **12:18–29** The writer proceeds to contrast the Jewish and Christian ways by contrasting the terrors associated with the giving of the law on Mount Sinai with the joys and the glory associated with Mount Zion. He sounds the note of warning that great privilege means great responsibility.

For you have not come to what may be touched, -- This refers to Mount Sinai (Exo_19:16-22; Exo_20:18-21; Deu_4:11-12; Deu_5:23-27). The people of Israel were commanded to avoid touching the mountain, which was God's dwelling place (Exo_19:12-13).

a blazing fire and darkness and gloom and a tempest -- This also recalls Israel's experience at Sinai (Exo_19:18; Deu_4:11-12).

Hebrews 12:19

Heb_12:19

and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. -- The trumpet is spoken of repeatedly in connection with Sinai (Exo_19:16, Exo_19:19; Exo_20:18), and on that occasion the people heard the voice of God (Deu_5:24). But the effect of it all was to terrify them, and they asked that they should hear God's voice no more (Exo_20:19; Deu_5:25-27). They were overcome with awe and wanted no further part in the wonderful events.

Hebrews 12:20

Heb_12:20

For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." -- Quoted from Exo_19:12-13 (cf. Exo_20:19; Deu_5:23-24). The fearfulness of the giving of the law on Sinai is indicated by the reference to one of the commands laid on the people, namely, that neither humans nor animals should even touch the mountain under penalty of death (see Exo_19:13). The command that nothing touch it indicates the holiness and separateness of the mountain.

Killing by stoning (or by arrows) was prescribed so that those taking part would not touch the mountain themselves.

Hebrews 12:21

Heb_12:21

Indeed, so terrifying was the sight that Moses said, "I tremble with fear." -- This verse cites a further indication of the awesomeness of the experience at Mount Sinai. At the time of the giving of the law, Moses was the leader of the people. He was known as one who had an especially close relationship with God (Exo_33:11). Yet even he was terrified.

In Deu_9:19, Moses expresses his fear at being in God's presence when He was angry at Israel after the golden calf incident (Exo_32:1-6).

Hebrews 12:22

Heb_12:22

But -- "But" is a strong word that introduces a marked contrast. It is not a Sinai-type experience that has befallen these Hebrew Christians.

you have come -- The writer to speaking to the believing Hebrews who have come to faith in Christ.

to Mount Zion -- As opposed to Mt. Sinai, where God gave the Mosaic law which was forbidding and terrifying, Mt. Zion here is not the earthly one in Jerusalem, but God's heavenly abode, which is inviting and gracious. No one could please God on Mount Sinai's terms, which was perfect fulfillment of the law

(Gal_3:10-12). Mount Zion, however, is accessible to all who come to God through Jesus Christ (cf. Psa_132:13-14; Isa_46:13; Zec_2:10; Gal_4:21-31).

and to the city of the living God, -- The author has already spoken of "the city with foundations, whose architect and builder is God" (Heb_11:10). He is bringing out the thought of the ideal, heavenly city by his mention of "the living God" (see comment on Heb_3:12).

the heavenly Jerusalem, -- Here "Mount Zion" and "heavenly Jerusalem" are synonyms for heaven itself. Hence the names of "Mount Zion" and "the heavenly Jerusalem" are given to "the city of the living God" (Gal_4:26).

and to innumerable angels, -- For angels at Sinai, see Deu_33:2; the heavenly city is certainly not deficient on this score. The term"myriads," is often applied to angels (Deu_33:2; Psa_68:17; Dan_7:10).

in festal gathering, -- The expression "joyful assembly" πανηγ ρει (*paneguris* **G3831**) most likely belongs with **angels** rather than with the next verse. The word meant originally a national festive assembly to honor a god, then more generally any festal assembly.

Typically this refers to a celebratory festival in the Greek Septuagint (Hos_2:11; Hos_9:5; Amo_5:21; Eze_46:11).

Hebrews 12:23

Heb_12:23

and to the assembly of the firstborn -- "**Firstborn"** here **is** plural, meaning "the firstborn ones." Each one "born again" is **firstborn**, in preeminence, thus all are equal and important, and have the birth right, (cf. Heb_12:16-17, see PNT).

The "church" is comprised of children of God who are fellow heirs with Christ, (Rom_8:17). They are the saints, whom the Angels are "ministering spirits," Heb_1:13-14.

