

9/29/73

HEBREWS - The main purposes of the book of Hebrews are:

- 1) To deal with the priestly ministry of Christ - both as our sacrifice and as our Intercessor. The first is past and never will be repeated; the second is present, and will continue until Christ returns.
- 2) To provide the teaching and encouragement for Hebrew Christians who had been saved but had not grown. This is brought out by the five warnings in the book.

We do not know the writer.

nor do we know the original destination of the letter.

We would assume from the contents that it was written in the late 60's A.D.

The two major divisions are:

- 1) Doctrinal (1:1-10:18).
- 2) Practical (10:19-13:25).

(1:1) "God" is not the first ^{word} in the GK, but the fifth. The GK: Πολυμερῶς καὶ πολυτροπῶς πάντα ὁ θεὸς λαλήσας...

"at sundry times" - Πολυμερῶς.

God is the subject in vv. 1, 2; the Son is the subject of vv. 3, 4, but "the whole is bound together in one unbroken grammatical construction" (Westcott, p. 3). V. 4 "introduces a special thought which is treated in detail in the remainder of the chapter" (*Ibid.*).

Westcott also points out the three offices of Christ in these verses:

- 1) as Prophet - God spoke in Him.
- 2) as Priest - He made purification for sins.
- 3) as King - He sat down.

v. 1 gives us a contrast between OT revelation and the new in Christ. Πολυμερῶς is "in many parts" (Westcott, p. 4). The NASB has, "in many portions."

The Πάλαι shows that the writer is referring to the OT. This indicates, not only something past, but "something completed in the past" (Westcott, 5).

The "at sundry times" would refer to:

- 1) The patriarchs.
- 2) Moses.
- 3) The Judges.
- 4) The Kingdom.
- 5) The Exile.
- 6) After the return.

"In diverse manners" - ΠΟΛΥΤΡΟΠΩΣ. He spoke:

- 1) Through an audible voice.
- 2) " inner revelation.
- 3) " appearances of various kinds, visions.
- 4) " judgments.
- 5) " men, women, angels, animals, etc.

But all of it was "GOD"!

"Spoke" - λαλήσας. Cf λαλέω in 2:2,3; 3:5; 4:8; 5:5; 11:18; 12:25.

This verb means

- 1) That God spoke as opposed to remaining silent.
- 2) That He spoke in words, or in a way, that man can understand - with the aid of the Holy Spirit.

The verb is an aorist participle indicating it is not the main thought, but that that previous revelation in the OT was:

1) Final, complete.

2) of God. This verse declares the divine inspiration of the O.T.

But to whom was this message given?

"Unto the fathers" - $\pi\tau\epsilon\rho\acute{\iota}\varsigma, \pi\alpha\tau\epsilon\rho\acute{\alpha}\nu$.

These were the founding fathers, those who had a major part in the establishing of, not only Israel but, ~~of~~ the work of God leading to man's salvation.

Abraham is called father in many passages: Mt. 3:9; John 8:39, 53; Rom. 4:1. See Trayer, pp. 494, 495.

Isaac in Rom. 9:10.

Jacob in John 4:12.

David in Mark 11:10.

The OT was given primarily to the fathers but for the children.

It was preliminary, preparatory, promissory.

Revelation is progressive. Bruce says

(p. 2): "Divine revelation is thus seen to be progressive--but the progression is not from the less true to the more true, from the less worthy to the more worthy, or from the less mature to the more mature. How could it be so, when it is ~~the~~ one and the same God who is revealed throughout? . . . The progression is one from promise to fulfillment, as is made abundantly clear in this epistle."

"By the prophets" - $\epsilon\nu\ \tau\omicron\iota\varsigma\ \pi\rho\omicron\phi\eta\tau\alpha\iota\varsigma$. Lit.

this is in them (a stronger expression than through them - cf. Heb. 4:7, "in David").

The message became a vital part of the man through whom it was given.

This corresponds with EV view in v. 2.

1:2 "In these last days" is lit. "at the end of these days" (Westcott, p. 6). This points to the end, the culmination of all things, BUT MOST IMPORTANT OF ALL, INDICATES THAT THIS IS THE FINAL WORD OF GOD'S MESSAGE TO MAN. Cf.

1 Pet. 1:20; Jude 18. all of the time between

the first coming of Christ and His return
are the end of the ages.

"Habe... apertem" - EXACHREV. The apostle
can be translated, apote. A present world
indicates that the revelation continues. An
apostle points out that God's message is
complete in His Son.

"By (his) Son" - EV OIΩ. "The absence of the
article gives attention upon the nature and
not upon the personality of the mediator of
the new revelation" (W. J. Cotter, p. 1). Thus, we
could translate it, and much as one as a
son (as compare with the prophets). No less
than one equal with God (cf. Jn. 5:18) has
come as God's final word.
Now the writer concentrates his attention
on Christ.

FIRST - with respect to the future.

"Whom he appointed" - OΥ ΑΠΗΚΕΥ. The
"aim of God in creation was to have an
inheritance for His Son" (Murray, 39).

All creation is destined to belong to the
Son. God has ordained this. It is to be
for His possession entirely. This appoint-
ment is κατα πορον. Cf. Gal. 2:8.

"By whom also he made the world, or,
ages: both make the ages through His Son.
"Habe" - αιωνας. Cf. 1:3. This gives the
world from the standpoint of successive
periods of time.

Note the emphasis that His power upon
God's sovereignty will throughout history.

(1:3) Now we turn to the Lord's nature,
His Person.

On this
of Rom. 4:11
of Rom. 2:8

Two things are said: the

1) "The brightness of (His) glory," i. e., of God's glory.

"Being" - ὢν, what He always has been.

"Brightness" - ἀτταύρασμα. THIS IS ONE OF THE GREAT N.T. PASSAGES ON THE PERSON OF CHRIST. Christ is the complete manifestation of God's glory. Cf. John 1:14. See also the Transfiguration.

2) "The express image of His person." The NASB - "the exact representation of His nature."

"Express image" - χαρακτήρ. He is the "precise reproduction in every respect" (Thayer, p. 665). He is exactly what the Father incarnate would have been. The word is used of a marked likeness, as on a coin. The distinguishing traits, or attributes, of God are all found to a perfect degree in Christ.

"His person" - τῆς ὑποστάσεως αὐτοῦ. In essence, as to His nature, Christ is just like God.

The two-fold statement here is to emphasize the absolute Deity of the Lord Jesus Christ. WE MUST CARRY THIS WITH US INTO EVERY PART OF HEBREWS.

"Upholding" - φέρων. This is present and continuous. It means not only carrying or supporting all things, but moving them toward a certain goal. "By the word of His power." "Word" - τῷ πνεύματι. His word brought the world into being (Heb. 11:3), and His word keeps it on course.

"By himself" - not in best MSS.

This certainly applies to "all things".

Purged our sins" - lit, made purification for our sins. Καθάρσιον means cleansing. We are not concerned here with how He did it. That will come later. But we are concerned with WHAT he did.

This is HIS PRIESTLY WORK.

It is a FINISHED AND COMPLETE WORK. Nothing need be nor can be added. He has removed the evidence against us. Cf. 2 P. 1:9.

Evidence that His work was finished and accepted is seen in that He now is seated "on the right hand of the majesty on high."

Cf. Psa. 110,

Heb. 8:1; 10:12; 12:2. Also 1:13.

THIS IS THE PREDOMINANT THEME OF THE EPISTLE.

"majesty" - "God in His greatness."

"On high", as opposed to the earthly aspects of the Aaronic order - again anticipating that which is to come.

1:4 No angel is seated at the Father's right hand. Cf. 1:13.

"Better" - ΚΡΕΙΤΤΩΝ, 13x in Hebrews: 1:4; 6:9; 7:7, 19, 22; 8:6 (2x); 9:23; 10:34; 11:16, 35, 40; 12:24.

"Having become" in contrast with "being" in v. 3. His word on the Cross only vindicated His Deity, nor was it changed at all as a result of His cleansing work.

"By inheritance" goes back to v. 2. This was the carrying out of that purpose established before creation - that He should be heir of all things.

His "name" represents what He is. And it will always be "more excellent" - ΣΙ ΑΦΟΡΩ-

letter is compared with an good.

Тепов. It is one which is different and better.

10/4/73

(1:5) The superiority of the Son over angels must be established in the light of the fact revealed in Acts 7:53; Gal. 3:19. Cf. also Heb. 2:2. ONE REASON THE JEWS EXALTED THE LAW WAS BECAUSE IT WAS GIVEN TO MOSES BY ANGELS.

To prove this point, i.e., the greater glory of the Son, the writer cites O.T. passages.
 Note:

- 1) v. 5 - ~~Acta~~ Psa. 2:7.
 - 2 Sam. 7:14.
- 2) v. 6 - Deut. 32:43, LXX.
- 3) v. 7 - Psa. 104:4.
- 4) v. 8 - Psa. 45:6
- 5) v. 9 - Psa. 45:7
- 6) v. 10 - Psa. 102:25.
- 7) v. 11 - Psa. 102:26a.
- 8) v. 12 - Psa. 102:26b, 27.
- 9) v. 13 - Psa. 110:1.

In all, there are 7 passages.

This certainly confirms the authority of the OT.

Note esp. the teaching value of the Psalms.

Back of this whole problem is this: DID THE INCARNATION AND ALL THAT FOLLOWED IN HIS EARTHLY MINISTRY AFFECT SO AS TO CHANGE OR LESSEN THE DEITY OF THE SON?

The answer is, No!

The whole point in vv. 1-3 is that Jesus Christ is the same Person whether we look back to creation, ahead to His inheritance, or at His sacrifice for our sins.

HE DID BECOME A MAN, BUT HE NEVER CEASED TO BE GOD.

"For unto which of the angels said he at any time...?" The answer is, "to none - ever!"

Note the question again in v. 13.

IN CONTRAST, IN vv. 6, 7 we have what He did say about angels.

The superiority of the Son over angels is seen in ⁵ ways:

- 1) The fact that ~~He is~~ the Son; they are not. Cf. v. 5.
 - 2) The fact that He is to be worshipped; they are to worship. Cf. v. 6.
 - 3) The fact that they are servants; He is the King. Cf. vv. 7-9.
 - 4) The fact that He is the Creator; it is implied that they are creatures (vv. 10-12).
 - 5) The fact that He is now seated at the Father's right hand; angels are not. Cf. v. 13.
- v. 14 ties in with v. 7 showing the place that angels have.

"Show art my Son, this day have I begotten thee?"

The writer is asking as a question what God had stated as a fact. The question is both:

- 1) To whom did He say it?
- 2) What does it mean?

It is quoted also in Heb. 5:5; Acts 13:33.
See also Luke 3:22; 9:35.

"my son" = equality in nature. Cf. Jn. 5:18; 10:29-33; 19:7. And so, DEITY.

Angels did not have His nature, and He did not take theirs. Cf. 2:16.

Other rhetorical questions in 1:14; 2:2, 3; 3:16-18; 7:11; 12:7.

In the context of Psa. 2:7, "this day" seems to point to the time when he will reign as King.

In Heb. 5:5 it is used of the time of His priestly work.

In Acts 13:33, Paul uses it of his resurrection.

In Luke 3:22, "Thou art my beloved Son," is spoken at His baptism.

Luke 9:35, the Transfiguration.

SO THE EXPRESSION SEEMS TO POINT TO THE SPECIAL CRISES IN THE LIFE OF CHRIST.

"Begotten" - γεγέννηκά.

The term here seems to have a special meaning similar to Rom. 1:4. Jesus Christ has always been the Son of God. But at various times (i.e., His baptism, His transfiguration, His resurrection, and, in the future, His reign) there are divine reaffirmations of His Sonship, i.e., that it continues unchanged.

NEVER DO WE HAVE ANYTHING LIKE THIS FOR ANGELS!

The second quotation seems to prove this: "I will be to him a father..." indicating a continuation of this relationship through His birth, life, death, etc.

NO ANGEL EVER ENJOYED SUCH A RELATIONSHIP WITH THE FATHER.

(1:6) Here the emphasis is on the ~~incarna~~ ~~tion~~ return of the Lord. Westcott says that εἰσαγάγειν "cannot describe an event or a series of events, already completed in the past," but that it looks "forward

... in the future regarded as fulfilled at a time (or times) as yet undetermined" (p. 22).

"The first-begotten" - Τὸν Πρωτότοκον.

This shows the relationship between Christ in His resurrection to others (His redeemed ones) who will follow. Cf. Rom. 8:29

Col. 1:15, 18

Rev. 1:5.

"The world" - εἰς τὴν οἰκουμένην. Cf. 2:5.

This speaks of the world inhabited by man but as being in order, civilized, as distinguished from chaos, turmoil, barbarian civilization. The Greeks used it to describe their Empire in contrast with the rest of the world. Thus, it describes the condition of the world when the Lord comes to reign.

It is to this time that God says, "and let all of the angels of God worship Him."

NO SUCH PROSPECT IS AHEAD FOR ANGELS. They will not be worshiping and worshipped

"Worship" - ΠΡΟσκυνησάτωσαν. This means to prostrate one's self at the feet of another.

1:7 Instead, concerning "his angels," we find that they are:

1) From Psa. 104:4, a Psalm of creation, and only quoted here in all of the NT, "spirits."

Grk: Πνεύματα. NASB + Westcott prefer, "winds." The fact that the writer uses "makes" indicates that they are created beings, or that, by what was the equivalent of a creative act, angels took on the form of wind and flames of fire. Cf. Ex. 19:18, 19 for a possible meaning of what is behind this verse. Also cf. Heb. 12:18.

It also can mean that they moved as wind + consumed as fire.

2) "ministers" - τοὺς λειτουργοὺς αὐτοῦ. They are like public officials who carry out the will of God. The word often has to do with priestly service. Westcott: "a public, social service" (p. 25).

1:8 The contrast again: "But into the Son..." This is a δὲ following μὲν in v. 7: "On the one hand... On the other..."

In contrast with angels, He is "God."

And He is a King.

"Scepter" - ἡ ῥάβδος. The way the scepter is used determines the character of the king and his kingdom. "Righteousness" here is τῆς εὐθυτητος ῥάβδος. It is straight as opposed to crooked. Thayer (p. 259), "impartial."

1:9 He has loved righteousness and hated lawlessness: δικαιοσύνην and ἀνομίαν.

He always chooses one and rejects the other, despising what is contrary to God's will. He never shows contempt for, nor does He violate, God's law (i.e., His Word).

Because the Lord's righteousness is perfect, so is His joy.

"Oil of gladness" gives one meaning of oil in Scripture, as does its relationship to anointing. "Gladness" - ἀγαλλιάσεως.

Thayer: "exultation, extreme joy" (p. 3).

"Anointed" - ἐχρίσεν. From χρίω, this speaks of His appointment to the messianic office.

"Above thy fellows" - Παρὰ τοὺς μετόχοὺς σου. Παρὰ means above and beyond. Μετόχους is translated "partakers" in 3:1. Also in 3:14 and in 6:4. We are His fellowworkers, but

will always be inferior to Him. The reference here is to angels as our Lord's "fellows," i. e., His fellow-servants.

We have both aspects of our Lord's ~~nature~~ ^{nature} here:

- 1) Deity.
- 2) Humanity.

(1:10) Again, we have His superiority in another realm - as Creator!

Note Deity again in "Lord."

The Lord Jesus is the Creator of all things on "the earth" and in "the heavens."

"Laid the foundation" speaks of:

- 1) Originating.
- 2) The solid basis up which the world rests.

"The work of Thy hands," showing the skill and power of the Saviour's hands.

Cf. Psa. 19:1.

(1:11) BUT, AS WONDERFUL AS CREATION IS, THE LORD WILL ALWAYS BE GREATER.

He will remain - ; they will not. Cf. 12:25-29. It does not mean annihilation, but a change. Cf. v. 12 - "they shall be changed."

He never changes. Cf. 13:8.

"Remainest" - STAPÉVEIS, remains right on through.

Like a garment, the world will wear out.

(1:12) That which is folded up will be discarded.

But not so with the Lord. The "vesture" is "a costly robe" (Westcott, p. 29).

"Show and the same, and thy years shall not fail."

"Fail" - ἐκλείψουσιν. From ἐκλείπω, it means to stop, i.e., in death.

(1:13) Now the writer returns where he was in v. 3.

This is from Psa. 110, a prophecy which had then (when Heb. was written) been fulfilled.

Note: "It is a command from God, and 2) it is in anticipation of even greater glory for the Son of God."

(1:14) Instead of ⁱⁿ v. 13, angels belong in v. 14 eventually to be under those "who shall be heirs of salvation."

This is the future tense of salvation.

The writer argues from the silence of scripture as well as from its revealed truth.

10/13/73

(2:1) We now have a digression
 The first of five warnings - going
 down through v. 4. The others:

- 2) Heb. 3:7-4:13
- 3) Heb. 5:11-6:20
- 4) Heb. 10:26-39
- 5) Heb. 12:

"Therefore" - ΔΙΑ ΤΟΥΤΟ. NASB: "For this
 reason." Lit., on account of this. Shayer (among
 others): "since this is so" (p. 134).

IT REFERS BACK TO CH. 1.

Since the Son is infinitely greater and
 "better" than angels... "we ought" - δεῖ...
 ἵκναι.

It is imp. spoken of by the prophets as well as by the Son.

Such evidence cannot be set aside. It
forces us (Westcott: "we must" - p. 36) to
 pay particular attention to what the Son
 said.

"So give the more earnest heed." ΤΡΟΠΟΕΧΕΙΝ
 Lendki: "to keep holding the mind to some-
 thing" (p. 63). They must pay attention to
 it so as to understand and respond properly
 to it.

The word, ΠΕΡΙΣΣΟΤΕΡΩΣ, means "to a
 greater degree" than was given to the Law
 or to any thing else. Cf. Shayer, p. 506.

"The things which we have heard." Cf. 4:1, 2.
 They had, lit., been made to hear. There
 seems to be some reference here to God's
 sovereign work in getting the message
 across to them.

WHAT A SERIOUS THING IT IS TO BE EXPOSED
 TO THE PREACHING OF THE WORD

"Lest" - μή ποτε, "lest ever, lest at any time"

(Thayer, p. 412). There must not even be one opportunity. Cf. 4:1

"We should let them slip" - ΠΑΡΑΠΩΘΗΕΥ.

The idea is NOT that the truth will drift, BUT THAT MAN WILL. By his lack of attention to what he has heard, he may be carried in life past the last hope of our safety.