> [RC Foster said in his class on Hebrews at the Cincinnati Bible Seminary, the plural form of this genitive, masculine adjective was a reference to the saints, thus, "church of the saints" or "Christian Church". Apparently he used this to justify this term in reference to the church.)

who are enrolled in heaven, -- Luk_10:20; Rom_8:16, Rom_8:29; Jas_1:18; Rev_3:5.

and to God, the judge of all, -- And it is a blessing to fall into His hands, rather than into the hands of man,, because He is "the righteous Judge" (2Ti_4:8).

and to the spirits of the righteous made perfect, -- To a fellowship with the righteous dead who are now in heaven (Rev_7:14-17). (See NLT also.) Some think this refers only to OT saints, but why this limitation? In Jewish apocalyptic literature this is an idiom for the godly dead.

The points seems to be that all of God's saints, past and present, whether on earth or in heaven, share in the fellowship of God's "rest" (grace) that He has prepared.

Hebrews 12:24

Heb_12:24

and to Jesus, the mediator of a new covenant, -- See the notes at Heb_7:22; and Heb_8:6. A ***mediator*** is one who stands in the middle as arbitrator to bring two parties together, in this case between man and God.

mediator -- *Moses* was the mediator of the Old Covenant made at Sinai, Gal_3:19, while *Christ* is the mediator between God and man in the New Covenant, 1Ti_2:5.

new - The word for "new" is here νέας ("new in time"), not καιν ς ("fresh in quality"), implying not only that it is "fresh" or "recent," but also young and strong (Mat_26:27-29; Heb_9:15, Heb_10:22).

and to the sprinkled blood -- See Heb_10:22 and note. The covenant involves "sprinkled blood" (cf. Heb_9:19-22), which reminds us of the cost of the covenant.

that speaks a better word than the blood of Abel. -- Abel's blood signaled only condemnation (Gen_4:10-11) and cried out for justice, and revenge! But Christ's blood cries out a different message, Heb_12:24. the Lord's blood cries, "forgiveness" and "redemption" Eph_1:7; Heb_9:22; and "atonement" Rom_5:11; Heb_9:22; and "cleansing" 1Jn_1:7; Heb_10:10.

Hebrews 12:25

Heb_12:25

See that you do not refuse him who is speaking. -- "Refuse" here is παραιτησησθ, G3868, where the same word in Heb_12:19 describes the conduct of the Israelites at Mt. Sinai when they refused to listen to Moses.

who is speaking -- It is God (not Moses) that is the same speaker under both dispensations, both covenants, just different mediators.

For if they did not escape when they refused him who warned them on earth, -- This refers primarily to the exodus generation who did not listen to God's voice (Heb_3:7-19). cf. Heb_1:1; Heb_2:3.

much less will we escape if we reject him who warns from heaven. -- Some feel there is a contrast between Moses and Christ. This may be so, but the basic contrast is between the way God spoke of old and the way he now speaks. Israel of old "refused" him, which means that in their manner of life they rejected what God said and failed to live up to what he commanded (cf. Deu_5:29). The Hebrew writer is assuring them that it is still God speaking now in the new covenant.

Hebrews 12:26

Heb_12:26

At that time his voice shook the earth, -- When God spoke at Mount Sinai, the mountain trembled and shook (Exo_19:18).

but now he has promised, "Yet once more I will shake not only the earth but also the heavens." -- The writer paraphrases Hag_2:6 to remind his audience that God has promised a future time when He will again shake the heavens and the earth. (Hag_2:6-9; Mat_27:51; Mat_27:54).

shake...earth...heavens. -- cf. Mat_24:29; Such "shaking" is metaphorical for the powers of earth and heaven to be shaken. Consider the likeness when Satan was cast out, cf. Rev_12:7-8, and he now roams the earth, seeking whom he may devour.

Hebrews 12:27

Heb_12:27

This phrase, "Yet once more," indicates the removal of things that are shaken --that is, things that have been made -- Just as the earth shook when the Law was given at Sinai, it was shaken when it was removed (Hag_2:6-9; Mat_27:51; Mat_27:54).

Such shaking of the earth and heavens in the pass was the signal of a change in governing power and the upheaval of nations. (cf. Isa_13:13; Isa_34:4; Isa_65:17, Isa_65:22; 2Pe_3:10-13; Rev_6:12-14; Rev_20:11; Rev_21:1).

It now signaled the removal of Jewish legal and religious powers and the establishment of a new covenant. [Apparently the temple was still standing at the writing of Hebrews, but it is a forcast of the removal of the temple powers, by the destruction of the temple and the Jewish nation.]

in order that the things that cannot be shaken may remain. -- (Isa_66:22) God and his order of things for the new covenant remain. God established a kingdom which would not be shaken (Heb_12:28).

Hebrews 12:28

Heb_12:28

Therefore let us -- "Let us" appears 14 times in 12 verses. cf. note at Heb_4:11.

be grateful for receiving a kingdom that cannot be shaken, -- In this we see the fulfillment of Daniel (Dan_2:44) who prophesied that in the days of the 4th kingdom (the Roman Empire) God would establish His kingdom, speaking of the church, God's kingdom on earth today. (Mat_16:18-19).

It would be a lasting and permanent covenant between God and His people.

and thus let us offer to God acceptable worship, -- Here"worship" (G3000) is a word that is used of service of various kinds. Whether the meaning is service in general or worship in particular, it must be done "with reverence and awe."

Christ's sacrifice allows believers to acceptably serve God (see Heb_8:5; Heb_9:9, Heb_9:14; Heb_10:2). God is pleased when believers do good to each other and share what they have (Heb_13:16).

with reverence and awe [godly fear], -- See note on Christ's reverence at Heb_5:7 ; and Noah's at. Heb_11:7. The second word has to do with the apprehension felt due to being in God's presence.

[The Greek word δ ους, as used here in the NA26 for "**awe"** does not occur any where else in the NT.]

Hebrews 12:29

Heb_12:29

for our God is a consuming fire. -- This is a picture of Yahweh's glory on top of Mount Sinai which appeared like a consuming fire (Exo_24:17; compare Deu_4:24; Deu_9:3; Isa_33:14).

This imagery depicts holiness and judgment, and the verse should be related to Heb_10:29-31. The writer emphasizes that God is not to be trifled with. We can be so taken up with the love and compassion of God that we overlook his implacable opposition to all evil. The wrath of God is not a popular subject today, but it looms large in biblical teaching. We overlook this wrath only at our peril.

÷Hebrews 13:1

Heb_13:1

13:1–19 Hebrews 13 contains instructions for believers. The chapter relates the OT sacrificial altar to Jesus' death (Heb_13:10). Because Jesus has sacrificed Himself for all (Heb_7:27; Heb_9:12), believers are called to offer ongoing praise to God (Heb_13:15).

Let brotherly love continue. -- The Greek is "Philadelphia" φιλαδελφ α, and it refers to affection within the family. In the NT, the expression is metaphorically extended to include those adopted into God's family (Rom_12:10; 1Th_4:9; 1Pe_1:22; 2Pe_1:7).

"Let us continue to love each other as brothers."

÷Hebrews 13:2

Heb_13:2

Do not neglect to show hospitality to strangers, -- Typically in the first century **hospitality** involved providing room and board to travelers (Act_10:23; Act_21:16; Act_28:7; 1Ti_3:2).

for thereby some have entertained angels unawares. -- This likely refers to Abraham, who received three visitors with generous hospitality (Gen_18:1-8). Cf. Lot (Gen_19:1-2), Gideon (Jdg_6:11-24), and Manoah (Jdg_13:6-20).

This is not given as the ultimate motivation for hospitality but to reveal that one never knows how far-reaching an act of kindness might be (cf. Mat_25:40, Mat_25:45).

÷Hebrews 13:3

Heb_13:3

Remember those who are in prison, as though in prison with them, -- Mat_25:36-39; Act_12:2-3; Col_4:18; The "prison" here is literally "bonds" and meaning "as having been bound with them." (1Co_12:26).

and those who are mistreated, -- The writer is speaking of fellow believers who are experiencing cruel and unjust treatment. This phrase echoes the earlier description in Heb_11:25, Heb_11:37.

since you also are in the body. -- The recipients were also physically suffering some forms of persecution and hardship.

÷Hebrews 13:4

Heb_13:4

Let marriage be held in honor among all, -- God highly honors marriage, which He instituted at creation (Gen_2:24); but some people in the early church considered celibacy to be holier than marriage, an idea Paul strongly denounces in 1Ti_4:3 (see notes on 1 Cor. 7). cf. Mat_19:4-6.

and let the marriage bed be undefiled, -- Sexual activity in a marriage is pure, but any sexual activity outside marriage brings one under divine judgment.

for God will judge the sexually immoral and adulterous. -- God prescribes serious consequences for sexual immorality (see notes on Eph_5:3-6).

Christianity introduced a wholly new conception regarding the sin of fornication (Gal_5:19-21; 1Co_6:9-10; Eph_5:5; Col_3:5-6; Rev_22:15) which the decadence of idolatry and heathenism under the Romans was hardly regarded as any sin at all. Hence the necessity for NT writers to constantly raise a warning voice against it (1Th_4:6, &c.).