Cf. 6:19, 20. Also Eph. 4:14. "A strong current or wind was threatening to make these people drift away from the harbor of salvation" (Lanski, p. 64).

(2:2) Further evidence for what is being said: "For if..."

"The word spoken by angels," i. e., the Law. Cf. Acts 7:53; Gal. 3:19. This is the reason for ch 1, vv. 5-14. → Cf. Psa. 68:17.

"Was steadfast" - ΕΥΕΤΕΤΟ ΒΕΒΑΙΟΣ. This word appears in the following verses: Heb. 3:6, 14; 6:19; 9:17. The verb is in 2:3; 13:9.

It means inviolable, firm, unchangeable. It was confirmed (even by itself when there were violations).

"Every transgression" - Πᾶσα Παράβασις. It means to overstep, or to pass over (Thayer under ΠΑΡΑΒΑΙΨΩ, p. 478). God had set certain limits in Gen. So overstep was to transgress.

"and (every) disobedience" - καὶ Παράκοη. Used only elsewhere in Rom. 5:19; 2 Cor. 10:6. This is "in its strictest sense a failing to hear, or a hearing amiss" (Trench, 243).

Often in the OT disobedience is described as a refusal to hear. Cf. Jer. 11:10. Ignorance or ignoring could not clear the guilty.

"A just recompense of reward" - ΕΥΔΙΚΟΝ ΜΙΘΑΤΤΟ ΔΟΣΙΑΝ. God rewards the dis-

Word "10405" a revelation from Paul.

obedience of men with that which is a just judgment for their sin. It was a payment. Israel's history proved this. Cf. Acts 7.

(2:3) The writer has been referring to the "time past" (1:1).

NOW HE SPEAKS OF THE PRESENT!

The thought is:

- 1) If Jesus Christ were better than angels,
- 2) then His Word surpasses theirs.
- 3) Therefore, if violators of the Law were justly punished,
- 4) what will be the awful effect of transgressing or disobeying the Gospel?

"How shall we escape" - Πῶς ἡμεῖς ἐκφεύξομεθα. "We" is emphatic.

"Escape" - cf. 12:25.

See Rom. 2:3; 1 Th. 5:1-3. Also John 3:18.

There is danger to escape. We are "condemned already." "All have sinned." To be lost, all we have to do is - NOTHING!

"If we neglect" - ἀμελήσαντες. From ἀμελέω, it means not to care for.

Whether we know or do not know makes no difference. The awful prospect of judgment is there. If we do not heed the way of escape, it will eventually come to us.

"So great... salvation" - Τηλικαύτης... σωτηρίας; "Cf. "so great a death" in 2 Cor. 1:10.

In what respects is it ^{so} great?

- 1) In what it saves from.

- 2) In who it is for.
- 3) Because of who provided it.
- 4) Because of how long it lasts.
- 5) Because of how it is attained.
- 6) Because of how we become aware of it.
- 7) Because of what it results in.

We might also add the three reasons given down through v. 4:

- 1) It was first spoken by the Lord.
- 2) It was confirmed to the readers (or the writer) by them that heard Him.
- 3) It was witnessed to by God.

"Which at the first began to be spoken by the Lord." Lit., it took its beginning through the Lord.

It does not mean that the Gospel began with the ministry of Christ, but that "the teaching of the Lord was the true original Gospel" (Westcott, 39).

The expression implies continued preaching "based on the original preaching of Christ" (Ibid.).

"And was confirmed unto us by them that heard him."

Cf. "confirmed" - ἐβεβαιώθη and "steadfast" in v. 2.

Here the idea is that of proving - not just through one witness, but through many - enough to support it according to OT law + what it said about witnesses.

Note: The evidence points to second generation Christians. However, this could have been true of Paul. Cf. Gal. 2:2, 6.

the Lord not present at first, but preached through the Gospel.

said by

The third line of proof about the greatness of ~~salvation~~: "God also bearing the witness."

Cf. Deut. 17:6.

The verb is ΟΥΝΕΤΙ ΜΑΡΤΥΡΟΥΝΤΟΣ. This is the only time this verb is used in the NT. God is witnessing with and in addition to the others who have witnessed. What condescension!

His witness was fourfold:

1) "With signs" - ΣΗΜΕΙΟΙΣ.

"It is involved and declared in the very word that the prime object and end of the miracle is to lead us to something out of and beyond itself; that, so to speak, it is a kind of finger-post of God . . . valuable, not so much for what it is, as for what it indicates of the grace and power of the doer, or of his immediate connexion with a higher spiritual world" (Trench, pp. 342, 343).

2) "And wonders" - ΚΑΙ ΤΕΡΑΤΩΝ. This speaks of the miraculous character of our Lord's works, as well as of the Apostles, which would make men wonder + make such an impression upon them that they could never forget what had been done.

Thus, the number of witnesses increases.

3) "Diverse miracles" - ΠΟΙΚΙΛΑΙΣ ΣΥΝΑΜΕΩΝ. Trench prefers, powers. It speaks of supernatural powers which have entered this lower world from the heavens. They were works which mere men by and of themselves could never do.

4) "Gifts of the Holy Spirit." "Gifts" = ΔΕΡΙΣΜΟΙΣ. The emphasis here is upon the various kinds (lit. distributions) of

gifts which are bestowed according to God's will but through "the Holy Spirit."

10/27/73

(2:5) now the writer returns to his subject.

Having shown in 1:4-14 that our Lord was greater than angels ~~of~~ as the Son, he now goes on to show that He is also greater than angels as a man.

The proof is that "unto the angels hath He not put in subjection the world to come."

"The world to come" - τὴν οἰκουμένην τὴν μέλλουσαν. Already referred to in v. 6 when the Lord returns again to rule over the whole world of men. That place was given to angels - not to men!

N.B. { "Of which we speak" - A KEY EXPRESSION AS TO THE PURPOSE OF THE BOOK. Cf. "heir of all things" in 1:2. All things are moving toward a conclusion, but the final state will not be under angels.

(2:6) Proof of the above is in Psa. 8:4-6.

"One in a certain place testified"

Fausset: "The usual way of quoting scripture to readers familiar with it"

(VI, 500). ~~Budget~~ ^{Alford} agrees: "... it shows he was writing for readers familiar with the Scriptures, and from whom it might well be expected that they would recognize the citation without further specification" (IV, 33).

"man... son of man" - i.e., man and his succeeding generations. "man" - ἄνθρωπος, reflecting its Heb. counterpart speaks of

insignificance, weakness, inferiority.

Westcott says that "mindful" and "visitest" points to God's concern for man

- 1) In thought.
- 2) In action.

In both of these words is the idea that God is going to care for man.

2:7 "A little lower" - can mean:

- 1) For a little while, or
- 2) A little lower in position.

Westcott + Alford prefer the latter. The NASB renders it, "for a little while."

Shayer also uses βασιλί as to time. This may be the reason this word was chosen, i.e., to convey both ideas.

"Crowned with glory and honor" means that man was made with royal rights to reign as a sovereign over the earth.

"and didst set him..." - as Gen. 1:26-28.

2:8 The emphasis here seems to be on "all things"!

The middle phrase elaborates to show the extent, and the final expresses the tragic situation which has existed from the very beginning: **THAT ORIGINAL PURPOSE OF GOD HAS NEVER BEEN REALIZED!** The reason? Sin!

2:9 NOW THE SIGNIFICANT CONTRAST: "But we see Jesus" - δε... βλέπομεν Ἰησοῦν. This use of βλέπω means to perceive, to understand. "Jesus" always points to the humanity of our Lord. It is His name. It speaks of His work as Savior. In Hebrews it is

"Feet" ends the quotation from Ps. 8.

How blessed we are if we can say this

found in the following passages: 3:1; 4:14; 6:20; 7:22; 10:19; 12:2, 24; 13:20. (our Lord, even Jesus). We have it 8x in all.

And then the writer begins to quote again from Ps 8 to show that, what had not been fulfilled in any man before would now be fulfilled in the son of God who became man and whose name is Jesus.

Notice His crowning follows His suffering: "for the suffering of death, crowned with glory and honor."

Only in Jesus could man's original destiny be re-gained, or achieved. This was through "the suffering of death."

Note it was "by the grace of God" - ΧΑΡΙΤΙ ΘΕΟΥ.

His death is described in the words, "taste death" - γεύονται θανάτου. He "experienced" (Shayer, p. 114) is all of its awfulness - "for every man."

Thus, He died as a substitute, a representative man.

(2:10) "For it became Him" - Ἐπρεπεν γὰρ αὐτῷ.

The "Him" here is God. This was proper and fitting of God. It is what you would expect from Him.

"For whom are all things, and by whom are all things" } Cf. of Christ in Col. 1:16.

"In bringing many sons (υἱοὺς) unto glory." Note how salvation is described here.

Contrast "every man" (v.9) and "many sons." Christ is the son, but the redeemed are to be "sons."

The liberals who like to talk about Jesus should like the writer of Hebrews - does - for the suffering of death...

"unto glory" - note the use of this word in vv. 7, 9, + then here. Cf. Col. 1:4. This is not heaven, but glorification. Cf. Rom 8:28-30.

"The captain" - Τὸν ἀρχηγόν. The word has a twofold meaning:

- 1) The origin or source
- 2) The leader who goes before. He treads the same path - a point which becomes very important in the high priestly ministry of Christ.

"Perfect" - ΤΕΛΕΙΩΘΑΙ. Cf. v. 9 of ch 5. Also 9:28. This means the "accomplishment, completion, or perfecting of Christ was, the bringing Him to that glory which was His proposed and destined end" (Alford, IV, 44).

This word is used in an absolute sense of Christ; relative for us as it speaks of us now.

OUR LORD WAS BROUGHT TO HIS FULL GOAL OF COMPLETENESS, AS THE AUTHOR OF OUR SALVATION, THROUGH SUFFERING - culminating in the Cross

(2:11) Alford says that sanctification and glorification are related as a process and goal, a means and an end.

"Sanctification is glory working in embryo; glory is sanctification come to the birth and manifested" (IV, 45).

"He that sanctifieth" - ὁ θεὸς γὰρ ἁγιάζων.

This refers to Christ

The work of saving (v. 10) and sanctifying (v. 11) are (is) a divine work.

"They who are sanctified," i.e., they who are being sanctified" - οἱ ἁγιάζόμενοι.

Ours is not complete, but in process.

v. 11-13 elaborate on v. 10 + help to explain it.

"are all of one" - ἕξ ἑνὸς πάντες. The "One" is God.

We cannot understand all that links us to Christ because the truth is too wonderful for us to grasp.

"He" is Jesus.

We are not to call Him, Brother, but "He is not ashamed to call them brethren."

many times He should be, and could be, because there is often a great difference between our standing and our state.

(2:12) Now we have three OT Scriptures to prove it.

NOTE HOW ALL OF THESE ARE QUOTED AS WORDS OF THE LORD JESUS.

v. 12 is from Psa. 22:22.

v. 13 is from Isa. 8:17, 18.

Some aspects of these quotations are found in the LXX.

"I will declare thy name..." Here the ~~son~~ speaks to the Father about His brethren. To declare His Name is to reveal Him, to vouch for Him.

As a result...

1) "I will sing praise unto thee." The "Church" here is "congregation" in Psa. 22:22. It is the assembled group of believers.

This is to sing hymns.

(2:13) 2) "I will put my trust in him."

Nothing could express in a greater way the absolute dependability of the Father. In this way also, our Lord is the leader

of our faith.

- 3) "Behold I and the children whom God hath given me." This is a proof of v. 11 b. It shows His intimate relationship with the children of God before men and angels, i. e., the whole universe.

11/3/73

(2:14) "Forasmuch, then," - ἕτερι οὕτως.

"The conjunction (ἕτερι) is of frequent use in the epistle ... 2:14; 4:6; 5:2; 6:13; 9:17, 26; 10:2; 11:11. It expresses a fact which influences a result, yet not so that the result is the direct and necessary consequence of it (ὅτι)" (Westcott, 132).

"The children" could be printed in quotation marks from v. 13.

"Are partakers" - ΚΕΚΟΙΝΩΝΗΚΕΝ, a perf. expressing past action which continues into the present.

This verb, ΚΟΙΝΩΝΕΩ, "marks the common nature ever shared among men as long as the race lasts: ΜΕΤΕΘΥΞΕΝ expresses the unique fact of the Incarnation as a voluntary acceptance of humanity" (Westcott, p. 52).

If the Lord's work were to be for man, He had to be a man.

For what reason? "That" - ἵνα. It denotes "purpose and end" (Shayer, 302).

"Through death":

- 1) Remember that in v. 9 it is said that He tasted death.

This was the means of our salvation.

- 2) Now we are to learn that by His death Satan, or "the devil," has been conquered - ΚΑΤΑΡΥΨΘΗ.

He did not annihilate the devil, but he stripped him of his power. The NASB has, "render powerless."

"The power" - τὸ κράτος. This means that he was the chief, the master, of death.

"The devil" - τὸν διαβόλον. This term means that he is a slanderer, or an accuser. He brings charges against men for sin. As such he rules in the realm of "death." The Lord conquered death and thus divested Satan of his power with respect to death.

(4:15) "And deliver them" - καὶ ἀπαλλάξῃ τούτους.

Death is the consequence of sin, and it has been enforced by Satan who holds men in bondage. If our Lord had not dealt with Satan in His death, our salvation would be incomplete.

Our deliverance is complete and absolute.

Cf. 1 Cor. 15:54-58.

Also 1 Tim. 1:10.

"Fear of death" places people in "bondage." "Bondage" - δουλείας, cf. Rom 8:15, 21; Gal. 4:6, 7. The person who is under the mastery of death is in bondage to death and lives his life in fear of death. CHRIST DIED TO SET US FREE, NOT ONLY FROM DEATH, BUT EVEN FROM "FEAR OF DEATH."

(4:16) This verse does not emphasize the fact of the incarnation, but the purpose.

"He took not on" means, He did not help angels. Or, even better, He does not help angels. Gr: ἔτι λαμβάνεται. He did not lay hold of angels to help them, but he laid hold of "the seed"

The same verb is used in Mt. 14:31 where Peter began to sink and the Lord "caught" him.

of Abraham." This goes back to the original promises, + incidentally shows Christ to be greater than Abraham.

2:217 "Wherefore" - ὅθεν. This "marks a result which flows naturally (so to speak) from what has gone before" (Westcott, p. 56). It is used in 3:1; 7:25; 8:3; 9:18.

"In all things" - κατὰ πάντα. Cf. 4:15 as a safeguard for this truth. HE DID NOT TAKE OUR SIN NATURE, ONLY OUR HUMANITY APART FROM OUR SIN. He took our "flesh and blood" (v. 14).

"It behooved him" - ὤφειλεν, he "was obligated to" (NASB, mg.). There was no way that He could accomplish what He wanted to do except by being "made like his brethren."

"That" - ἵνα.

"He might be" - γένηται, or, better, become. He needed to become what He had not been before:

1) "A merciful... high priest" - ἐλεήμων... ἀρχιερεὺς. This is the first of many times we have Christ referred to as a "high priest" - a title "which is applied to the Lord in this epistle only among the writings of the N.T." (Westcott, p. 57).

"Merciful" = "to feel sympathy with the misery of another" (Shayer, p. 203). This is "the misery which is the consequence of 'our sins'" (Frensch, p. 169).

2) "Faithful" - πιστός. He will without fail carry out His duties as our high priest. He is faithful to God and to man.

"High priest" - ἀρχιερεὺς. Cf. 2:7; 3:1; 4:14; 5:10; 6:20; 7:26; 8:1; 9:11.*

This title was especially important in connection with the Day of Atonement. Cf.

Westcott feels that both adjectives have reference to men - not God!

as "faithful," He can be trusted!

9:7.

He was the greatest of all the priests - especially true of our Lord who was and is the greatest of all high priests!

"Reconciliation" should read propitiation - Εἰς τὸ ἰλασθεῖσθαι. "The present infin. . . . must be noticed. The one (eternal) act of Christ (c. x. 12-14) is here regarded in its continuous present application to men (comp. c. v. 1, 2)" (Westcott). God is propitious because He has been satisfied by the work of His Son. The holy demands of His righteousness have been met.

"The sins of the people." For "people," cf. 5:3; 7:5, 11, 27; 9:7, 19. The emphasis here seems to be the Jewish people, just as we have "the seed of Abraham" in v. 16.

(2:18) "Suffered" - cf. v. 10. The perfect points to the permanent results.

"Being tempted," and "them that are tempted" are from ΤΙΣΙΠΑΪΩ.

God never tempts us to sin, but He does test us to prove us.

What were the purposes of our Lord's sufferings?

To show under testing what He always has been.

To give Him the experiences which would enable Him to sympathize with us in our sufferings?

"To succour," to help - βοηθεῖσθαι, lit. to run at the cry of someone.

"He is able":

1) Mt. 3:4 3) Eph. 3:20. 5) Heb. 7:25 7) Rom. 4:21

2) Mt. 9:28 4) Phil. 3:21 6) Jude 24 8) Rom. 11:23

9) Rom. 14:4.

10) 2 Cor. 9:8

11) 2 Tim. 1:12

12) Heb. 11:19

3:1 Now the emphasis changes to MOSES.

We have had angels in chs. 1, 2, with a passing reference to Abraham in 2:16. In all respects and in all relationships, "Jesus" is greater.

"Wherefore" - ὅθεν, as in 2:17. What has just been said leads to what is about to be said, i.e., in connection with the Lord Jesus Christ as our High Priest.

"Holy brethren" - ἁδελφοὶ ἁγιοί. Cf. v. 11 of ch. 2. Also v. 12, and v. 17.

"Brethren" is only used afterwards in 3:12; 7:5; 10:19; 13:22.

"Holy" speaks of their standing, not necessarily of their state. The believer in Christ is distinct, different, from all other people because he + all other believers are "partakers of the heavenly calling" - κλήσεως ἑπουρανίου μέτοχοι.

On "partakers," cf. 3:14; 6:4; 12:8. Also 1:9. This describes what all believers have in common.

"Heavenly calling":

- 1) Its origin - from God, as salvation is.
- 2) Its nature - a heavenly life.

THE ABOVE STATEMENTS ARE TRUE OF ALL BELIEVERS. It is always important to know who we are and what we have.

Now a practical exhortation...

"Consider" - κατανοήσατε. Cf. 10:24.