Hebrews 13:5

Heb_13:5

Keep your life free from love of money, -- Coveting after material riches is "a root of all *kinds of* evil, for which some have strayed from the faith in their greediness" (1Ti_6:10; cf. 1Ti_3:3).

and be content with what you have, -- Believers can be content in every situation because of God's faithfulness. This is a key issue for happiness. It is an view that does not focus on the physical and the immediate. Contentment is an attitude that accepts by faith that God has given us everything we daily need (2Co_9:8; Php_4:11-12; 1Ti_6:6-10; Eph_1:3).

for he has said, "I will never leave you nor forsake [abandon] you." -- This is a general reference to Gen_28:15; Deu_31:6-8; or Jos_1:5. Each of these OT contexts provide hope in the face of uncertainty. This message is particularly relevant to the initial recipients of Hebrews, who were facing adversity and persecution (Heb_10:31-35; Heb_13:1-3).

The words point to the complete reliability of God and his promises. God's people are secure no matter what comes, because he is with them.

There are five negatives in the Greek structure in this statement which emphasizes the impossibility of Christ deserting believers. It is like saying "there is absolutely no way whatsoever that I will ever, ever leave you."

Hebrews 13:6

Heb_13:6

So we can confidently [boldly] say, -- This is not the usual word for boldness, this word has the idea of being confident and courageous, **G2292**. Cf. its use in Mat_9:2; 2Co_5:6-8. Here it means to speak with an attitude of courage and trust.

"The Lord is my helper; I will not fear; what can man do to me?" -- This citation from Psa_118:6 deals with confidence in the face of persecution, based on trust in God's character.

The question is "What will man do to me?" not "What can man do to me?" The psalmist is not thinking theoretically but of what will happen. No one will succeed in anything he or she attempts to do against one who trusts in God.

Hebrews 13:7

Heb_13:7

Remember your leaders, those who spoke to you the word of God. -- Literally, "*Remember the leaders of you who spoke to you*"

The writer reminds the Hebrews of their own faithful leaders within the church. In so doing, he outlines the duties of leaders: **1)** to lead, rule; **2)** speak the Word of God; and **3)** to be an example for the people to follow. Cf. Act_20:28; 1Ti_3:1-7; Tit_1:5-9.

Consider the outcome [end] of their way of life, and imitate their faith. -- In the emphatic order of the original, "*and earnestly contemplating the manner of their life, imitate their faith."*

Remember ... Consider -- Both words seem to reflect on leaders who have finished their course, and who left a remarkable way of life worthy of considering how their life ended up.

outcome [end] -- Not the ordinary word for "end" (*telos*) but the very unusual word *ekbasin*, "outcome." This word in the N.T. is found only in 1Co_10:13, where it is rendered "escape." In Wis_2:17 [RSVA] we find, "Let us see if his words be true, and let us see what shall happen at the end of his life" (ἐν ἐκβάσει).

It here seems that the "***outcome***, or ***end***" means *death*, but not necessarily a death by martyrdom. It merely means "imitate them, by being faithful unto death." The words *exodos*, "departure" (Luk_9:31; 2Pe_1:15) and *aphixis* (Act_20:29) are similar euphemisms for death.

Utley says, "These leaders, like those in the roll call of the faithful in chapter 11, remained faithful during life and until death."

Hebrews 13:8

Heb_13:8

Jesus Christ -- The combination of "***Jesus Christ***" in this Epistle is found only elsewhere in Heb_13:21, and Heb_10:10. He commonly says "***Jesus***" in the true reading (Heb_2:9, Heb_3:1, Heb_6:20, &c.) or "***Christ***" (Heb_3:6, Heb_3:14, Heb_5:5, &c.). He also has "***the Lord***" (Heb_2:3), "***our Lord***" (Heb_7:14), and "***our Lord Jesus***" (Heb_13:20).

The word order of "***Christ Jesus,***" which is so common in Paul's writing, only occurs as a very dubious variant reading in Heb_3:1.

is the same yesterday and today and for ever. -- Jesus Christ's character and faithfulness never change (cf. Psa_102:26-27, quoted in Heb_1:12). This same theological statement is made concerning YHWH in Mal_3:6. God's character and mercy are constant and so too are Jesus Christ's.

Earthly leaders come and go, but one is always there. The readers need not fear that Christ is different now or will ever be different from what he has been in the past. "Forever" takes the continuity as far into the future as it will go. No matter what ages lie ahead, Christ will be unchanged through them. Christian conduct is based on this certainty.

Hebrews 13:9

Heb_13:9

Do not be led away by diverse and strange teachings; -- These would include any teaching contrary to God's Word. The NT contains countless warnings against false teaching and false teachers (cf. Act_20:29-30; Rom_16:17; 2Co_10:4-5; Gal_1:6-9; Eph_4:14; 2Ti_3:16).

for it is well that the heart be strengthened by grace, -- God has promised to cleanse the ***hearts*** of His people (Heb_10:22)—writing His law upon it (Heb_8:10; Heb_10:16; Jer_31:33).

not by foods, which have not benefited their adherents. -- The Mosaic law had regulations for everything, including food (Lev_11:1). But for Christians, those laws have been abrogated (Act_10:9-16; cf. 1Co_8:8; Rom_14:17; 1Ti_4:1-5).

It may be that some Jewish adherents wrongfully considered that spiritual strength could come from eating their portions of the sacrifice. [As idol worshippers thought regarding their sacrifices.]

Hebrews 13:10

Heb_13:10

We have an altar -- What is the Christian altar? Not furniture in the building, but the ***cross*** where Jesus was sacrificed. The ***altar*** here refers to Christ's death as sacrifice. This symbolic altar fulfills the purpose of the ot sacrificial altar.

from which those who serve the tent have no right to eat. -- The connecting link in the thought of the writer is to be found in the Jewish boasts to which he has just referred in the word "foods" or "meats." (Heb_13:9).

The Levitical priests who officiated over various sacrifices were entitled to eat the portion of that sacrifice designated for the priests (Lev_6:14-30). However, the offering presented for sin on the Day of Atonement which affected the whole community could not be eaten, and the body was burned outside the gate. (Lev_4:21; Lev_6:30; Lev_16:27).

[This would be an obvious place to discuss the Lord's Supper, the memorial of the new covenant remembering the sacrifice of Christ, but the author is careful never to bring in this observances.]

Hebrews 13:11

Heb_13:11

For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin -- The sacrifice for the sin offering on the Day of Atonement was not eaten, But ...

are burned outside the camp. -- ... the point the writer makes is that that offering was burned outside the camp. This is an allusion to the procedures of Lev_16:27.

Hebrews 13:12

Heb_13:12

So Jesus also suffered outside the gate -- This is a rabbinic word play as the OT sacrifices were taken outside of the camp, Jesus was taken outside the city of Jerusalem. There He was crucified, Mat_27:32; Joh_19:17-20. (Cf. Isa_53:10).

in order to sanctify the people through his own blood. -- Heb_9:26; Tit_2:14. This sanctification was effected "through his own blood." This expression puts emphasis on the fact that Christ did not need an external victim (as did the high priests) but brought about the sanctification by his own sacrificial death.

"***Blood***" clearly signifies "death," as is commonly the case in the Bible.

Hebrews 13:13

Heb_13:13

[Here the Hebrew writer presses his point!]

Therefore let us go forth to him outside the camp -- Let us go forth out of the city and camp of Judaism (Rev_11:8). Jesus, who was the ultimate atoning sacrifice, was similarly crucified outside the gates of Jerusalem (Joh_19:17). Figuratively, the Hebrew believers must join Him outside the camp of Judaism, no longer being a part of its unholy systems and practices (cf. 2Ti_2:4).

By extension, this would also depict the departure from the Levitical system. The uncommitted Hebrews needed to take the bold step of leaving that system and come outside the camp of old covenant Israel.

and bear the abuse he endured. -- Christ bore the shame and abuse of the crucifixion, and was "accursed of God" (Deu_21:22-23). The point the writer makes now, is "*Let us ...bear the abuse he endured*." And he calls on the believers to be ready to "take up their cross" and follow Jesus and whatever abuse it would bring to the Lord's followers.

> Here there may be an allusion to Moses' pitching "the tent of meeting" outside the camp and to the people's going out to it (Exo_33:7). But in the case of Christians, there was a price to pay, that of sharing in the rejection he had undergone, "bearing the disgrace he bore."

Hebrews 13:14

Heb_13:14

For here we have no lasting [permanent] city, -- Although the recipients of the letter didn't know it at the time, Jerusalem, the center of Jewish religious life, was not to last, it and the temple would be destroyed in AD 70.

but we seek the city which is to come. -- Or rather, "*the city which is to be.*" This refers to the heavenly Jerusalem (Heb_11:10, Heb_11:14, Heb_11:16) and expresses the theme of a heavenly pilgrimage, prevalent throughout Hebrews (Heb_11:8-10, Heb_11:13-16; Heb_12:18-24).

The Christian's real citizenship is in heaven (Php_3:20). The readers are reminded to pursue that which is really lasting and strive for the abiding city, letting go of any earthly one.