They are called upon to fix their attention on "Jesus" who is both "the Apostle and High Priest." Vine says the verb indicates "that we are to contemplate with earnest attention all that He had been and is to the Father in our behalf, contemplating

not by a mere glance but diligently and undistractedly" (p. 32).

"Apostle" - τὸν ἀπόστολον. As such He was sent forth from the Father. Cf. Jn. 17:3; Gal. 4:5

"High Priest" - ἀρχιερέα. As such He ministers to God, both on the Cross, and now in heaven.

"Our profession" should be confession - τῆς ὁμολογίας ἡμῶν. Cf. 4:14; 10:23. In other words we confess that He is what God claims Him to be. One cannot be a partaker of the heavenly calling without this. Lit., we say the same about "Jesus" that God says.

"Jesus" - best MSS. authority. It places emphasis upon His humanity + upon His saving work.

3:2 Jesus was faithful to the Father
"who appointed him."

"Faithful" - πιστόν. This means that He carried out what He was commissioned to do. Cf. 2:17 - "faithful high priest in things pertaining to God."

"Appointed" - τῷ ποιήσαντι αὐτόν.

BUT THE SAME COULD BE SAID OF MOSES.

Note the importance of faithfulness to God. also - the fact that these comparisons with our Lord do not belittle those with whom he compares. Instead, it exalts them as well as the Lord.

"In all his house" - ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.
"House" is one of the important words in this passage. "His" here probably

This is what they were to notice when they considered "Jesus".

should be capitalized, referring to God's house.

God's dwelling place was with Israel, in the Tabernacle.

(3:3) After the similarity between Jesus and Moses in v. 2, we begin now to look at the contrast.

Jesus is greater than Moses.

Westcott says (p. 76):

"'Glory' is internal, as light flashed forth from an object: 'honour' is external, as light shed upon it."

"Was counted worthy" - permanently, not just historically.

"He who hath built" - ὁ κατασκευάσας.

This "expresses more than the mere construction of the house. It includes the supply of all necessary furniture and equipment" (Westcott, 77).

Thayer agrees (p. 337).

The One who built the house is greater than the house. Our Lord built it; Moses was in it.

(3:4) Cf. 1:10.

"Every house is built by someone" is a general truth. Houses do not just happen.

The ~~that~~ One who is deserving of all the glory is God because "He that built all things is God." Because of 1:1-3 there is no need to distinguish between God the Father and Christ, or Jesus, the Son.

(3:5) Attention is focused again on "Moses." There is a πῆρ and δέ statement here and in v. 6.

V. 5a is similar to v. 2b,
 "as a servant" - ὡς θεράτων. This is not
 δοῦλος, but "a lofty position in the household,
 an attendant with high responsibilities" (Vine,
 33). "θεράτων suggests a personal service
 freely rendered" (Westcott, 77).
 "For a testimony" - εἰς μαρτύριον. These were
 a foreshadowing of the things which were
 coming. They were types, not the reality
 itself. Cf. 10:1. Also see 1:1, 2.

(3:6) "But Christ"! note: not Jesus. Cf.
 9:11, 14.

He was the anointed one toward whom
 Moses was pointing. Cf. John 5:45-47.

This is the first use of "Christ" in the
epistle. But see 1:9.

"As a son" - established in ch. 1. GK: ὡς
 υἱός.

not in, but "over his (own) house" - ἐπὶ
 τὸν οἶκον αὐτοῦ. There is the suggestion
 here that the houses are not the same.
 But note from v. 4 that "he that built
 all things is God.

"whose house are we" - not of Moses,
but of Christ!

"If" - εἰ. This is not a condition of
 our being saved, but an evidence! There
 is a difference between profession and
possession. When there is declension
 we always have to consider the possibility
 that some are not saved.

"Hold fast" - κατασχωμεν. It means "to
 ... keep firm possession of" (Thayer, 340).

"The confidence" - τὴν παρρησίαν. Cf. 4:16;
 10:19, 35. Westcott says the word "always

conveys the idea of boldness which finds expression in word or act" (p. 78).

"Rejoicing of the hope" - καὶ τὸ καύχημα τῆς ἐπιτιμίας. NASB: "the boast of our hope."

To glory in one's hope is the right of every true child of God.

"Hope" in Hebrews: 6:11; 7:19; 10:23; 11:1.

This points to the goal of salvation. See 2:28. Cf. 2:10.

"Firm" - βεβαίαν. Cf. 2:2; 3:14; 6:19. It speaks of that which is confirmed, established, from which a person is not turned away.

"Unto the end" - μέχρι τέλους. This will be when faith is turned to sight and our hope is finally realized. There is only one kind of salvation, and that is the eternal kind.

This means that "hope" is the cause of one's rejoicing.

From here to end is not in all MSS.

11/17/73

3:7 WARNING #2 - down through 4:13.

Note this evidence of divine inspiration: "as the Holy Spirit saith." Cf. 9:8; 10:15. "... the writer of this epistle, in making continual reference to the books of the Old Testament, usually attributes them, not to their human authors, but to God as their source" (Erdman, p. 46).

The quotation is from Psa. 95:7-11, and here goes down through verse 11.

"Today" - Σήμερον. Our immediate response in obedience to the Word of God is what counts. Delayed obedience is disobedience!

"His voice" would be that of Christ. There was Moses with the people of God in his day. Moses was faithful; the people were unfaithful. Today we have

Christ who is also faithful. The question involves us who are His people. We must not "harden" - μὴ σκληρύνετε our hearts. Cf. 3:13, 15; 4:7. This is to refuse to obey the Word of God - to be obstinate, self-willed.

"As in the provocation" - ὡς ἐν τῷ παραπτώματι. Cf. v. 15. This means a time when the people of God provoked Him to anger by their disobedience. Their time in the wilderness is named by the Holy Spirit, The Provocation.

(3:9) This further identifies that time. "Your fathers", i.e., whose blood is running in your veins.

"Tempted me" - ἐτείσρασαν. They put God to the test by their disobedience, not by their faith. And so they "proved" Him - ἐν δοκιμασία, i.e., forced Him to stand by His warnings as He would also stand behind His promises.

As a result (and this is the warning to us), they "saw my works forty years," i.e., UNTIL THAT WHOLE GENERATION DIED. Caleb and Joshua were exceptions, but numerically they were insignificant.

Here is a warning against following the majority.

(3:10) Backtracking somewhat, the Lord tells how God felt about it and what God did.

"Grieved" - προσῴχθισα. God was so rely vexed (Vine, p. 36) with them. Cf. v. 17. He

was angered with them. He was disgusted with them. Ten times they rebelled up to Kadesh Barnea.

So God could say, "They do always err in their heart, and they have not known my ways."

Cf. "hearts" in v. 8.

"Err" - Πλανῶνται. It means to go astray, to wander in one's own way. Cf. Thayer, 514.

"Always" - ἄει. Cf. Acts 7:51. It means "perpetually, incessantly" (Thayer, p. 13).

So "know" God's "ways" means:

- 1) They did not obey Him.
- 2) They did not experience the wonderful results of obedience.

3:11 "So I swore" - making it irrevocable.

Let those who think this refers to salvation take note: This would mean no second chance for salvation!

"My rest" - τὴν κατάπαυσίν μου. Cf. 3:18; 4:1, 3, 5, 10, 11. It is described in 4:10. It meant Canaan for Israel (not heaven), and pictures the rest of heart which comes to the obedient, trusting believer now! It pictures one who has been seeking rest, but not finding it, ultimately ceasing to strive because he has found rest.

So ends the quotation from Psalm 95.

3:12 now comes the warning, the application.

"Take heed, brethren" - βλέπετε, ἀδελφοί. This can be translated in many ways:

Turn your thoughts to this, consider it, contemplate it, look at it (lit.), weigh it carefully, examine it. Cf. Thayer, 103.

Note: "In any of you."

"An evil heart" - καρδία πονηρά. This is a heart of "unbelief," not to trust the Lord is evil. "Evil" means that such a person is revealing the true nature of his heart.

An unbelieving heart is an unfaithful heart (grammatically) - referring back to the faithfulness of Moses and Christ in vv. 5, 6. A faithful man is a believing man, a trusting man.

"In departing" - ἐν τῷ ἀποστῆναι. From ἀφίστημι this means to stand off from, to go away, to leave the fellowship of someone.

"The living God" - cf. Deut 5:26

Josh. 3:10

1 Sam. 17:26, 36

Isa. 37:4, 17

This distinguishes Him from all other gods. And it is what distinguishes Him to us - He sees, knows, hears.

He is wise, mighty, loving, ^{righteous,} etc.

(3:13) This is the second thing.

"Exhort one ^{another} daily." NASB: "encourage."

GR: Παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν. Lit. day by day. There is a daily need to encourage each other as long as there is a today when God is speaking to the hearts of His people.

Cf. 10:25.

Why should this be done?

"Lest" - *lit.*, in order that any of you may not be hardened through the deceitfulness of sin.

"Hardened" - σκληρυνθῆ. Cf. v. 8.

"Deceitfulness of sin" - ἀπάτη τῆς ἀμαρτίας. The sin within us deceives us into thinking that we are better qualified to direct our lives than God is. And this is something which happens to us when our hearts are hardened against God.

(3:14) The one reason that such a warning and such exhorting can be profitable is because "we are made partakers of Christ" "so we have been made now to partake in the fulness of His life" (Westcott, 85).

Ἐγεγόναμεν, the perf. of γίνομαι, we have become.

"If we hold," or hold fast, as in 3:6.

"The beginning of our confidence" - τὴν ἀρχὴν τῆς ὑποστάσεως. This means the kind of confidence which can withstand opposition such as we first manifested when we came to Christ.

It is important to note the grammatical relationship between

- 1) "Departing," standing away from (v. 12).
- 2) "Confidence," standing under (here).

For the rest of the verse, see v. 6 (notes).

(3:15) Cf. vv. 7, 8 for the meaning.

"The repetition prepares the way for a still more forceful series of reminders of

Israel's evil.

Until the end comes the 95th Psalm will continue to be needed.

3:16 The first question, which is answered by a question.

"Provoked" - ΠΑΡΕΤΙΚΡΑΨΑΥ. See v. 8.

Three things stand out:

- 1) It was those who had been redeemed.
- 2) It was "all" of them.
- 3) The faithfulness of Moses did not suffice for them.

3:17 What was the basic cause of God's anger?

It was sin!

What kind of sin? UNBELIEF, which showed itself in disobedience.

"Grieved" - ΠΡΟΣΩΧΘΙΣΕΥ. Cf. v. 10. It means soberly vexed, angry, disgusted.

"Forty years" - "What a long, long line of graves" - the saddest in the world!" (Lanski, 123).

3:18 "Rest" - see v. 11.

Obedience leads the way to rest because obedience always includes faith (trust).

3:19 God did not fail; it was their unbelief.

"So we see" introduces the conclusion. They started out by believing God, but they did not continue. This, and this alone, kept them - out of Canaan and the rest which God had provided for them.

CHAPTER 4

The warning which started in ch 3, v. 7, continues through 4:13.

It is a warning against failure to enter into rest. THIS MUST BE A PRESENT REST BECAUSE:

- 1) It would make all of the Israelites under Moses who did not enter into Canaan unregenerate.
- 2) The comparison from the beginning in Hebrews is between the OT and Christ. Joshua in the OT leading the believers into Canaan was a type. The reality is in Christ. theirs was in their lifetime; so is ours.
- 3) Canaan cannot really be a type of heaven. They had to fight to get in, etc. And so this fact, too, points to a present rest.

4:1 There are two exhortations in the remainder of the warning: here, and in v.

11.

In view of what happened to the Israelites, "Therefore, let us fear." GK: φοβηθῶμεν. It means to show the deepest concern lest the same thing happen to us which happened to them. And coupled with this would be taking all of the necessary action to prevent it.

"A promise being left (us) - the participle is ΚΑΤΑΔΕΙΤΤΟΜΕΝΗΣ. The same verb with the prefix ἄΠΟ instead of ΚΑΤΑ is in vv. 6, 9. The idea here seems to be that "the promise of entering the 'rest' of God remains open" (Bruce, 72).

"To come short" - ὅστερηνκέσαι. It means "to

be left behind in the race... fail to become a partaker" (Shayer, 646).

4:2 "The practical implication is clear: it is not the hearing of the gospel by itself that brings final salvation, but its appropriation by faith; and if that faith is a genuine faith, it will be a persistent faith" (Bruce, 73).

To hear the Gospel, or even to know it, is not enough; it must be "mixed with faith in them that heard it."

4:3 The rest which is now available, has been available to man since creation was completed. THIS SEEMS TO BE THE PURPOSE OF V. 3-5, TO IDENTIFY GOD'S RESTING IN GEN. 2, ISRAEL'S FAILURE IN NUM. 13, 14, GOD'S REFUSAL DECLARED IN DAVID'S DAY (PSA. 95), WITH THE OFFER NOW.

ALSO - THE MEANS BY WHICH IT CAN BE FORFEITED IS THE SAME NOW AS THEN: UNBELIEVING DISOBEDIENCE.

4:4 See under v. 3. The quote is from Gen. 2:2.

4:5 Another quote from Psa. 95:11. See note under verse 3.

4:6 To show that the promise of "rest" was not exhausted in Moses' day, or in Joshua's (v. 8), the writer now shows that it was still in effect in David's day. See v. 7.

"Unbelief" - $\sigma\iota\ \alpha\tau\tau\epsilon\iota\theta\epsilon\iota\alpha\upsilon$, "disobedience" (NASB).

The rest of Job after nation... indicates previous transition from sinners, but presence of completion of work and the responsibility of the ideal which man in the market mind" (Moulton, 7, 79).

The evidence of unbelief is disobedience.

4:7 "Limiteth" - ὀρίζει. "fixes" (NASB).

Thayer says, appoints (p. 453). This is to show its continuing offer. It amounts to a declaration!

4:8 "Jesus" here should be Joshua, the OT of Jesus. Even when Joshua did bring the children of Israel into Canaan, that was not the fulfillment of the promise. "He" refers to God, not Joshua. Probably more accurately to the Holy Spirit (see Heb. 3:7).

It all serves to show the continuing offer of the rest (ΚΑΤΑΠΑΥΣΙΣ).

4:9 The word for "rest" is changed here to σαββατισμός.

Why the change?

It seems that it is to introduce an additional thought.

It means a sabbath rest, + goes back to the first sabbath in Gen. 2:1-3, and it is explained as such in 4:10. THIS IS THE SECRET OF OUR RELATIONSHIP TO GOD NOW. We are not engaged in self-salvation, or self-improvement. We labor, but it is a work of faith. Our trust is not in ourselves, but in the Lord.

Note the emphasis in v. 11.

4:11 "Let us labor" - ΣΠΟΥΔΑΣΩΜΕΝ. This is the human side. It means to be diligent, or to give diligence (Thayer, 585). Heaven cannot be lost, but our rest can.

The struggle is to believe and to work in faith. It is through this that "rest" comes.

"Unbelief" is again disobedience - τῆς ἀπειθείας.

"The same example of disobedience" - is taken by Westcott (p. 100) to mean that we would set "the same example" for those who follow us as those before us have set for us.

"Example" - ὑποδείγματα. Cf. Heb. ^{8:5} 9:23. It is a copy, something which is imitated.

(4:12) The rest of God comes through the word of God. It is that which has been spoken by God. Cf. 1:1, 2.

Five things are said about "the word of God":

1) "Living" - ζῶν, or Ζῶν. Cf. Acts 7:38; 1 Pet. 1:23.

It possesses vital power and exercises influence. So Thayer, p. 270. It endures forever, but also has ~~in~~ in itself "energies of action" (Westcott, 102).

2) "Powerful" - ἐνεργής. It is active. It is mighty to accomplish what it desires.

3) "Sharper than any two-edged sword." It is "the sword of the Spirit" (Eph. 6:17). It is the mightiest of weapons.

4) "Piercing even ... soul and spirit ... joints and marrow." Although related to 3), this suggests an additional idea. It probes into the most delicate areas of our being and brings to light what is there.

Cf. Stephen + the effect of his message in Acts 7.

5) "A discerner of the thoughts and intents of the heart."

"Discerner" - κριτικός. It traces out and

passes judgment on... Cf. Shayer, p. 362.

notice what is attributed to "the heart":

a) "Thoughts" - ἐνθυμήσεως.

b) "Intentions" - ἐννοίῳν. This is "the manner of thinking and feeling" (Shayer, 217)

(4:13) God sees everything.

And He sees it as it actually is.

We may hide things from men; nothing can be hidden from God. Faith and obedience stem from the heart, and this is where the Word goes to work.

This truth has its advantages as well as its disadvantages for the obedient and disobedient respectively.

2/1/73

(4:14) This reverts back to 3:6, and continues from there.

"Seeing, then, # that we have" - Ἐχούτες οὖν.

These words point back to 1:3; 2:17, 18; 3:1. The present tense means have and continue to have.

The οὖν is found in 4:1, 11, and then here. It is used "to show what now ought to be done by reason of what has been said" (Shayer, 463).

"A great high priest" - ἀρχιερεὰ μέγαν. Cf. again 1:3; 2:17, 18; 3:1. He is great in "dignity" (Westcott, 105) because:

- 1) Because of who He is.
- 2) Because of what He has done.
- 3) Because of what He continues to do.

no one is greater than He is!

Among His past works: "That is passed into the heavens" - διεληλυθότα τοὺς οὐρανοῦς.

There are three heavens in Scripture.

Only two are identified.

1) Gen. 1:6-8, the second day. Cf. v. 8.

2) 2 Cor. 12:2⁴, the dwelling place of God.

This means, first, HIS EXALTATION. Cf. Heb. 7:26; Eph. 4:10. See also ¹³9:24.

But it also means HIS TRIUMPH OVER SATANIC FORCE which would have kept Him from returning to heaven. Cf. Col. 2:15. By a process of elimination, the second heaven must be the abode of angels. Cf. Isa. 14:13 (the first "I will").

"Jesus" - as in ch. 2. Cf. Acts 1:11. It emphasizes His humanity as well as His saving work.

"The Son of God" - as in ch. 1. This speaks of His Deity which was not affected by His humanity.

HE WAS BOTH GOD AND MAN (following His Incarnation), AND HE STILL IS!

The benefits of His ascension still continue.

Because of these amazing truths...

"Let us hold fast" - ΚΡΑΤΩΜΕΝ. Contrasting this with ΚΑΤΕΧΩΜΕΝ in 10:23, Westcott says, It "seems to mark the act of grasping and clinging to that to which we attach ourselves" (here), "as distinguished from the act of holding firmly that which is already completely in our possession" (p. 106).