Hebrews 13:15

Heb_13:15

Through him then -- Through Jesus, Heb_13:12, (and not the Jewish priests) who sanctified His people by the sacrifice of His own blood outside the gate of Jerusalem. All spiritual benefits come through Him! (Eph_1:3)

let us -- "Let us" is found 14 times in 12 verses. cf. note at Heb_10:22.

continually -- Even the Rabbis held that the sacrifice of praise would outlast animal sacrifices and would never cease. (Jer_17:26; Lev_7:12),

offer up a sacrifice of praise to God, -- In connection with the OT sacrifices the concept of thanksgiving and praise are mentioned (cf. Lev_7:12). These sacrifices are described in detail in Lev. 1–7.

As seen throughout the book of Hebrews, sacrifices were extremely important under the old covenant. Under the new covenant, God desires the praise and thanksgiving of His people rather than offerings of animals or grain.

sacrifice of praise -- Our songs, hymns**,** prayers, **etc.** Since NT believers are all priests (1Pe_2:5; 1Pe_1:9), they have offerings of praise and thanks to God (cf. Rom_12:1).

The Psalms mention this aspect of adoration often (cf. Psa_27:6; Psa_50:14; Psa_69:30; Psa_107:22; Psa_116:17). The phrase "sacrifice of praise" comes from the Septuagint (cf. Lev_7:2-3; 2Ch_29:31; 2Ch_33:16; In the LXX the verse numbers are different Psa_49:14; Psa_106:22; Psa_115:8).

Christian sacrifices
1) Heb_13:15 fruit of our lips
2) Rom_12:1 our bodies as living sacrifices
3) Php_4:18 our gifts (offerings) are sacrifices

that is, the fruit of lips -- Refers to the verbal worship of God.
This phrase reflects Isa_57:18 and Hos_14:2-3 from the Septuagint. Passages like this were used by the Israelites in exile to substitute verbal praise in place of animal sacrifices because the Temple had been totally destroyed in 586 BC by Nebuchadnezzar II, the Babylonian king.

that acknowledge his name. -- That honors and revers Christ as Lord and Savior. (Php_2:10). In the light of the Cross, there is no room for sacrifices such as those the Jews offered. Now believers offer the sacrifice of praise and acknowledge Christ.

Hebrews 13:16

Heb_13:16

Do not neglect to do good -- The sacrifices of praise coming from the lips of God's people please Him only when accompanied by loving action (cf. Isa_58:6-7; Jas_1:27; 1Jn_3:18).

In a Jewish Christian context this "good things" (*koinōnia*) probably refers to almsgiving (cf. Mat_6:1), a weekly gift of money given by members of the synagogue to purchase food for the needy. The Jews considered this an act of righteousness. Act_10:38.

and to share what you have, -- God is pleased when His children love and help each other (cf. Php_4:18). To share your goods with others (Rom_15:26). The substantive from this verb is rendered "contribution" in 2Co_9:13.

for such sacrifices are pleasing to God. -- The verse is meant to remind them that sacrifices of well-doing and the free sharing of their goods are even more necessary than verbal gratitude unaccompanied by sincerity of action (Isa_29:13; Eze_33:31; 1Jn_3:18).

Hebrews 13:17
Heb_13:17

The writer is mindful of the responsibility of the Christian leaders to whom he has already referred (Heb_13:7). In due course they must give account to God for their flock. So he urges his readers to keep this in mind and not make things hard for their leaders.

Obey them -- Duties to our rulers (per this chapter):
1) v. 7 Remember them (Heb_13:7)
2) v.17 Obey them
3) v.24 Greet them Heb_13:24.

Obey - see **G3982**; πείθω, *peítho* ¯; To persuade, particularly to move or affect by kind words or motives.
(II) Mid. / pass., meaning to let oneself be persuaded, to be persuaded.
(B) To assent to, obey, follow, followed by the dat. of person or thing (Act_5:36-37, Act_5:40; Act_23:21; Act_27:11; Rom_2:8; Gal_3:1; Gal_5:7; **Heb_13:17;** Jas_3:3).