"(our) profession; lit., the confession - τῆς ὁμολογίας. Cf. 3:1; 10:23. Also Rom. 10:9, 10. It usually is a public confession when used in this way.

4:15 "The double negative expresses a strong affirmation" (Vine, 46). But it

anticipates an objection: That the great high priest described in v. 14 would never be able to condescend to meet our needs - nor could He understand us.

Our high priest can "be touched" - οὐκ ἴταθῆναι. The verb, συμπάθειν, is used here + in 10:34.* The adjective is in 1 Pet. 3:8; cf. Rom. 12:15 for the idea. Lit. it means to suffer with. Transliterated it means to sympathize. Thayer: "to be affected with the same feeling as another... to feel for, have compassion on" (p. 596). Vine:

"This suffering with is more than pity, it is pity which a tender-hearted person feels towards those who are suffering what he himself has suffered" (p. 46).

This is all brought out in what follows. Cf. 2:18.

"Tempted" - πειρασμένον, a perf. pass part. from πειράζω. Cf. 11:17, 37. One meaning in Thayer: "to test a person for the purpose of ascertaining his quality, or what he thinks, or how he will behave himself" (p. 498).

Trench: "Being 'proved' or tempted, they will appear to be what they always have been... nothing in the word itself required that it should oftener signify a making trial with the intention and hope of entangling the person tried in sin" (pp. 279, 280).

Everything that men and Satan and even God could put in the way of the Savior was done to show that He could not sin!

"In all points" - κατὰ πάντα, according to all things. "Like as we are" - καθ' ὁμοιότητα, "in like manner" (Thayer, 445).

Our infirmities
ταῖς ἀσθενείαις
ἡμῶν. This
refers to man's
lack of ability
to keep himself
from sin. Cf.
Rom. 5:6.

Bruce like NEB: "One who, because of His likeness to us, has been tested every way, only without sin" (p. 85).

"Without sin" - χωρις αμαρτίας. Cf. sin in 1:3; 2:17. He not only never sinned, but He was and is incapable of sin! If He is truly God, it can be no other way.

4:16 Again we have οὐδ' v. See v. 14.

"Let us come" - προσερχώμεθα. Cf. 7:25. See 10:1, 22; 11:6. Robertson: "Let us keep on coming to" (V, 366). The verb emphasizes to - the One we are coming to.

"Boldly" - μετὰ τῆς πληροφορίας, "with confidence" (NASB). Cf. 10:19, 35; 3:6. Also Eph. 3:12; 1 Jn. 2:28. It speaks of assurance which is always based on truth.

"The throne of grace" - cf. 1:3; 8:1; 10:12; 12:2. It is a throne which is characterized by grace. Not only is Jesus there, but God is there, too. The idea of sovereignty is there.

"That" - ἵνα, in order that

"We may obtain mercy" - λάβωμεν ἔλεος. Receive is a better translation. We need mercy for our misery because of sin. And Trench says, "Being the tender sense of this misery displaying itself in the effort, which only the continued perverseness of man can hinder or defeat, to assuage and entirely removed it" (p. 169).

This is for the believer

"and find grace" - καὶ χάριν εὕρωμεν.

On grace, cf. 2:9; 10:29; 12:15, 28; 13:9, 25.

Westcott: The twofold aim corresponds with the twofold necessity of life. Man needs mercy for past failure, and grace for present and future work. There is also a difference as to the mode of attainment in each case. Mercy is to be 'taken' as it is extended to man in his weakness; grace is to be 'sought' by man according to his necessity" (p. 109).

a condition
of finding grace
for 4:16

"To help in time of need" - εἰς εὐκαιροῦν βοήθειαν. Cf. 2:18. "The help comes when it is needed and not until then" (Westcott, p. 109).

"Eukairov means opportune or timely.
"need", as in 2:18, means to run at the cry of someone in need who is calling for help.

12/8/73

CHAPTER 5

After speaking esp. in 4:14-16 of the high priestly work of our Savior, the writer of Hebrews is ready to lead up to the uniqueness of our Lord's ministry: "after the order of Melchizedek" (vv. 6, 10). In this He is greater than Aaron!

But first, in a general way, we have to see two things:

- 1) What the high priestly office was (v. 1).
- 2) The qualifications which one had to have before he could act as the high priest. Cf. vv. 2-4.

Then, the all important question: DOES CHRIST QUALIFY? See vv. 5-10.

5:1 The high priest's office.

There are three things stated here:

- 1) "Taken from among men" - He is human.
- 2) "Is ordained for men" - He is a mediator. in things pertaining to God
- 3) "That he may offer both gifts and sacrifices for sins."

v. 2 explains why he had to be human, and refers back to "merciful" in 2:17. v. 3 emphasizes his need to be "faithful," i.e., to God as well as to people.

"Ordained" - καθίσταται. This goes with v. 4, but actually goes beyond v. 4. When

the high priest was installed into office
 the chief purpose was "for men," i.e.,
on their behalf.

BUT...

It was also ΠΡΟΣ ΤΟΝ ΘΕΟΝ. He was not
 primarily a social worker; HE WAS A
SPIRITUAL MEDIATOR.

"To offer" - ἵνα προσφέρῃ. This verb is
 used 19x in Hebrews; never in the Pauline
 epistles. Cf. vv. 3, 7.

Cf. 8:3; 9:9.

"Both gifts and sacrifices for sins" - Westcott
 says that the meal offering is meant by
 "gifts," and that the blood sacrifices are
 meant by the other.

"For sins" - ὑπὲρ ἀμαρτιῶν. This is the
 primary purpose for the priest's work: to
 do what was necessary for the forgiveness
 of sins!

(5:2) Because he is human, he "can have
 compassion on the ignorant."

"Compassion" - μετριοπαθεῖν. The outer
 work in v. 1; here, the inner feeling. It
 speaks "of one who is not unduly disturbed
 by the errors, faults, sins of others, but
 bears with them gently" (Thayer, 407). Vine
 says, "It involves a mean between undue
 severity and undue leniency" (p. 48). The
 word is used only here in the NT.

This is upon two classes:

- 1) "The ignorant" - τοῖς ἀγνοοῦσιν. Some
 people sin because they do not know.
- 2) "Them that are out of the way" - Πλανω-
 μένοις. This is one who goes astray,
 like in Isa. 53:6. It is to wander or to

There is
 also the
 possibility
 that 1) may
 lead to
 2).

stray.

The reason: BECAUSE HE COULD EASILY DO THE SAME THING (which would not apply as such in the full sense of being able to sin if we are thinking of our Lord).

"Compassed" - ΠΕΡΙΚΕΙΤΑΙ. The NASB has "beset" or "subject." It shows how prone every man is to be the victim of his own moral "infirmity" - ἀσθενείαν.

(5:3) Because v. 2 is true, "he ought" - ὀφείλει.

It means to be obligated (NASB), or to have a necessity imposed upon one by certain condition. Paul uses this root in Rom. 1:14 for "debtor."

"For" - 3x is always γ ΠΕΡΙ, not ὑΠΕΡ as in v. 1.

Cf. 7:27.

(5:4) Obviously a person who had such a place was highly honored - τὴν τιμὴν. It means to have a place above others.

No man could take it for himself; he had to be "called of God" - καλούμενος ὑΠΟ τοῦ θεοῦ. (A different expression is used in v. 10). Cf. Ex. 28:1 on "Aaron."

This is true because of vv. 2 b, 3.

(5:5) NOW THE WRITER TURNS TO EXAMINE THE QUALIFICATIONS OF CHRIST! The order is the opposite in these verses from vv. 1-4 where we have the office (v. 1) and the qual.s (vv. 3-4). Here we have His qual.s (vv. 5-8), and His office (vv. 9, 10). Do say Westcott (p. 121).

Christ did not glorify Himself by taking the high priestly position on His own. But God appointed Him.

On this quote from Psa. 2:7, cf. Heb. 1:5. At various times God has reaffirmed the Sonship, i.e., the Deity, of His Son. no special time is referred to here, but simply the fact that He did it! (Cf. notes on 1:5.)

Ⓢ:6 This same God said in Psa. 110:4, "Thou art a priest forever after the order of Melchizedek."

So, scriptural proof is cited again + Psa 110 is established as messianic, as Psa 2 was.

On "Melchizedek," cf. Gen. 14:18-20. He is mentioned again in v. 10, then discussed in ch. 7. Cf. 6:20.

This priesthood preceded Aaron's and survives afterward. Note: "forever."

THE STATEMENT HERE IS MERELY TO ESTABLISH TWO FACTS:

- 1) He is a priest.
- 2) He did not take that place for Himself. GOD said He is a priest, thus He qualifies in this regard.

Ⓢ:7 Does Jesus Christ qualify as a man? "Who in the days of His flesh." This can be nothing but a reference to His incarnation - the time of His life here on earth.

Does He qualify in sympathy? Oh, yes! Far beyond any other priest or high priest, He is "touched with..." (4:15).

"Order" - Kara
 of 7:15, Christ's
 priesthood
 was in the line
 following the
 Melchizedek -
 not Aaron.

The ~~plan~~ here in v. 7 seems to be on Gethsemane.

"When He had offered up" - ΠΡΟΣΕΝΕΥΚΑΣ.
The same ΠΡΟΣΦΕΡΩ that we have in v. 1, 3.
It emphasizes His PRIESTLY WORK.

"Prayers" - δεήσεις. This is the word for a definite request which is presented only to God.

"Supplications" - ἰκετηρίας. * Lenski says it means "humble, lowly pleading" (p. 162).

"Strong crying" - μετὰ κραυγῆς ἰσχυρᾶς.

Westcott quotes a Jewish saying, "There are three kinds of prayers, each loftier than the preceding: prayer, crying, and tears. Prayer is made in silence; crying with raised voice; but tears overcome all things [there are no doors through which tears do not pass]" (p. 126).

"Unto Him (the Father) who was able to save Him (the Son) from death (lit., out of death), and was heard (meaning, answered; cf. 1 Jn 5:14, 15) in that He (the Son) feared," or, as Alford said, "by reason of His reverent submission."

Out of death = RESURRECTION.

He died, but He did not stay dead! He "was heard."

Concerning prayer, how amazing that the Lord would go through all of this for something as certain as His resurrection had to be.

(5:8) And all the time this was going on He was "a Son" - ὡς υἱός.

In His humanity He "learned obedience by the things which He suffered." This is

Westcott:
suggests as
and external
form and
mediums of
entreaty" (p. 125).

where we learn obedience, too. He knows what we are going through where the issue is submission to the will of God. There can be no true "obedience" without this!

(5:9) "And being made perfect" - καὶ τελεωθεὶς ἐγένετο. Cf. 2:10; 7:28. He was made all that God required, and all that we need.
"The author" - αὐτίος.

"In 11. 10 the word corresponding to αὐτίος is ἀρχηγός. There the thought was of Christ going before the 'many sons' with whom He unites Himself. Here the thought is of that which He alone does for them. In the former passage He is the great Leader who identifies Himself with His people: in this He is the High-priest who offers Himself as an effectual sacrifice on their behalf" (Westcott, p. 129).

Our Lord is the cause - the One who is solely responsible for it FROM START TO FINISH! That is the reason it is "eternal redemption" - the only kind God ever bestows.

But on what conditions?

"unto all them that obey Him."

Cf. Rom. 1:5; 16:26. It is faith manifested in obedience. "Obey" - ὑπακούουσιν.

(5:10) "Called of God" - προσκαταγορευθεὶς ὑπὸ τοῦ Θεοῦ. This "expresses the formal and solemn ascription of the title to Him to whom it belongs" (Westcott, 130).
A partial quot. is made again from Psa. 110:4.

12/15/73

(5:11) THEN STARTS THE THIRD DIGRESSION. IT IS BROUGHT ON BY THE STATEMENT IN VERSE 10.
"of whom" - i.e., concerning Christ, as a priest, after the order of Melchizedek.
"many things to say." Actually the subject

is inexhaustible. Cf. John 16:12 - another reason why all teaching cannot be done at once.

"Hard to be uttered." NASB: "hard to explain." GK: δυσερμήνευτος.* It means difficult to explain in words, to expound. The verb ἐρμηνεύω is in Heb. 7:2 without the prefix δυσ, which conveys "the idea of difficulty, opposition, injuriousness or the like" (Shayer, p. 160).

On ἐρμηνεύω, cf. John 1:38; 9:7.

"Seeing ye are" - ΕΤΕΙ... ΓΕΥΟΝΑΤΑ, is lit. since you have become. They were not always like this but they had become this way: "dull of hearing" - νωθροὶ... ταῖς ἀκοαῖς. It means a person who "apprehends with difficulty" (Shayer, 431).

Cf. 6:12, "stagnant." Here νωθρός would mean a permanent state.

5:12 "For when for the time" - καὶ γὰρ... διὰ τὸν χρόνον, i. e., "because they had been Christians so long" (Westcott, p. 132). Perhaps during this long time they had been receiving teaching; the reason for their lack of growth is explained in v. 14.

"Teachers" - "sufficiently ~~able~~ instructed to be able to teach others" (Vine, p. 54).

"Ought" - ὀφείλοντες. It is a necessity or obligation imposed upon a person, in this case, by reason of time. Cf. Shayer, 469.

Instead, they needed to be taught "the first principles of the oracles of God."

"The first principles" - τὰ στοιχεῖα τῆς ἀρχῆς. NASB: "elementary principles." They are the a b c's of anything, the

basic truths upon which all other knowledge is based. It is the first grade instead of being a teacher.

"The oracles of God" - τῶν λόγιων τοῦ Θεοῦ. This means the utterances of God, a NT expression for the Scriptures.

Two kinds of spiritual food:

1) "milk" - γάλακτος.

2) "solid food" - στερεᾶς τροφῆς.

They needed the first; they could not take the latter.

5:13 Here we learn about "milk."

In v. 14 we learn about "solid food."

"Unskillful" - ἀπειρος* It means to be inexperienced, untried. The word has not been used.

"The word of righteousness" - which is the word which produces righteousness.

Spiritual growth is not measured in terms of what we know except as that knowledge is displayed in what we are.

"a babe" - βήπιος. Cf. 1 Cor. 13:11. It is an infant, or a little child (cf. Thayer, 425).

Cf. Eph. 4:14.

1 Cor. 3:1.

Gal. 4:3.

5:14 The opposite of a babe is "them that are of full age" - τέλειων. NASB: "the mature."

Cf. this same contrast in Eph. 4:13, 14. Cf. also Phil. 3:12.

Note the three stages of perfection in NSRB, p. 1283. It corresponds with the idea of sanctification.

Cf. also 1 Cor. 14:20

"Mature" seems to be a good word. He is a person who ^{is what he} should be. He is grown up. He is complete for his age.

"Solid food" is for them - ἡ στερεὰ τροφή.

THE TRUTH ABOUT THE MELCHIZEDEK PRIESTHOOD OF CHRIST IS SOLID FOOD.

"By reason of use" - διὰ τὴν ἔξιν.* NASB: "because of practice." Thayer: on ἔξις, "a habit, whether of body or of mind...; a power acquired by custom, practice, use" (p. 224).

Westcott (p. 135) says that this "expresses not the process but the result, the condition which has been produced by past experience and not the separate acts following one on another."

Like the violinist we hear, or the singer.
Or the athlete on the field.

Or the mature Christian at prayer, or teaching.

"Their senses" - τὰ αἰσθητήρια.* This is the means by which spiritual truth is learned and used: the heart, the mind, the spirit, the soul, etc.

"Exercised" - γεγυμνασμένα. This is the person who earnestly strives to be a particular thing. Cf. 1 Tim. 4:7; Heb. 12:11.

An athlete, or a musician, or a seminary student, or Bible college student, or a salesman, or a doctor.

"To discern" - πρὸς διάκρισιν, to distinguish (cf. Thayer, 139) "both good and evil" - καλοῦ τε καὶ κακοῦ.

By defn "good" is anything that would help an athlete to be the best athlete, or a doctor to be the best doctor, or a Christian

to be the best possible.

By contrast, "evil" is anything that would keep a person from being the best.

The exhortation follows in ch. 6.

CHAPTER 6 - The digression started in 5:11 continues through 6:20.

(6:1)

"Therefore" - as a result from 5:11-14

"Leaving the principles of the doctrine of Christ" is lit., "Leaving the word of the beginning of Christ..." (Westcott, p. 142).

If the believer is to make progress, there are certain things which he must go beyond.

This refers back to 5:12 and is explained in vv. 1, 2 as follows.

They are the first things learned about Christ.

"Let us go on" - $\phi\epsilon\rho\acute{\omega}\mu\epsilon\theta\alpha$. NASB: "Let us press on." Westcott (p. 143), "Let us be borne on to perfection." "The thought is ... of personal surrender to an active influence" (Ibid.).

"Perfection" - cf. 5:14. Maturity is the object.

But to do this requires NOT doing 6 things:

- 1) "Not laying again a foundation of repentance from dead works."
- 2) "and of faith toward God."

Cf. Acts 20:21.

The Gospel is important. It is basic to all else. But some Christians:

- 1) Either never get beyond it.
- 2) Or are always going back to salvation as the solution to their problems.
- 3) "Of the doctrine of baptisms."

(6:2)

The Theme of Hebrews

THE GOSPEL

3) + 4) are
LITUALISM

4) "And of laying on of hands."
"Baptisms" included those carried over from Judaism as well as an over emphasis on NT baptism such as was true in Corinth.

cf. Heb. 9:10; ^{mark} 7:4; Col. 2:12.

There was John's baptism and baptism in the name of the Lord Jesus. Cf. Acts 19:5, 6 which includes "laying on of hands."
See also Acts 6:6; 8:17; 9:12, 17.

See also Acts 8:18; 1 Tim. 4:14.

When ceremonies become ends in themselves, that is ceremonialism!

PROPHECY

{ 5) "Resurrection of the dead."
6) "Eternal judgment."

Under "resurrection," we have:

- a) Christ.
- b) The Church.
- c) Israel and the Nations.
- d) The wicked.

Cf. Acts 17:32; 23:6; 24:21. This often entered into the preaching of the Gospel.

"Eternal judgment" is the verdict, not the ~~of~~ process (cf. Westcott, p. 146).

ALL OF THE ABOVE ARE IMPORTANT, BUT AS FOUNDATIONAL.

(6:3) The writer expresses his own determination, but with dependence upon God.