[NOTE: Eph_6:1 Children Obey you parents ... G5219 υ῾πακούω, *hupakoúo* ¯; fut. *hupakoúso* ¯, from *hupó* (G5259), and *akoúo* ¯(G191), to hear. To hearken, obey. to hear and heed, to harken, to submit to; Parents have authority!
(VI) Of children's obedience to parents (Eph_6:1; Col_3:20).
(VII) Of slaves to their masters (Eph_6:5; Col_3:22).
-- WordStudy G5119]

that have the rule over you, -- **your leaders -- [KJV, NKJV that have the rule over you; leaders, ESV, NASB, NCV, NIV, NLT]**

G2233, η῾γέομαι, *he ¯géomai*; contraction of *ágo* ¯(G71), to lead. To lead or go before, go first, lead the way. "... Spoken generally of those who have influence ..." (Luk_22:26; Act_15:22); ... (Heb_13:7, Heb_13:17, Heb_13:24);
-- WordStudy

Leaders -- Here the word seems to encompass the elders, (bishops, or overseers) in the local church.
See Eph_4:11-12 for a leadership list "apostles, prophets, evangelists, pastors, and teachers."

and submit yourselves: -- [be submissive;] **G5226** υ῾πείκω, *hupeíko* ¯; ... to yield, submit. To submit, surrender, yield, cease to fight. In the NT with the dat. (**Heb_13:17,** meaning to yield, submit to). - WordStudy

authority [NIV] -- There is no word in the Greek for the NIV to add "*authority*". Elders have no "authority" except the command in Tit_1:9-13 to teach the Word and to confront false teachers. Their ***leadership*** as such is to teach the Word, guard (shepherd) the truth, and be examples for the flock 1Pe_5:1-3.

for they watch for your souls, -- Meaning that they remain alert and diligent to ensure that people are entering into authentic relationships with Jesus (see Mar_13:13; Eph_6:18).

as they that must give account, -- Even though all people will have to give an account for themselves (see Heb_4:13; Rom_14:12; 1Pe_4:5), leaders are also responsible for those who are entrusted to their care.

that they may do it with joy, -- The congregational members are responsible to help its leaders do their work with satisfaction and delight. *See* 1Th_5:12-13; 1Th_2:19-20;

and not with grief: -- Grief here is literally "*groaning*." (cf. Php_2:16; 1Th_2:20; 3Jn_1:4). Without joy the leader's position would be "a burden".

for that *is* **unprofitable for you. -- "U**nprofitable" or "no advantage" G255; (This is a *litotes* — i.e. a mild expression put for a stronger one— for "disadvantageous.")

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ELDERS & DEACONS Tit_1:5-9, 1Ti_3:1-13 & 1Ti_5:17, Act_14:21-23; Act_20:28, Heb_13:17. 1Pe_5:1-3;

Hebrews 13:18

Heb_13:18

Pray for us, -- A request for prayers was a frequent and natural request in Christian correspondence (1Th_5:25; 2Th_3:1; Rom_15:30; Eph_6:18; Col_4:3).

The **"us"** probably means "me and those with me," showing that the name of the writer was well known to those addressed.

for we are sure that we have a clear conscience, -- Rather, "we are persuaded." The writer himself is not aware of any wrong doing on his part.

desiring to act honorably in all things. -- This resembles Paul wording that he did all things in good conscience. The writer wants to express his desire to be found honorable. This also seems to be the general character of ending a correspondence.

Hebrews 13:19

Heb_13:19

I urge you the more earnestly to do this in order that I may be restored to you the sooner. -- The writer especially wants their prayers so he can return to them soon. He was previously a part of the community he addresses (Heb_2:3-4; Heb_6:9-12; Heb_10:32-34).

It is unclear why he is separated from them but he was anxious to be in their fellowship again. The language suggests that it was something outside the writer's control and that it needed a good deal of prayer.

Again this seems to be a customary part of Christian correspondence, see Phm_1:22, and the closing of other epistles.

Hebrews 13:20

Heb_13:20

Now may the God of peace -- This title for God is found some 5 other times in the NT epistles. (cf. 1Th_5:23; 2Th_3:16; Rom_15:33, Rom_16:20; Php_4:9; and the "Lord of peace" 2Th_3:16).

who brought again from the dead our Lord Jesus, -- Among many allusions to the ascension and glorification of Christ this is the only direct allusion in Hebrews to His resurrection (however compare Heb_6:2, Heb_11:35).

The verb ἀνήγαγεν may be "raised again" rather than **"brought again**," though there may be a reminiscence of "the shepherd" (Moses) who "brought up" his people from the sea in Isa_63:11.

the great shepherd of the sheep, -- Metaphors describing leaders as shepherds are common in OT (2Sa_5:1-3; Isa_63:11). The term **"great shepherd**" is referencing Jesus. The Messiah is depicted as a shepherd (Isa_40:11; Eze_34:1-31; Joh_10:11-14; 1Pe_5:4).

by the blood of the eternal covenant, -- A similar expression is found in Zec_9:11 but **i**n the context of Hebrews, this refers to the New Covenant that is eternal compared to the Mosaic Covenant that was temporary and had been abrogated (*see notes on* Heb_8:6-13*;* Heb_9:15).