This is:

- 1) The human side: "And this will we do."
- 2) The divine side: "If God permit." Gr: ἘΤΙΙΤΡΕΠΤΗ. Even in spiritual growth we must say, "The Lord willing."

11/1/74

6:4 This is where the problem passage begins.

"For it is impossible" - Ἀδύνατον γὰρ.

Cf. 6:18; 10:4; 11:6. The word by position is ^{very} emphatic!

The "for" looks back and introduces this as a word of explanation. WE CAN GO ON, BUT WE CANNOT GO BACK AND START ALL OVER AGAIN.

"Once" - ἄταξ. This word describes something which is done permanently and never need to be repeated. Coupled with ἀδύνατον, it cannot be repeated.

"Enlightened" - φωτισθέντας. Thayer: "of those who have been made Christians" (p. 663).

Cf. 10:32.

Here that would seem to be its usage, although not so in John 1:9.

It speaks in contrast of the darkness, the ignorance, the sin, which characterizes an unsaved person.

"And have tasted of the heavenly gift."

"Tasted" - γεύσασθε. Used again in v. 5. See 2:9. It means to partake of so as to experience. Westcott adds "a real and conscious enjoyment of the blessing apprehended in its true character" (p. 148).

Cf. John 4:10.

"Heavenly" - "Of heavenly origin and nature" (Thayer, 247).

Cf. Rom. 6:23. Salvation is a "gift" - τῆς δωρεᾶς.

"Were made (lit., became) partakers of the Holy Spirit."

"Partakers" - μετόχους. Westcott: This "marks more than the simple fact of parti-

cipation... It brings out the fact of a personal character gained; and that gained in a vital development" (p. 149).

Cf. 3:14.

Also 2:14; 3:1.

Those who partake of the Holy Spirit have to be believers.

(6:5) "And have tasted of the good word of God."

On "tasted" see v. 4.

"Good" - καλόν. It is this because it does what it is supposed to do, what it promises that it will do. It promises salvation, AND IT SAVES.

"Word" - ῥῆμα. This speaks of some particular utterance as compared with the whole revelation. Cf. Westcott, 149.

And it is God's word, NOT man's.

As far as a believer has entered into the word, he has experienced it and enjoyed it, finding it to be true.

"And the powers of the age to come."

"Powers" - δυνάμεις. Cf. Eph. 2:7; 1:19.

What a believer experiences when he comes to Christ, all the blessings he receives, guarantee the outworking of God's purpose in him. THIS IS REALLY THE EPITOME OF ALL THAT THE WRITER COULD SAY.

(6:6) "If they shall fall away" - καὶ παραπτώσονται. NASB: "And (then) ^{have} fallen away."

From παραπίπτω, the verb is used only here in the NT.

But the noun, παράπτωμα, is used

several times.

It is used of minor offenses, as in Gal. 6:1. But Trench points out its similarity with Heb. 10:26. See also Eph. 2:1. And then he says that it means to fall back and out (pp. 246, 247).

So it means to lose all the blessings of vv. 4, 5 through sin. In other words, to be lost.

THE CASE IS HYPOTHETICAL - to prove a point.

This is where the "impossible" of v. 4 enters. The NASB places it here.

"So renew again unto repentance" - Πάλιν ἀνακαλι-
 νίζειν εἰς μετάνοιαν. See "repentance" in v. 1.

This would be to start all over again in salvation. The present, ^{active} in the verb suggests the human effort which would continuously be put forth to bring a person to the Lord again.

THERE IS NO SUCH THING AS BEING SAVED TWICE.

The reason: "Seeing they, or since they (NASB) crucify to themselves the Son of God afresh," or again.

The only way people could be saved twice would be for Jesus Christ to die twice. The same for a third salvation, and so on and on.

"Put him to an open shame" - Πραβεῖν ματιζοῦντας. It means "to expose to public disgrace" so as to make a bad example out of Him (Shayer, p. 480).

This is what Joseph did not want to do to Mary. Cf. Mt. 1:19. (The verb is a variant of our text.)

(6:7) Cf. Mt. 5:45. This + v. 8 give us an illustration similar to our Lord's

teaching. The illustration is from nature like Isa. 5 and 55.

There are just two kinds of people just as there are just two kinds of vegetation: the good and the bad. "The earth" here represents the world of people. "Rain" pictures the work of God upon the earth.

"Herbs" - βοτάνη. We get our BOTANY from it.

"Receives a blessing from God," like salvation.

(6:8) The opposite is also true. Things are either one or the other - not both! The thorns and thistles come up under the same blessing from God, but the end is different: "whose end is to be burned." NASB: "And it ends up being burned."

1/19/74 (6:9) "Beloved" - ἀγαπητοί. This is the only time the writer uses this word in the epistle. It follows the stern warning. He is "speaking the truth in love." How necessary that it always be this way!

"We are persuaded" - πεπεισμεθα. NASB: "We are convinced." It is the perf. pass of ΠΕΙΘΩ, lit., we have been convinced, or persuaded.

"Better things" - in contrast with the situation that he had described.

"Things that accompany salvation." IF A PERSON IS TRULY SAVED, THERE ^{ARE} EVIDENCES. The one which was especially prominent among these believers is described in v. 10. Cf.

1 John 3:14.

(6:10) There may not be many signs of life,

but God will not ignore any!

"God is not unrighteous" - ἀδικός.

"Do forget" - ἐπιλαθέσθαι. An aorist infin., it can be translated, neglect, overlook (GT Dict.).

The Lord does not demand all. This helps us with 1 John. One sign of life is all that it takes in God's sight; the same should be true with us.

"Your work" - τοῦ ἔργου ὑμῶν, singular, then plural. It was their work together.

Cf. 10:32-34.

Cf. Eph. 2:8-10 - not by, but unto!

James: "Faith without works..."

"And love" - καὶ τῆς ἀγάπης, Cf. 1 Jn 4:7, 8.

"Which ye have shown" - ἧς ἐνεδείξασθε.

This is to give evidence of. Their love toward the people of God was manifested toward God Himself. In ministering to each other, we minister to Him!

"Ministered" - διακονήσατες. This is perhaps used here of meeting someone's needs. It had been going on, and continued.

(6:11) "We desire" - ἐπιθυμοῦμεν. This was what the writer coveted, his ardent desire, for these Hebrew saints.

"Every one of you," or, "each" ^{one} of you" (NASB). No one was excluded.

"Do show" - the same word as in v. 10.

"The same diligence" - τὴν αὐτήν... σπουδὴν.

This is earnestness, zeal, effort (GT Dict.).

It is the same word as in 2 Tim 2:15.

"The desire of the writers is that the Hebrews should shew the same zeal in other directions as they had shewed in

Saints" -
set apart
mess. Cf
Rpa. 4:3.

Heb - 64

works of love" (Westcott, pp. 155, 156). "He would have them to 'abound in hope' as they have abounded in love, so that the dullness which has affected their understanding may not dwarf their spiritual growth" (Edman, 67).

Service is evidence of salvation, but service alone does not produce spiritual growth.

"Full assurance of hope unto the end," or "until the end" (NASB). The word τῆς πληροφορίας is used also in:

- 1) Heb. 10:22, "full assurance of faith."
- 2) Col. 2:2, "full assurance of understanding."
- 3) 1 Th. 1:5, "much assurance."

The verb is in Rom. 4:21, "being fully persuaded." In Col. 4:12 it is "complete."

It describes one who is fully convinced or persuaded.

HERE THEY WERE TO BE FULLY ASSURE CONCERNING THEIR HOPE, i. e., "THE END" OF THEIR SALVATION.

6:12 "That ye be not dull," or, in order that ye become not dull - νῦν ἄποϊ.

Cf. the same word in 5:11.* They had been dull in hearing; the danger was that they would become this kind of people. It means slow, or stupid.

"Followers," or "imitators" (NASB) - μιμηταί. This is the word Paul uses in Phil ³ 17.

Cf. the verb in Heb. 13:7, "whose faith follow." "Who through faith and patience" - the last word is μακροθυμίας.

This is patience in spite of what people do, restraining ~~oneself~~ one's self against

+ Notation.

"Anterior" - ΚΑΥΠΟΡΟΠΟΥΤΩΝ, or, one inheriting.
 There are always those who are inheriting
the promises. As they move along in hope
 they are experiencing the fulfillment of
 God's promises - all of which are a part
 of our salvation,
 their applies to the present.

6:13 → now we go to Abraham in the past
 We need to follow his faith also
 since there we can see the realization.
 GOD GAVE ABRAHAM HIS PROMISE

promise
 given to
 father or
 son

But He also did a second thing: He "confirmed
 it by an oath" (v.17).
 "promise" - ὁμοσας, ὁμοσεν. Cf. Gen. 22:16
 and next in ὁμοσῶν.
 Cf. Heb. 3:11, 18; 7:21, 6:16.
 GOD PLACED HIMSELF - ALL HE IS AND ALL HIS
 WORD - ON TRIAL. IF HE WERE UNFAITHFUL, ALL
 WOULD BE DISCREDITED

"He could swear by no greater" - so the great-
 est greatest possible witness, especially since
 His promise would have been enough
 in itself.

6:14 A quotation from Gen. 22:16, 17. Are
 Heb. in the Gen. passage very
 emphatic.

6:15 "Patiently endured" - μακροθυῶσας.
 Cf. v. 12.
 We are talking about hope. Cf. Heb. 11:
 13-16, 39, 40.
 It cannot refer to the birth of Isaac because
 Isaac was born in Gen. 21. It had to mean

- that Abraham believed God even when he was asked to offer Isaac as a sacrifice and this was the way he held to the promise of God right through to the end - and so "he obtained the promise" (singular). "Obtained" - ἔΤΗΕΤΟΥΧΕΥ. Cf. 11:33, "obtained promises." Also Jas 4:2, "and cannot obtain." Also Rom 11:7. The idea of attaining is in the verb.

The hope is so certain that, though not yet realized, it can be spoken of as having already taken place.

(6:16) What this means in human terms.

The LB is good here:

"When a man takes an oath, he is calling upon someone greater than himself to force him to do what he has promised, or to punish him if he later refuses to do it; the oath ends all argument about it."

Also: "The oath has two results negative and positive: it finally stops all contradiction; and it establishes that which it attests," (Westcott, 160).

"Confirmation" - εἰς βεβαίωσιν, which is to produce confidence. It means to make it firm, establish it. Cf. Heb 2:2; 3:6.

"Strife" - ἀντιλογίας. Cf. 7:7.

Even with men when an oath is taken - all opposition and contradiction ceases. HOW MUCH MORE WITH GOD - WHO HAS NEVER AND WILL NEVER PERJURE HIMSELF.

(6:17) So God has in this condescended to the human level.

"Willing more abundantly" - ΠΕΡΙΠΛΟΥΤΕΡΟΝ

- ΠΟΥΧΟΠΕΥΟΣ. This has been basic action
often careful deliberation and compared with
simply being inclined to do it. Cf. Thayer,
286. On the id it is a most extraordinary
way by confirming "it by and over" - ἐπε-
στέρευ.* He gave added purity.

What was the referring to above - εΤΙΣΕΙΖα1.

Since has a diff. prefix from "above" in
V. 10, 11, but the root is the same. What
prepositional, "to bring home to men" (p. 160).

"The immutability" - τὸ ἀμετάθετον. Used
again in v. 18.* Or was not to be transferred,

again in v. 18.* Or was not to be transferred,
not to be altered,
fixed. Cf. Thayer, 32.

"Counsel" - τῆς ΠΟΥΧΗΣ αὐτοῦ. See ΠΟΥΧΟΠΕΥΟΣ
above.

6:18 "That" - ἵνα, in order that.

"By two immutable things." "Immutable"

is the same as in v. 17. "Things" - ΤΡΑΥ-
ματίων. There are things here. See two
are:

1) God's promise.

2) God's oath.

Or was just an "impossible for God to
lie" about the promise and about His oath.

"A strong consolation" - ἰσχυρὰν παράκλησιν.

This is that which affords us comfort
or encouragement. "Strong" means "firm",
sure" (Thayer, 309). Or is able to withstand
all assaults.

"Who have fled for refuge" - οἱ καταφυγόντες,
i.e., every other subject was abandoned
(see Webster, p. 162). "So long held upon"

ΚΡΑΤῆσαι, to grasp and not let go (this,
in faith).

Do these things
("pledged") -
promise -
("pledged")
it was that
more than
that Abraham

- "Hope set before," like our Lord, who for the joy that was set before him" (12:2). ΠΡΟΚΕΙΜΕΝΟΣ means:

- 1) Appointed for one.
- 2) Placed in one's view.

(6:19) And so this "hope" is "an anchor of the soul." "Anchor" - ἄγκυρα. It is that which secures us in all of the storms of life.

"Sure" - ἀσφαλῆ - "undisturbed by outward influences" (Westcott, 163).

"Steadfast" - βεβαία - "firm in its inherent character" (Ibid).

"Which entereth into that within the veil" - "the veil" - τοῦ καταπέτασματος. This is that curtain which separated the Holy Place from the Holy of Holies. It was rent when our Savior died. The true Holy of Holies is Heaven. Cf. Heb. 9:24.

(6:20) Christ is our hope.

Christ is our anchor.

Christ is our "forerunner" - πρόδρομος.*

It is "one who comes in advance to a place where the rest are to follow" (Shayer, 538).

He is there "for us."

And He has entered as "an high priest forever after the order of Melchizedek."

AND SO WE ARE BACK NOW TO OUR SUBJECT WHICH WE LEFT IN 5:10.

(7:1) CHAPTER 7 deals with MELCHIZEDEK. He is mentioned in only two other books: Genesis, chapter 14; Psalm, 110. He is not mentioned again after Heb. 7. See three

Cf. John 14:2 b, I go to prepare a place for you."

1/26/74

chapters can be distinguished in this way:

- 1) Gen. 14:18 - historical.
- 2) Psa. 10:4 - prophetical.
- 3) Heb. 7 (with the mention made in chs. 5, 6) - doctrinal.

It should be noted, too, that though this truth is classified as "strong meat," or, solid food, fit only for the mature, the writer still continues on giving this truth to his readers.

"Melchizedek" combines two offices:

- 1) "King." } These were kept separate in Israel.
- 2) "Priest." }

He also is characterized by two qualities:

- 1) "Righteousness." } v. 2. Cf. Psa. ^{72:2,3} 85:10; Isa 32:17;
- 2) "Peace." } Rom. 5:1; 14:17; Jas. 3:18;

The sentence actually is this: Heb. 12:11.

"For this Melchizedek... abideth a priest ~~continually~~ continually." Every thing else in between is descriptive of his person.

He is mentioned in his relationship with Abraham.

- 1) He "blessed" Abraham.
- 2) Abraham "gave a tenth part of all." Cf vv. 6, 7. See vv. 4-10.

Thus, we are about to learn that Melchizedek is:

- 1) Greater than Abraham.
 - 2) Greater than Levi.
- "Priest of the most High God" - cf Gen 14:18-20, 22.

"who met Abraham as he was returning..." note the statement in Gen 14:20.

"And blessed him" - see v. 7. This is definitely stated to indicate that he was the greater of the two, i.e., than Abraham.

This very mention of mel. as such shows that God's work in the world has been not limited to Abraham.

7:2 This verse supports:

- 1) The importance of the Old Testament narrative. ^{We could not understand this passage without the OT.}
- 2) The importance of OT names.
- 3) Even the support of order in names.

7:3 4) The ~~absence~~ ^{silence} of Scripture.

Things we do not know about Melchizedek:

- 1) Who his father was.
- 2) Who his mother was.
- 3) Who his ancestors + family were.
- 4) When he was born.
- 5) When he died.

ALL OF THIS IS OMITTED SO THAT HE COULD BE AN OUTSTANDING TYPE OF CHRIST.

"made like unto the Son of God":

- 1) Shows a distinction between Melchizedek and Christ.
- 2) "The Son of God" shows that it is our Lord's DEITY that is in view - not His humanity.

"Abideth", or remains - μένει.

"continually" - εἰς τὸ διηκές. Cf. 10:1, 12, 14.

7:4 This is the conclusion reached by what we are told in Gen. 14.

Note:

- 1) There was a priesthood prior to Aaron's.
- 2) The tithe is here mentioned before the Law.

"Consider" - θεωρεῖτε, an imperative, after a new beginning in the thought indicated by the δε, commanding "attentive contemplation." (Westcott, p. 175).

"How great" - πηλίκος, * "how distinguished" (Shayer, 508).

The greatness of Mel. is emphasized in 3 ways:

- 1) Abraham paid tithes to him. Cf. vv. 4-6a.
- 2) Mel. blessed Abraham. Cf. vv. 6b, 7.
- 3) Levi also paid tithes in Abraham. Cf. vv. 8-10.

"The patriarch" comes at the end of the sentence for emphasis. He was not only such to Israel, but to all the heirs of salvation. HIS POSITION HAS TO BE THE GREATEST OF ALL HISTORICALLY - except for ~~Abraham~~ ^{Melchizedek}!

Abraham recognized him as a "priest of the Most High God."

Without being commanded to do so he recognized his greatness and spontaneously gave to ~~Abraham~~ ^{Melchizedek}.

"The tenth of the spoils," i.e., from his victory over the kings.

Abraham recognized the blessing of God. Melchizedek stated it in Gen. 14:20.

7:5) Now we have a contrast between Levi and Melchizedek.

The tribe of Levi was a unique tribe because of their relationship with the priesthood. Aaron was a Levite. Here the writer jumps ahead in history 500 years from Abraham to Moses. And so this was much later.

HERE WAS AN EARLIER PRIESTHOOD, WITHOUT A LAW TO SUPPORT IT, WHICH EXERCISED GREATER AUTHORITY THAN THAT OF AARON + LEVI.

7:6) Melchizedek was not a Levite. There were none then. He was not an

- Israelite. There were none.

Since Abraham paid tithes to him, he ~~recognized~~ the superiority of Mel. over him.

Thus the passage would indicate that the priesthood of our Lord is not limited to Israel, nor are Israelites given any preference as such.

(7:6) Melchizedek's priesthood did not rest on his genealogy, but upon who he was (as described in Gen. 14).

Our Lord has no blood relationship either to Melchizedek or to Levi. THAT IS NOT THE BASIS OF HIS PRIESTHOOD.

Note Abraham's blessing in Gen. 14:19.

"Blessed" - Εὐλόγηκεν, a perfect meaning something done in the past with present results. Westcott (p. 177) how well used the perfect tense is in Hebrews.

"Him who had the promises," i. e., of salvation. This is an important ~~sub~~ substitute for the name of Abraham.