"The blood" refers to the "great shepherd" who gave His life's blood which inaugurated the new covenant (cf. Zec_9:11; Mar_14:24; 1Co_11:25)

Hebrews 13:21

Heb_13:21

equip you with everything good -- This is still a part of the writer's prayer (verses 20-21) which is one of the most beautiful benedictions in the scriptures. (cf. Num_6:24-26; 2Co_13:14; Jud_1:24-25).

The prayer is that God will "**equip**" (G2675) the readers "with everything good for doing his will." "**Equip**" in this context means to supply one with what one needs to live the Christian life. The verb has the idea of **equipping** by means of adjusting, shaping, mending, restoring, or preparing (cf. 1Co_1:10; 2Co_13:11; 2Ti_3:17).

"**Everything good**" is comprehensive; the writer wants nothing to be lacking. Notice the emphasis on doing the will of God, a thought we have had before in this letter

that you may do his will, working in you that which is pleasing in his sight, -- In the Greek there is a play on the words "*to **do** His will, **doing** in you.*" There is a similar play on words in Php_2:13.

through Jesus Christ; to whom be glory for ever and ever. Amen. -- The same expression occurs in Gal_1:5; 2Ti_4:18. The doxology may be addressed to Christ as in 2Pe_3:18.

Often NT authors use the same titles, actions, and phrases to describe both the Father and the Son as a way of asserting the equality and deity of Jesus of Nazareth.

Hebrews 13:22

Heb_13:22

I appeal to you, brothers, -- The readers are encouraged to receive this message with open minds and warm hearts, in contrast to those who "will not endure sound doctrine" (2Ti_4:3). He appeals to them as "**brothers**."

bear with my word of exhortation, -- This is the writer's own description of his letter (cf. Heb_3:13). It stands as an encouraging sermon appealing to the Hebrew Christians to stay loyal to Christ and not go back to the Levitical system.

The phrase "word of exhortation" is used in Act_13:15 for a synagogue sermon. Many believe that Hebrews was a sermon modified to become a letter.

for I have written to you briefly. -- Considering the breadth and dignity of the subject the writer considers his letter to be brief, it could be read to the congregation in less than an hour.

Although the writer had much to say about Jesus' role as high priest, he reminds his audience that there is much more that could be said (see Heb 5:11–6:2; Heb_9:5; Heb_11:32)

Hebrews 13:23

Heb_13:23

You should know that our brother Timothy has been released, -- Most likely this refers to the same Timothy that Paul mentions in his letters (Rom_16:21; 1Co_4:17; 2Co_1:1), but this was a common name in antiquity. It is clear that he was known to the recipients of the letter.

Some think that **"brother Timothy"** is not evidence either for or against Paul's authorship. (cf. Rom_16:23; 1Co_1:1; 1Co_16:12; 2Co_1:1; 2Co_2:13; Php_2:25).

The mention that Timothy "**has been released,**" "set free" or "set at liberty" indicates an imprisonment for him. Such details are unknown to us. (cf. 2Ti_4:11; 2Ti_4:21).

Others think it simply means he has been "***set free"*** from his obligations that was preventing him from traveling.

with whom I shall see you if he comes soon. -- That is, if he comes earlier than I now expect, "I shall see you... soon." This may imply that the author of Hebrews worked and traveled with Timothy.

Hebrews 13:24

Heb_13:24

Greet all your leaders -- He had mentioned the "leaders" earlier, Heb_13:17.

and all the saints. -- He send greetings to those who belonged to the congregation, (Rom_1:7; 1Co_1:2; 2Co_8:4).

Those who come from Italy send you greetings. -- From our perspective this wording is ambiguous, but certainly the recipients of the letter understood who sent greetings.

This might suggest that Hebrews was written from Italy, or it could refer to a group of Italians who are sending a message home to Italy. Some think had he been writing *from* Italy he would perhaps have been more likely to write "those *in* Italy" (compare 1Pe_5:13).

Either way, a group of believers, not just the author, is sending greetings and is concerned for the well-being of the readers. (Act_10:23; Act_17:13; Act_21:27).

Hebrews 13:25

Heb_13:25

Grace be with all of you. -- This is one of the shorter forms of final conclusion found in Col_4:18; 1Ti_6:21; 2Ti_4:22; Tit_3:15.

The superscription "Written to the Hebrews from Italy by Timothy" is wholly without authority, though found in manuscript "K" and some versions. It contradicts the obvious inference suggested by Heb_13:23-24.

The End