(7:7) This fact of Mel blessing Abraham proves that Mel. is greater than Abraham.

Before in this epistle, our Lord was compared directly with others. now He is exalted by being greater than Abraham and Aaron because of His priesthood. If Mel. is greater than Abraham, our Lord is infinitely so.

(7:8) The superiority of Mel. over Levi is seen in two ways:

- 1) Because ~~he~~ lived (at least with respect to the emphasis in Scripture.) Aaron died. Cf. Num. 20:23-29; 33:38,39. He was 123 years old. The very date of is given. They mourned 30 days for him.

This is the emphasis in Heb. 7:8.

- 2) Because Levi (including Aaron) actually paid tithes to Mel. because "he was yet in the loins of his father."
"of whom it is witnessed (in the Word of God) that he liveth." The Bible says nothing about Mel's death - ANYWHERE!

(7:9) The background of this passage would point to the fact that Abraham was greater than Levi.
If Mel > Abraham
and Abraham > Levi } The divine logic.
∴ Mel > Levi.

(7:10) "In the loins" - ἐν τῇ ὀσφύϊ. What will abortionists do with a passage like this? Five hundred years before Levi God says that Levi was there.

Cf. v. 5.

and therefore Levi recognized the greatness of Mel. too.

THIS ALL PREPARES THE WAY FOR A CONTRASTING OF THE PRIESTHOOD OF AARON WITH THE PRIESTHOOD OF CHRIST TO SHOW THE OVERWHELMING SUPERIORITY OF THE LATTER.

2/16/74 (7:11) Here we need to understand the chronological arrangement of the facts we are concerned with in the OT:

- 1) Gen 14 - Melchizedek appears.
- 2) Ex 28 - Aaron is chosen as the first High Priest under the Law - 500 years after Melchizedek
- 3) Psa. 110 - 1000 years after Mel. + 1000 before Christ, David records God's oath with respect to ^{an} Messiah, i.e., that He would be a priest, not after the order of Aaron, but "a priest forever after the order of Melchizedek."

The argument of the book now proceeds: "If, therefore, perfection were by the Levitical priesthood..."

"Perfection" - ΤΕΛΕΙΩΣΙΣ. This speaks of the completion, the accomplishment of salvation (Shayer, 619)

note: The Law of Moses and the Levitical priesthood stood (or fell) together.

IF SALVATION COULD HAVE BEEN FULLY ACCOMPLISHED BY THEM, GOD WOULD NOT HAVE ESTABLISHED ANOTHER, AND THE LATTER "FOREVER"!

"Priesthood" - only in this chapter. Cf. vv. 11, 12, 24. It speaks of an office as opposed to the service. So Westcott, p. 181.

"What further need...?" NOTE: This was not a late word from God. This revelation was 1,000 years old!

The question has far-reaching consequences as two things show:

- 1) The parenthesis in v. 11: "(for on the basis of it the people received the Law)."
- 2) 7:12. IF THE AARONIC PRIESTHOOD WERE TEMPORARY, THEN SO WAS THE WHOLE MOSAIC SYSTEM - NOT ONLY THE PRIESTS, BUT THE SACRIFICES, AND THE FEASTS, AND ALL THAT WENT WITH IT.

not only do these two "change," but the present participle, $\mu\epsilon\tau\alpha\tau\iota\theta\epsilon\mu\acute{\epsilon}\nu\eta\varsigma$, means that the two changes take place simultaneously. Cf Westcott, 182.

(7:13) "The one concerning whom these things are spoken," i.e., Christ.

"Belongs" - $\mu\epsilon\tau\acute{\epsilon}\sigma\chi\eta\kappa\epsilon\upsilon$. (NASB) KJV: "pertaineth." It means to partake voluntarily, as in 2:14; 5:13. Our Lord chose ~~not~~ not only to become a man, but He chose to be of the tribe of Judah.

The details are given in (7:14). Not only did the men of Judah not officiate, but it was fatal to try.

The Lord was from Judah - cf. Micah 5:2; Mt. 2:6.

This was the royal tribe which ties in with Melchizedek who was a king-priest. "Moses" is mentioned as the Lawgiver.

(7:15) "And it is yet far more evident," i.e., that perfection was not to be through the Levitical priesthood.

"If" (NASB). "For after" (KJV).

On what basis can it be said that Christ follows the order of Melchizedek?

On ONE here in particular: (7:16) "the power of an endless life."

"Carnal commandment" - $\acute{\epsilon}\nu\tau\omicron\lambda\eta\varsigma\ \sigma\alpha\rho\kappa\acute{\iota}\nu\eta\varsigma$. NASB says, "physical requirement." Its demand that the priests be of Levi was also its limitation because being flesh, or merely human, they died.

Our Lord had, or has, "an endless life." "Endless" - $\alpha\kappa\alpha\tau\alpha\lambda\acute{\upsilon}\tau\omicron\upsilon$. It was indissoluble,

indestructible.

Cf. Acts 2:24; Rom. 6:9.

7:17 THE PROOF: the OT Scriptures - Psa. 110:4. Not "he testified", but, it is witnessed, or testified.

and the Scripture tells the nature of the priesthood and especially how long it will last: "FOREVER."

7:18 This annuls the first commandment. This ἀθέτησις is what has happened to our sins according to 9:26. They are abolished.
10:28 (verb)

And why?

For two reasons:

- 1) "Weakness" - ἀσθενείας. The Law could require, but it could not help. Cf. Rom. 8:3,4. It's demands could not be lowered to man's capabilities; they had to reflect the righteousness of God.
- 2) "Unprofitableness" - ἀνωφελεές. Cf. Tit. 3:9. It was useless (NASB). It could not save.

7:19 This is why he says parenthetically, "(For the Law made nothing perfect)" - ever! Nor could it.

AND SO SOMETHING ELSE HAD TO BE DONE!

"The bringing in of a better hope did."

Note the contrast between "commandment" and "hope."

"Bringing in" = the introduction of something completely different. The Law ≠ the Gospel. It did not become the Gospel. It is something altogether different!

- "Hope" - κρείττονος ἐπιπίδος. Cf. 3:6; 6:11; 10:23; 11:1. It is a future certainty in Scripture. The accomplishment of this "hope" is seen in the words, "by which we draw near unto God." This is "perfection" (v. 11). Cf. 6:19, 20. Also see 10:20. And John 14:6. Cf. 7:25; 10:1.

7:20-22 These verses point to the assuring fact in Psa. 110:4. What an argument for verbal inspiration! And what an argument for expository teaching. THE UNCHANGEABLE DECLARATION WAS CONFIRMED WITH AN OATH! Cf. also 6:17-20. What was it? →

- 7:21** 1) The fact that the Aaronic priests were NOT installed with an oath.
 2) That God swore to His Son and will not change His mind
 Look at 1 John 1:9 in this light. The quotation of Psa 110:4 is given again.

7:22 The result: "By so much was Jesus made surety of a better testament," or covenant.

Cf. 8:6; 9:15 ff.
 "Jesus" - with the emphasis on His humanity
 "Surety" - ἑγγυ^υος.* note that it is not just the oath of the Father, BUT JESUS HIMSELF! The covenant is "better" because it depends upon Him, not upon us. He cannot fail; we cannot succeed. Perfection is through Him.

"Testament," or "covenant" (NASB) - διαθήκη.

This is an agreement, a compact which God has entered into with His Son involving us and our salvation, our coming to Him, our "perfection."

(7:23) By contrast we see the weakness of even the Aaronic priests. They could not continue with their priestly work because they died.

(7:24) Not so with our Lord. He lives forever and so has no successor in the priest hood.

Cf. v. 28 b.

If anything happened to Him, then the covenant might be in doubt. But nothing can since He will not die, and so we come to the glorious affirmation in

(7:25) "He" (included in the verb), not we.
"Is able" - δυνατός, continually able.

← "To save." Man is under the greatest danger because of his sin. Men may not like to talk about being saved, but the need is there nevertheless.

"To the uttermost" - εἰς τὸ παντελές. Cf. Luke 13:11, where the woman could not straighten herself up completely. It means "completely, perfectly, utterly" (Shayer, 476).

GR: those who draw near through Him to God.

"Come" - προσερχομένους. Used also in 4:16; 10:1, 22; 11:6.

If we want to be saved we must come "unto God" and only, lit., through Him (Christ)

The reason: "Seeing He ever liveth to make intercession for them."

Cf. Rom. 8:33, 34.

This expression the main reason that the Lord is where He is: our perfection in salvation.

"So make intercession" - εἰς τὸ ἐντυγχάνειν. It basically means to meet with a person for a special object. Cf Westcott, 191.

Cf. John 17. Also 1 Jn. 2:1; Lk. 22:32.

Whatever we may need, either because of our sin, or to further our salvation, finds complete and immediate expression by our Lord with the Father - and this leads to our "perfection" (7:11).

3/2/74

7:26 "For such an high priest" - with the characteristics already mentioned + those now to be mentioned.

"Become" - ἑτέθη.

- 1) NSRB: "was fitting for."
- 2) NIV: "meets our need."
- 3) NASB: "For it was fitting that..."
- 4) Thayer: from ΠΡΕΤΑ, "to be becoming, seemly, fit" (p. 535). Cf. 2:10; Mt. 3:15, "thus it becometh us to fulfil all righteousness"; Eph. 5:3; 1 Tim. 2:10; Tit. 2:1; 1 Cor. 11:13.

"us" - refers to believers, not to the lost, since the needs of believers are considered.

It indicates what you would expect in view of the circumstances. There is a "sweet reasonableness" to the Gospel.

Jesus Christ is the opposite of what we are. His characteristics are given here; ours, in contrast, are implied.

"Holy" - ἅγιος. It is used of Christ in Acts 2:27; 13:35 + related to Isa. 16:10. It speaks

Heb. 80

- of one who is holy in all that has to do with His relationship to God, One who honors "covenant obligations" (Bruce, 156).

"Harmless" - ἀκακός. This is one who is not of a bad nature. It is in contrast with man who is a sinner by nature.

"Undefiled" - ἀμίαντος. This follows from the preceding word. If a person is without a sin nature, then he is without sin. Cf. 1 Pet. 1:4. The Lord is not distorted in any way, or debased, because of sin.

"Separated from sinners" - κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν. Here we probably have a description of our Lord's earthly life. The priests of the OT were ceremonially separate; our Lord was separate by nature as well as by life so that in no way could He be put in the class of sinners.

"Made higher than the heavens" This is what He has become - γεγόμενος. His exaltation is beyond all human comprehension. Here is His resurrection and ascension, + that which fits Him for His present ministry.

Cf. Phil. 2: 8⁹ ff.

Eph. 4: 10.

Heb. 4: 14.

(7:27) The shift was made from Melchizedek to Aaron in v. 23. Here it is very obvious with respect to the priest's work.

The permanence of our Lord's work is taught in this verse.

Because the priest was a sinner, he

had to offer sacrifices for himself. Our Lord's sacrifice was unique in three ways:

- 1) He offered no sacrifice for His own sins because He had none.
- 2) He offered one sacrifice for all time: "once" - ἑφ' ἅπανταξ, "once for all" (Thayer, 264). Cf. 9:12; 10:10. Westcott on ἅπανταξ in 6:4 says, "The addition of ἅπανταξ (once for all) marks the completeness and sufficiency of the single act."
- 3) He was the sacrifice as well as the priest: "when He offered up Himself."

7:28 This verse goes back to vv. 11-22: the law given to Moses vs. the oath given to David.

"Infirmity" here means subject to death. "which was since the Law" - thus superseding it.

"consecrated" - ΤΕΤΕΛΕΙΩΜΕΝΟΝ, perfected (in the perfect tense means that it was done in the past and continues to the present). But the words εἰς τὸν αἰῶνα extend it for all eternity.

3/3/74

Note how the Lord is spoken of here: "the Son." Cf. 1:2, 5 (2x), 8; 2:6; 3:6; 4:14; 5:5, 8; 6:6; 7:3; 10:29.

"Fully equipped to discharge an intercessory ministry at the right hand of God, this is no high priest subject to all the conditions of earthly frailty; this is the one whom God addresses as Son, whose high priesthood is absolutely efficacious"

and ~~steadily~~ ^{steadily} ~~aimed~~ ^{sought} to meet His people's need" (Bruce, 160).

3/9/74 CHAPTER 8 - Up to this point we have been thinking (from 5:1) about the qualifications and Person of Christ. Now we are going to think about His Work.

Ch. 7 closes by showing that Jesus Christ is the kind of a priest we need; ch. 8 opens by an assertion that He is the Priest we have.

The priesthood of Christ is superior as Melchizedek was superior to Aaron ^{as a Person}. It is also superior as Christ was superior to Aaron in His work.

⑧:1 "The sum" - κεφάλαιον. This means "the chief or main point, the principal thing" (Shayer, 345).

The statement which follows shows why this is true. He is not summarizing but emphasizing and enlarging.

"Which we have spoken" would be better translated "of what we are saying" (NIV). The main point was established in 1:3; now he is in the process of enlarging it and he does not want the reader to lose sight of it.

"We have" - ἔχομεν, and continued to have!

"Such a high priest" is clearly related to 7:26.

"High priest" - ἀρχιερέα. This word is found in this Ep. in 2:17; 3:1; 4:14; 5:10; 6:20; 7:26; 8:1; 9:11. We have 8 refs in each of chs 2-9 combined. In the OT under the Law he alone had the right to approach

God Himself.

"Who is seated" - ὁς ἐκάθισεν. NIV: "who sat down." The expression comes from Psa. 110:1, of which this is a fulfillment. Westcott says that "καθίσαι (intrans.) expresses the solemn taking of the seat of authority, and not merely the act of sitting" (p. 15). It is His exaltation in glory.

Cf also
 Mt. 26:64
 Mk 12:36
 14:62
 16:19
 Lk 20:42, 43
 22:69
 Rom 8:34
 1 Cor 15:25
 Eph 1:20
 Col 3:1
 Heb 1:13

Cf. Psa 110:1 in Mt. 22:44; Acts 2:34, 35! Angels stand or fall on their faces. Cf. "the man of sin" in 2 Th. 2:4 and his blasphemy in sitting. See also 10:11.

This indicates a finished work. The sacrificial part is over.

"The throne" - like Melchizedek, our Lord is not only a priest, but a king. "On the right hand" - the place of dignity and honor.

"Of the Majesty" - τῆς μεγαλωσύνης - "God in His greatness" (Westcott, 16). Used in 1:3; here, and Jude 25. Heb. 10:12 uses "God"; 12:2, "the throne of God."

"In the heavens" - and contrasted with the earth, and shows the exalted area of His reign.

8:2 "A minister" - another term for our Lord: λειτουργός. Part of Christ's work is finished; part continues. This is a public servant of the state (cf. Thayer, 376).

"In the sanctuary" - τῶν ἁγίων. This is where He serves. It points to the Holy of Holies. Cf. 9:12. This is called "the true tabernacle."

· Ἀληθινῆς means the real one, the original, of which the earthly Tabernacle was a type. Cf. 9:24. This one in heaven is genuine.

"which the Lord pitched" - evidently referring to Christ. "Pitched" - ἔτινξεν. Τίθυσμι means to build or fasten together. The Lord made it - not a man like Moses, or Aaron, or Bezaleel.

Cf. 9:11, 24.

(8:3) The purpose of the priesthood.

Two things can be said:

- 1) He is "appointed" - καθίσταται. Cf. 5:1 where identically the same verb and form is used. It is "the ordinary word for authoritative appointment to an office." Cf. 7:28.

Being passive, this means appointed by God - and "to administer an office" (Zsayer, 314)

- 2) "To offer gifts and sacrifices." Note "gifts" alone in v. 4. Also 9:9. Westcott says "gifts" are bloodless, like the meal offering; "sacrifices" are bloody, like the others.

So, if Christ is a high priest, He must also have an offering.

There is a nicety in the Greek here. The first "offer" is a present, indicating offering over and over, again and again; the second "offer" is an assist, indicating only one offering.

Cf. 7:27; 9:14.

Christ as a high priest had to have something to offer because that is what a high

priest is to do.

8:4 Christ's ministry had to be heavenly. It could not be on earth because He would have been excluded by "the Law."

This statement is to show the exalted ministry of our Lord, as v. 5 goes on to point out.

8:5 The first part of this verse refers to "the gifts" (and offerings $\frac{1}{2}$); the latter part to the whole Tabernacle.

The OT sacrifices and Tabernacle and priesthood were:

1) "The example" - ὁμοειπίματα. NASB + NIV: "a copy." It is called "patterns" in 9:23. In 4:11, ~~an~~ "example." It actually points to something which represents something else. It is a figure, a copy - but not the real thing.

2) "Shadow" - σκιά. Cf. 10:1; Col. 2:17. It is "an image cast by an object and representing the form of that object" (Thayer, 578).

The earthly Tabernacle + the offerings and the priesthood were just a shadow or copy of the real one in heaven.

AND THIS EXPLAINS WHY GOD SAID WHAT HE DID TO MOSES. IN FACT, "Moses was admonished of God" - God "warned" (NASB, NIV) him.

The word is κερνηματίοται, from κρηματίζω. Cf. 11:7. God directed him specifically as to what he was to do and told him to stick with it.

Cf. Ex. 25:40; 26:30; 27:8; 31:6, 11; 35:29; 36:1; 39:1, 5, 7; 39:43; 40:16, 19, 21, 23, 25, 27, 29, 32.

Like a photograph

"Pattern" - a third word for the Tabernacle. See the earlier part of the verse. Now we have Τὸν Τύπον. We get our word type from it. Cf. Acts 7:44.

God may really have shown Moses something which he saw, although the word can mean teach. GOD WAS CAREFULLY GUARDING THIS OT. REVELATION OF CHRIST.

(8:6) "But now" goes with "For if" in v. 4.

"He hath obtained" - ΤΕΤΥΧΕΝ. A perf. from ΤΥΧΑΝΩ, it means He has attained, or gotten, or "become master of" (Stayer, 632)

"A more excellent ministry" - διαφορωτέρας ... λειτουργίας. For "ministry," cf. v. 2.

Cf. 1:4 for "more excellent" and "better." "The name of angels and the ministry of the Levitical priests were both 'excellent' (Westcott, p 218), but CHRIST'S is "more excellent."

These reasons are given which are developed in the latter part of the chapter:

He is the mediator of a better covenant."

"mediator" - μεσίτης. Cf. 9:15; 12:24. Also

1 Tim 2:5. He is one who intervenes between two to restore peace and to

ratify a covenant.

It is a "better covenant" because it is so intrinsically - as we see in the verses which follow, but which is indicated here: "which was established upon better promises."

"Established" - ΝΕΝΟΜΟΘΕΤΗΤΑΙ. From νομοθετέω. Cf. 7:11. It was enacted, put into

Note: See how the Gospel became the Gospel.

effect. It is officially ordained by God, "upon better promises." There were promises under the Law, but not like the promises under grace.

Note the emphasis upon "promises" instead of commands. One depends upon us; the other, upon God. But even the "promises" are "better."

3/16/74
Ch 8 gives two proofs that covenant was not by the Law:
1) It speaks in the past, proper grammar through out.
note in 1. 8, "But finding fault with the covenant, not with the people who received the covenant."

8:7 While there are a number of covenants in Scripture, there are two which are primarily important:

- 1) The first covenant: the Law.
- 2) The new covenant of grace.

The first covenant was not "faultless" - ἀμεμπτος, i.e., there were things that it lacked (Thayer, 32). Cf. 7:12, 18, 19. IT WAS GOOD AS FAR AS IT WENT, BUT IT WAS NOT SUITED TO MEET MAN'S NEED.

Cf Paul in Rom. 7:12.

"Occasion" - τóτος. This means the right time to introduce the second when men would recognize that they had needs greater than that which the Law could fulfill.

It also speaks of the divine timing for such an event. IF GOD HAD WANTED TO STOP WITH THE FIRST, HE WOULD NOT HAVE SPOKEN THROUGH JEREMIAH ABOUT A SECOND - a little more than 600 B.C.

From v. 8 to v. 12 who have a quotation from Jer. 31:31-34.

8:8 "Finding fault" - μεμψόμενος, i.e., God did! This present tense from μεμψομαι meant that God was continually finding

fault with His people. Exodus alone gives abundant evidence of this. Even before Moses came down from the mount they were worshipping the golden calf!

So the Law was tested 900 years from Moses to Jeremiah, + was to be tested for another 600 years.

"He says" - to make it even more emphatic that Jeremiah's word was the Word of God!

NOTE HOW THIS SAME PASSAGE IS ATTRIBUTED TO "THE HOLY SPIRIT" IN 10:15-17.

8:8b-12

THE QUOTATION - JER. 31:31-34.

"Behold" - Ἴδού. This is used here to point out, to call attention to, something very important.

"^{the} Days come" - ἡμέραι ἔρχονται. This, with "Behold," is common in Jeremiah. See 7:32; 9:25; 16:14... and many other times where it is repeated with, "saith the Lord." IT INDICATES:

- 1) An important word: "Behold"
- 2) An unrevealed time: "The days come."
- 3) A divine authority: "Saith the Lord."

"I will make" - σὺντελέσω.

In vv. 9, 10 we have two other words for "make": ἐποίησα (v. 9).

διαθήσομαι (v. 10).

σὺντελέσω means that it is not only going to be established in the sense of being put into effect, but that it will be accomplished, finished, completed!

"A new covenant" - not something which develops out of the Law, but something distinctly "new" - καινὴν, new with respect to

quality. Cf. French in Thayer, p. 317. It is used again in v. 13 - "of a new kind, novel, unprecedented" (Ibid.).

"With the house of Israel and with the house of Judah." Jer. 31 is clearly Messianic and millennial. Such a ref. here would be especially sig. for the Hebrew believer, and show that what would be for Israel is now!

THEY WERE DIVIDED UNDER LAW; THEY WILL BE UNITED UNDER GRACE.

(8:9) This verse really is a commentary on the word, "new," in v. 8.

The new covenant is of a different type altogether. It is built upon "better promises" (v. 7) - "better" because unconditional.

What happened under the first? Two things:

- 1) "They continued not in my covenant."
"Continued not" - ΟΥΚ ΕΒΕΜΕΝΑΝ. They were not true to it, did not keep it, refused to stay within the constraining, disciplining power of the Law. So Thayer, p. 207 under ἐμπένω, + Westcott, 222.
- 2) "I regarded them not, saith the Lord."
"Did not care for" (NASB) - ἡμέλησα.
Cf. 2:3.

THIS ~~VERSE~~ EXPRESSION SHOWS THAT ALL LACK OF GOD'S BLESSING AND CARE WAS DUE TO ISRAEL'S (AND JUDAH'S) DISOBEDIENCE.

The first covenant was dependent upon Israel's faithfulness to God. Their unfaithfulness released Him from His commitments.

8:10 God will enter into a new covenant agreement with His people.

"After those days" means two things:

- 1) After the days when the Law was in effect. This is historical.
- 2) Prophetically - after the days of the Great Tribulation for Israel.

THE WHOLE POINT OF HEBREWS IS THAT IT IS NOW IN EFFECT!

The distinct characteristics of the New Covenant:

- 1) It was a work of God.
- 2) It was an inward work.
- 3) It was an effective work.

"Saith the Lord" - for the third time!

THESE WORDS ARE FULL OF GREAT SIGNIFICANCE.

Notice: "I will" 3x.

"My law" - His word, His will - all of it, not just the 10 commandments. It is so used many places in the O.T.

"Into their mind" - εἰς τὴν διάνοιαν αὐτῶν, lit., into the mind of them. This is where they will:

- 1) Understand it.
- 2) Will it.
- 3) Join about it, talk about it.

They were to wear the Word on their foreheads. Cf. Deut. 6:8; 11:18

"Write them" - as the 10 ~~commandments~~ were written in stone. This speaks of them not being removed. They were there to stay.

THIS MEANT THAT THEY WOULD LOVE THEM, AND THAT THEIR LIVES WOULD BE CHANGED.

Cf. 2 Cor 3:3.

Cf. Rom. 8:3, 4.

Heart - "the seat of man's personal life, the moral character" (Westcott, 223).

SO THIS ALL SPEAKS OF AN INNER TRANSFORMATION OF HEART AND LIFE WHICH IS THE EFFECT THE GOSPEL PRODUCES.

This is followed by: "And I will be to them a God, and they shall be to me a people."

Cf. Ex. 29:45; 6:7 - (note how the two expressions above are reversed in Ex. 6:7.)

Cf. 1 Pet. 2:9 - God desires a people for His own possession, and He wants to be a God to them - with all that that means!

Cf. 2 Cor. 6:¹⁶17, 18; Ezek. 37:26, 27.

(8:11) "not" - οὐ μή, very emphatic.

This points out another characteristic of the New Covenant. THERE WILL BE NO PRIESTS OR ANY OTHER GROUP THROUGH WHICH MEN MUST APPROACH GOD.

This will be achieved to a perfect degree when the Lord comes. But this knowledge of the Lord even now is a distinctive feature of the new covenant.

"From the least to the greatest" - God is no respecter of persons.

(8:12) The New Covenant will bring about the forgiveness of sins.

"Their iniquitousness" - ταῖς ἀδικίαις αὐτῶν.

This speaks of violating God's ways;

"sins" - are turning to our own ways.

ALL OF THE GOD "will... remember no more."

Thus, this leads to the conclusion of 10:17, 18, i.e., "there is no more offering for sin."

This ends Jeremiah's quotation.

(8:13) One more word remains to be said: not only is there a new covenant,

They were legal regulations, and violations carried the severest kind of punishment. See it again in v. 10

"Divine service" - λατρείας, which Thayer identifies as "the public worship of God." See p. 151 under δικαιώμα.

Westcott (p. 232) speaks of it as the complete devotion of a servant to the master. The worshiper was a servant, under the strictest regulations.

- 2) "a worldly, or earthly, sanctuary." It was a place set apart for God on this earth - and glorious in all its detail.

(9:2) There was "a tabernacle" - σκηνή.

Both rooms seem to have been called "a tabernacle" as well as the whole building. Cf. v. 3, 6, 8. Cf. the Temple in 13:10.

It was not a large place - ~~30~~^{approx 10} cubits by ~~10~~ cubits.

There were two rooms.

The first one described here is called, "the sanctuary" - Ἁγία, the Holy Place.

In it were three pieces of furniture:

- 1) "The candlestick" which was really a lampstand. This was the only light in the Holy Place - λυχνία.
- 2) "The table, and the showbread." There were twelve of these loaves, prepared every week & placed fresh on the Table each Sabbath Day. It was the food of the priests. Cf. Lev. 24:5-8.

(9:3) The two rooms of the Tabernacle were separated by "the second veil." Cf. 10:20.

The "tabernacle" was a dwelling place, esp. for God.

It is interesting that he did not write about the Temple.

The second tabernacle was called, "the Holiest of all" or the Holy of Holies (NASB).

9:4 "Golden censer" - cf. Lev. 16:12, 13 which had to do with Yom Kippur, the Day of Atonement.

It is unthinkable that the writer would not speak of the altar of incense.

It is also unthinkable that he did not know that the altar of incense was in the Holy Place, not the Holy of Holies.

By "had" or having (NASB), the writer is establishing a close relationship between the altar of incense and the ark of the covenant.

Note that gold is referred to 3x in this verse - to show the glory of the Tabernacle.

N.B. And only here is it mentioned that ^{the pot of manna and} Aaron's rod were also placed in the ark of the covenant.

Note the three:

1) "The golden pot that had manna." Cf. Ex. 16:33, 34.

2) "Aaron's rod that budded." Cf. Num. 17:5, 8, 10.

3) "The tables of the covenant." Cf. Ex. 25:16, 21.

9:5 It was not only what was in the ark which made it important, but what was on and above the ark.

"The cherubim of glory" - cf. Ex. 25:18-22.

"Shadowing" - ΚΑΤΑΣΚΙΑΪΖΟΝΤΑ.

"The mercy seat" - τὸ ἰλαστήριον. This is the propitiatory where God's wrath against sin and the sinner has been

placated, appeased, satisfied.

Implying that there is more that could be said about them, i.e., about the symbolism, he hurries on to make a point regarding the Holy of Holies.

On the symbolic meaning of the Tabernacle cf. John 1:14.

1 Heb. 9:8, 9.

" 9:23, 24.

" 10:1.

4/20/74

(9:6) Having seen what the first covenant had, the writer proceeds now to tell us what it lacked, or did not have.

In the Greek here we have a δὲ which goes with a μὲν in v. 1. There is another δὲ in v. 10.

"Ordained" - ΚΑΤΕΘΚΕΥΑσμενῶν, a participle going with "these." See same verb is in v. 2 + translated, "made." It means to construct or erect something with everything it was supposed to have. Cf. Thayer, 337.

"The perf. expressed that the historical foundation is missed in our existing system. (W. Beale, '50).

Thus, it was not that God left something out, or that Moses failed to build it according to the plan, but that God fully intended for it to have all it had and no more.

"The priests" - but not the people!

"Went" - εἰσίσσιν, a present from εἰσίσμι, perhaps used here as an historical present, although the NASB translates it, "are continually entering."

"Always" - διὰ πάντων, which means that there were no limits. The Tabernacle was not closed down. What the priests did,

they did over and over.

There is another $\mu\epsilon\nu$ here which goes with a $\delta\epsilon$ in v. 7.

"accomplishing the service of God" - τὰς λατρείας ἐπιτελοῦντες. NASB: "performing the divine worship. This speaks, not of the symbolism, but of the actual work involving showbread
incense
oil
blood, etc.

Λατρεία is used in 9:1. It speaks of doing all that was required under the Levitical Law.

So much for the Holy Place!

9:7 now for the Holy of Holies, or the Holiest of all.

now we do not have "priests," but "the high priest alone."

not "always," but "once every year." Cf. Lev. 16.

"not without blood," but with blood.

not just for others, but "for himself, and for the errors of the people."

"The errors" - τῶν... ἀνομιμάτων. This points to sins of ignorance.

Contract with 10:26.

Cf. Luke 23:34, "Father, forgive them..."

also 1 Tim. 1:13, "I did it ignorantly..."

Cf. Acts 3:17.

In the case of willful transgressions, "those who committed such were cut off from the congregation; no provision having been made in the Levitical constitution for the forgiveness of such (Num. xv. 30, 31); but they were

sins growing out of the weakness of the flesh, out of an imperfect insight into God's laws, out of heedlessness and ^{lack of} due circumspection... and afterwards looked back on with shame and regret" (Drench, 248).
 Contrast Isa. 19:13.

9:8 "The Holy Spirit this signifying, or, "The Holy Spirit is signifying this." Here we have emphasized the relationship between the Holy Spirit and the Word.

He is its Author.

He is the Teacher of all who would understand it.

"Signifying" - Σηλοῦντος. He means to indicate, to make us understand by making it evident to the mind.

Cf. 2 Cor. 4:3-6.

also 1 Pet. 1:11.

See 1 Tim. 4:1

On the work of the Holy Spirit in relation to the Word, cf. Heb. 3:7; 10:15.

HOW IMPORTANT, THEN, IT IS TO GET THE FACTS STRAIGHT!

This was to teach them and us "that the way into the holiest of all (and the very presence of God) was not yet made manifest."

"manifest" - Πεφανερωθῆαι. The word here probably means more than revealed; it must have the idea of being brought into being.

The Law with its priesthood was glorious, but it had this great lack, "while as the first tabernacle was yet

standing."

"The first tabernacle" here in view of its use in v. 6 can only mean THE HOLY PLACE.

"The first tabernacle" is based upon the first covenant. As long as you have one, you have the other.

But cf. 10:9.

(9:9) The first tabernacle was "a figure" - ἡ ἀρχαὶ, from which we get our word, parable. It represented that whole system. It was an outward representation of the Law.

"Gifts and sacrifices" - cf. 8:3, the bloodless and the blood sacrifices. Also see 5:1. Thus, this expression is meant to include ALL SACRIFICES WHICH COULD BE OFFERED UNDER THE LAW. All of them together could not accomplish what we now have in Christ.

It never could make the offerer "perfect, as pertaining to the conscience."

Man's conscience examines and passes judgment. Man under law could never be satisfied that the sin question was settled. Cf. 10:11. Also 10:2, 22.

(9:10) Their significance was that they were outward representations of inner cleansing, but they were only representative.

They included:

1) "meat," or "food" (NASB).

2) "Drinks."

3) "Divers, or various (NASB), washings."

These were all "carnal ordinances," or "regulations for the body" (NASB). See 2:1

for the meaning of ΔΙΚΑΙΩΜΑΤΑ, legal regulations.

"Imposed" - ἔΤΙΘΕΙΜΕΝΑ. This had to be done. The people had no choice. Paul used this verb in 1 Cor. 9:16. It is ἔΤΙΘΕΙΜΑΙ.

"The time of reformation" - ΚΑΙΡΟΥ ΔΙΟΡΘΩΣΕΩΣ. This is an interesting word.

"... in a physical sense, a making straight, restoring to its natural and normal condition something which in some way protrudes, or has got out of line, as (in Hippocrates) broken or misshapen limbs" (Shayer, 152).

The spiritual application is obvious.

4/27/94

9:11 Here we have completed τὸ μὲν (v. 1), δὲ (v. 6), and δὲ here - thus showing the thought of the writer: on the one hand, on the other, and still on another.

"Christ" stands first in the Greek.

By way of contrast, His offering is superior in 3 respects:

- 1) Where it was offered.
- 2) What was offered.
- 3) Its effectiveness.

These take us through v. 12.

"Being come" - ΠΑΡΑΓΕΝΟΜΕΝΟΣ. It means that He made His public appearance as "an high priest." He appeared in other roles in the OT, and He will appear as a king later. BUT NOW SPECIFICALLY AS "AN HIGH PRIEST."

"Of good things to come" - Τῶν γενομένων ἀγαθῶν, or, of good things which have come.

Thus, "the time of reformation" is here. Our Lord does not point ahead to something in the future, but offers a present realization with a hope secure!

THIS IS THE EMPHASIS IN N.T. TEACHING.

The place of His entrance "through" to the presence of God was not by means of the earthly tabernacle - "not made with hands, not of this building," or, "creation" (NASB). GK: ΚΤΙΣΕΩΣ. Thayer: "not of this order of created things" (p. 363). So it is the eternal tabernacle or dwelling place of God.

But, backing up for more description:

- 1) "Greater" - ΜΕΙΖΟΝΟΣ. From μέγας, it means greater in importance.
- 2) "more perfect" - ΤΕΛΕΙΟΤΕΡΑΣ. It lacks nothing that is necessary for the accomplishing of its purpose - in contrast with the earthly tabernacle just described which, having all it was supposed to have, did not have enough.

SO THE PLACE OF OUR LORD'S SACRIFICE WAS GREATER.

(9:12) In two other ways was our Lord's sacrifice greater.

FIRST: Sacrifice was required, but He was the sacrifice. THUS, WE HAVE A TWOFOLD TYPE OF OUR LORD.

Cf. Heb. 13:12; Acts 20:28.

"Once for all" - ΕΦ'ΑΡΤΑΞ. Cf. vv. 6,7 to see the contrast. Here, one act was sufficient.

Cf. 7:27; 10:10.

Also see ἄρταξ in Heb. ^{6:4;} 9:26-28; 10:2; 12:26,27.

"Having obtained" - εὐράμενος. This is a 1st aor. mid. part. He did this by Himself without help from any other.

The sense here seems to be that He entered having already obtained. "Entered" - εἰσῆλθεν. He entered to stay.

"Eternal redemption" - αἰωνίαν λύτρωσιν.

This includes two things:

- 1) The payment of a price.
- 2) The result attained.

The picture here goes back to Egypt. Several ideas are prominent.

- 1) The bondage of the sinner.
- 2) His inability to free himself, or to purchase his freedom.
- 3) The ransom required - paid to God to satisfy His righteous demands.
- 4) The freedom of the sinner from bondage ~~by~~ ^(price paid) the work of the Savior apart from any assistance of the sinner.
- 5) The fact that the sinner ~~was~~ ^{now} ~~past~~ belongs to the Savior. Cf. 1 Cor. 6:19, 20; Rom. 1:1.
- 6) The redemption is a present possession.
- 7) It will last forever since it is "eternal."

ΛΥΤΡΩΣΙΣ is only used elsewhere in Lk.

1:68; 2:38. The word "redemption" in 9:15 is Ἀπολύτρωσις. See also Eph. 1:7; Col 1:14.

"For us" is added, but is not in the Grk.

9:13 Now the argument ^{is} strengthened by a comparison. The greater results are to be seen in the greater sacrifice.

"Of bulls and of goats" - cf. v. 12. The "bulls" were offered for the ^{high} priests (cf. Lev. 12:11); the "goats" for the people (cf. Lev. 16:15).
 "The ashes of an heifer" - cf. Num. 19.

All of this is included in the word, "redemption"

It would seem that this would include all sacrifices for whatever need. The best they could do was ceremonial, outward cleansing. BUT THE POINT IS THAT IT WAS AMAZING THAT THEY COULD DO THAT. Remember that the comparisons in Hebrews are not derogatory, but congratulatory. Therefore, the writer is commending what they could do.

He is accepting OT teaching when he writes the words found in v. 13.

9:14 This sounds like Paul in Rom. 5: 9, 10, 15, 17.

Note how the Trinity is involved in the death of Christ.

"How much more" - πούω μάλλον. If the OT sacrifices were great, the sacrifice of Christ was infinitely greater.

"The blood of Christ" - greater because:

- 1) "Christ" is greater than an animal.
- 2) His was ~~deliberate~~ ^{voluntary}, not imposed.
- 3) His was in personal surrender, not caught + killed as an animal.

"Through the eternal Spirit." In spite of many commentators, this seems to be a reference to the Holy Spirit.

Cf. our Lord's reading in Luke 4:18, 19. Whatever He did as a man He did in the power of the Holy Spirit.

"Eternal Spirit" - evidence of His Deity. He was present at creation. Cf. Gen. 1:2. He has always existed.

"Offered Himself" - ἑαυτὸν προσήνεκεν. Such an offering was unique, although to offer was a part of the priestly ministry.

Idea from
Westcott,
p. 261.

Cf. 5:1, 3⁷; 7:27; 9:25; 10:1, 11, 12.

"Without spot" - ἀμωμῶν. NA²⁸B: "without blemish." This word is used in:

- 1) Eph. 1:4.
- 2) Col. 1:22.
- 3) Eph. 5:27.
- 4) Heb. 9:14.
- 5) Jude 24.
- 6) Rev. 14:5.
- 7) 1 Pet. 1:19.
- 8) Phil. 2:15.

Cf. Heb. 1:3,
4:15

It "became the technical word to designate the absence of anything amiss in a sacrifice, of anything which would render it unworthy to be offered." (Drench, p. 379).

"To God" - the One to whom the ransom was paid. The One also who had to be satisfied. The One who determines our redemption.

"Purge" - καθάρσει. Cf. the noun in 1:3. This is cleansing, the removal of sin and its moral defilement. Cf. 9:22.

"Your conscience" - τὴν συνείδησίν ὑμῶν (some MSS read ἡμῶν). Cf. v. 9. Also 10:2, 22. The redemption of Christ does not cause us to forget our sins, but it does enable us to be at peace about them, knowing that they are forgiven and forgotten by God. When having thus found peace in Christ we no longer engage in "dead works" which are works that will never accomplish what we are trying to do.

Cf. 6:1.

When this happens we are free "to serve the living God."

Note that vv. 13, 14 are a question!

"To serve" - εἰς τὸ λατρεύειν. Once cleansed

we can serve, but not valid. When we are cleansed we serve to minister to God for His glory, not for our merit.

"The effect of the death of Christ is to do away with all works on our part as a means of obtaining acceptance with God. They bring no pardon, no peace, no life, no communion. They leave the conscience still under a burden of defilement and alienation. But if the blood of Christ cleanses our conscience from such a condition, it brings us into a life of service to the living God, not a mere outward service as under the old covenant, but a service springing from the inward experience of communion with, and devotion to, the Lord, and therefore devoid of all self-merit." (Vine, p. 96.)

"The living God" - Θεῶ Ζῶντι. Cf. 3:12; 10:31; 12:22. This was an ancient Hebrew name or title for God. Cf. Deut 5:26 - Moses Josh. 3:10 - Joshua 1 Sam. 17:26³⁶ - David 2 Kings 19:4 - Hezekiah Psa. 42:2 Jer. 10:10 - Jeremiah Dan. 6:20, 26 - Darius

Two words are prominent in vv. 15-22: "covenant," "blood."

5/4/74

9:15 In 7:22 Christ is called the "surety of a better covenant." In 8:6 "he is the mediator of a better covenant. Here again you have the same: "the mediator of the new testament," or covenant.

As "mediator" Christ took Moses' place in bringing about the new covenant; as "surety" He guaranteed that it would last.

Διαθήκη is used in Heb. 7:22 (21 x) 8:6 8:7 8:8 8:9 (2x) 8:10 8:13 9:1 9:4 (2x) 9:15 (2x) 9:16 9:17 9:18 10:16 10:29 12:24 13:20

"For this cause" - διὰ τοῦτο, lit., on account of this. See thought naturally follows from vv. 13, 14. He did what could not be done under the old covenant so that this means that a new covenant has been established.

"Testament" = covenant. There seems to be no reason to alter the translation from

"Covenant" to "testament" and vice versa because the emphasis is the same throughout.

We are concerned with the establishing of a covenant as pictured in the OT. "By means of death", i.e., the death of Christ.

"For the redemption" - εἰς ἀπολύτρωσιν, as compared with λύτρωσιν in v. 12. So there is an emphasis here on redemption from.

"The transgressions" - τῶν... παραβάσεων. Cf. 2:2. It is a going over. It means to go past some limit, to overstep.

THE DEATH OF CHRIST WAS RETROACTIVE.

"They who are called" is lit., "they who ~~have~~ been called" - οἱ κεκλημένοι. Here we have an emphasis on the sovereignty of God in salvation. Cf. 3:1.

"Eternal inheritance" - τῆς αἰωνίου κληρονομίας. Cf. 6:17. On "eternal" cf. 5:9. Cf. the inheritance under the old covenant: 11:9. Under the new, cf. Rom. 8:14-30.

WE MUST REMEMBER THAT THE WORK OF CHRIST BRINGS ^{UNDER THE NEW} THOSE WHO WERE UNDER THE OLD.

ALSO - THE BOOK OF HEBREWS WOULD NOT HAVE BEEN WRITTEN IF SALVATION WERE NOT ETERNAL.

9:16 The picture here takes us back to the OT - as vv. 18-22 prove.

According to Gen. 15:7-21.

See also Ex. 24:3-8.

Covenants were commonly ratified by a sacrifice. The victim represented the

mediator, or "testator" - i.e., "the one who made it."

Many try to make this a last will and testament, but the Heb. 9:17 does not mean that. It means a covenant, an agreement. In Bible times the inheritance did not require death. Cf. the prodigal son. Also the time of Solomon's reign, beginning before David died.

IN MAKING A COVENANT DEATH WAS REQUIRED. Cf. even Gen 8:20-22 - God's covenant with Noah.

(9:17) In the establishing of OT covenants the animal victim which was slain represented the one making the covenant.

Thus, the death of the animal meant:

- 1) no change would be made.
- 2) The covenant was guaranteed by the life (the blood) of the one making the covenant.

Cf. "This is my blood of the new testament" (Mark 14:24).

also, "This cup is the new testament in my blood" (1 Cor. 11:25).

The Heb. Christians evidently objected to the death of Christ. We are about to see that in the OT sacrifices we have pictures of the sacrifice of our Lord.

(9:18) Since the preceding is true, this helps us to understand OT sacrifices.

Ex. 24:3-8 gives the background for vv. 19, 20. Ex. 29:12, 36, for v. 21. v. 22 gives the conclusion.

9:19 Cf. Ex. 24:1-8. Some details are given here in Hebrews which are not given in Exodus

"When Moses had spoken every precept" and the people had agreed to it. "Precept" is commandment.

Then to validate the covenant, "he took the blood of calves..."

"He sprinkled both the book and all the people."

He did this:

1) "With water."

2) "And scarlet wool." Gr: ἐρίου κοκκίμου. Cf. Rev. 1:14.*

3) "And hyssop." Gr: ὑσσώπου. The only other time it is mentioned in the NT is in John 19:29.

The writer does not enter into the symbolism except for the fact that "he sprinkled" - application. "Water" is a common type of THE WORD. "Scarlet wool" could emphasize the blood of the lamb. "Hyssop" - lowliness, humility, meekness.

9:20 Cf. Ex. 24:8.

Moses said these words. The covenant was confirmed. The people were "enjoined," commanded, to keep the Law. Gr: ἐνετείλατο.

9:21 Just as the Tabernacle and its furniture were anointed with oil, so they were also "sprinkled with blood." This is not mentioned in Exodus - another evidence that the OT does not record everything.

9:22 As a summary on the blood, the

writer shows what an absolutely essential part blood had in the Tabernacle. Practically all things were "purged with blood" - καθαρίζεται. Cf. 1:3; 9:14, 23. It speaks of cleansing.

One thing was certain: THERE WAS NO FORGIVENESS WITHOUT (apart from - χωρίς) THE SHEDDING OF BLOOD.

- The emphasis on blood in Hebrews:
- 9:1
 - 9:12 (2x)
 - 9:13
 - 9:14
 - 9:18
 - 9:19
 - 9:20
 - 9:21
 - 9:22 (2x)
 - 9:25
- See also -
- 10:4
 - 10:19
 - 10:29
 - 11:28
 - 12:24
 - 13:11
 - 13:12
 - 13:20

5/11/74

(9:23) The difference between the earthly Tabernacle and "heaven" (v. 24) is brought out by 2 words - one here, and one in v. 24:

1) "Patterns" - ὑποδείγματα. Cf. notes on 8:5. It is an illustration, something which represents something else. Cf. John 13:15; Heb. 4:11; Jas. 5:10; 2 Pet. 2:6. Example seems to be a common interpretation.

2) "Figures of the true" - ἀντίτυπα τῶν ἀληθινῶν. Cf. 1 Pet. 3:21 for ἀντίτυπα.* Lit. it is something which reflects or echoes (Shayer, 51) "the true," i.e., the real, the genuine.

"Purified" - καθαρίζεσθαι, the same as "purged" in v. 9.

necessary" - ἀνάγκη. Cf. 1:12, 27; 9:23.
It is something which is absolutely necessary by the nature of things. The type required a fulfillment.
↓
All this was pictured on the Day of Atonement.

Those illustrations of the heavenly sanctuary might be cleansed by animal sacrifices, but "the heavenly things" require better sacrifices.

(9:24) "For Christ is not entered..." has been stated in v. 11.

The earthly Tabernacle and all it contained were "figures of the true." (See v. 23 for the meaning.)

Christ has gone "into heaven itself."
 "now" - νῦν, THE PRESENT of three appearances mentioned here: ἐμφανισθῆναι. It means "to give proof" (Thayer, p. 209), under ἐμφανής. It seems that in appearing lit. before the face of God, it is not for Him to see God, but for God to see Him - with favor and acceptance. Cf. 1 John 2:2.

And He does this "for us."

The OT sacrifices had to be accepted by God, + the same is true of the sacrifice of Christ.

(9:25) But with Him it is not a sacrifice that He should make "often" - ΠΟΛΛΑΚΙΣ. It is used again in v. 26. Cf. 6:7.

"offer himself" - προσφέρειν. This ties in with appearing because it means to offer Himself to someone (for acceptance and approval).

(9:26) If His sacrifice had been like that of the OT priests, He would have had to die over and over "since the foundation of the world," or from it. Cf. 4:3. Also cf. Eph. 1:4; Jn 17:24; 1 Q. 1:20; Rev. 13:8; 17:8.

The origin of salvation is dated from that time, actually in eternity past.

"Once" - ἅπασι, in contrast with "often."

Christ only died once and He will never die again.

"In the end of the ages" - ἐπὶ συντελείᾳ τῶν αἰώνων. Although this expression is not used ^{any place else} in the NT, there are similar expressions.

It is "an end providing many parts" (Westcott, 275).

Cf. Mt. 28:20; Gal. 4:4; 1 Pet. 1:20. THIS TERM IS USED TO POINT TO THAT WHICH HAS BEEN ANTICIPATED FROM THE FOUNDATION OF THE WORLD!

The idea of permanence is here.

"Hath He appeared" - ΠΕΦΑΝΕΡΩΤΑΙ. This is in the opposite direction of the appearance in v. 24. THIS ONE IS AN APPEARANCE TO MEN - for their approval and acceptance.

THEY ARE MENTIONED IN THEIR ORDER OF IMPORTANCE:

- 1) God first.
- 2) man second.

"To put away" - εἰς ἀθέτησιν. This is different from "eternal redemption," which means we are pulled away from the destruction; "put away sin" means that the cause of the danger is abolished (Shayer, 14). Cf. 7:18. Sin is conquered, "vanquished, shewn its weakness, set at naught" (Westcott, 275).

Erismar: To destroy & wipe all its effects" (p. 92)

"Sin" - note: It is singular, comprising all sin, not just "transgressions" (v. 15).

- Three ministries with three purposes: To deliver from
- 1) sin's penalty
- 2) sin's power
- 3) sin's presence

Cf. 3:13; 4:15; 9:28.

And this was all done "by the sacrifice of Himself."

(9:27) The one death and one judgment of each man finds its corresponding relationship in the death and judgment

of Christ.

"It is appointed" - ἈΤΤΟΚΕΙΤΑΙ. It is reserved for man, waiting for him. So Thayer, 63).

"Judgment" - ΚΡΙΣΙΣ, the trial as compared with the verdict (ΚΡΙΜΑ). It does not mean that these two things immediately follow each other, but that they are both absolutely certain.

9:28 "So Christ was once offered to bear the sins of many." It parallels v. 27.

~~"Bear"~~

"Was... offered" - ΠΡΟΣΕΥΕΧΘΕΙΣ, a first aorist passive participle from ΠΡΟΣΦΕΡΩ, to offer - the common word for offering a sacrifice. In v. 25 He offers himself, here He is being offered - but ONLY ONCE!

Cf. Isa. 53:6

1 Cor. 5:21

1 Jn. 4:14

John 3:16

} All emphasize God's part in the death of Christ.

"To bear the sins." Note the plural as compared with the singular in v. 26.

"Bear" - ἄνευεγκεῖν, 2 aor aor infin from ἀναφέρω. He lifted up upon himself our sins - "the sins of many."

"The word 'many' does not (of course) imply 'many out of the whole number of men'; but 'many' is simply contrasted with Christ's single person, and His single entrance (Westcott, p. 278).

"Unto them that look for him" - ΤΟῖΣ Αὐτὸν ἀπεκδεχόμενοις. It means to wait for, assiduously and patiently (Thayer, 56). Cf. Phil. 3:20; Rom. 8:19, 23, 25. This describes

believers.

From aorists we come now to a future: "shall He appear" - ὁφθήσεται, fut., indic., pass. from ὀράω. The same verb is used in Luke 24:34 of a post-resurrection appearance. Cf. 1 Jn. 3:2

And when He appears and we see Him there will be two things to be seen:

- 1) "Without sin" - χωρὶς ἁμαρτίας (genitive). Here this means "not to expiate sin" (Thayer, 675). He took the burden at His first coming; He will not have it at His next coming.
- 2) "Unto salvation" - the future tense of salvation, the completion of it, the consummation of it.

NASB - "not to bear sin"

CHAPTER 10 - The first 10 verses can be divided as follows:

5/18/74

- 1) Shadow (vv. 1-4).
- 2) Substance (vv. 5-10). The dictionary defines substance as:

"That which underlies all outward manifestations; real, unchanging essence or nature... that which constitutes anything what it is... Essential element or elements; characteristic components" (Webster's Collegiate, p. 993).

Here we see the relationship between the sacrifices under the Law as compared with the sacrifice of Christ. One is the type; the second is the antitype (the substance of which the Law sacrifices were the type).

(10:1) The OT sacrifices were "a shadow" - Σκία. Cf. 8:5. It is exactly like our

word, shadow. It is caused when a body intercepts the light. The shadow looks like the body, but it is only its shadow.

It is important to note here, too, that the shadow does not become the body. So we have:

- 1) Difference: They are not the same.
- 2) Similarity: They are like each other.
- 3) Promise: "of good things to come." Cf. 2:5
6:5
9:11 (NASB)
Cf. Col. 2:17.

A part of the function of a shadow is to show the nearness and promise the arrival of the body.

"not the very image" - ΟΥΚ ΑΥΤΗΝ ΤΗΝ ΕΙΚΟΝΑ.
Christ is the "image" of God. Cf. 2 Cor. 4:4; Col. 1:15.

"never" - ΟΥΔΕΠΟΤΕ is emphatic, and seems to point to the repetition of the sacrifices.

"They come thereunto" - ΤΟΥΣ ΠΡΟΣΕΡΧΟΜΕΝΟΥΣ.
Cf. Heb. 7:25; 10:22. Those who came, came in obedience, came in faith, came with a sense of need.

"Perfect" - ΤΕΛΕΙΩΘΑΙ. Their perfection would mean here that their object in coming was accomplished so that it would not have to be done over. Cf. v. 2b.

SO THE VERY REPETITION SHOWED THAT THEY WERE NOT THE ANSWER IN THEMSELVES.

(10:2) The question brings out the main point - the inadequacy of OT sacrifices.
"The worshippers" - ΤΟΥΣ ΛΑΤΡΕΥΟΝΤΑΣ. It speaks of service (cf. Heb. 8:5). Cf. 9:9, 14. So it points here to priestly service in

Maclaren (7, 76) calls it "a prophetic shadow of the perfect sacrifice of Jesus Christ."

rendering to God the sacrifices which He required.

"Once purged" - ἅτταξ κεκαθαρισμένους,
 "when they had once for all been cleansed"
 (Westcott, 306), a perf. pass. part.

There is a consciousness of forgiveness that accompanies faith in the true sacrifice. The fact that they did not have this indicated that sin had not been settled.
 "Consciousness of sins" (note the plural) = guilt.

(10:3) now the death of Christ reminds us that the sin question has been settled; then the repetition was a reminder, "a remembrance again made of sins every year," that the sin question had not been settled!

(10:4) Not only did they not, but they could not! So it was not a question of how many Yom Kippur there were. The sin question could not be settled that way.
 "Bulls and goats" - cf. 9:12¹³, 19. They could do it neither for the priest nor for the people.

NOW WE TURN TO CHRIST AND HIS SACRIFICE.

(10:5) V. 5-7 are a quote of Psa. 40:6-8.
 Note this use of Psalm 40. Regardless of how it may have applied to David, it contains the words of our Lord prophetically with regard to the purpose of His first advent.

Lit., Sacrifice and offering you did not will. In these two words we have all OT

indic. of γράφω.

"In the volume of the book" - ἐν κεφαλίδι βιβλίου. It speaks of the OT - which speaks throughout of Christ who was to come to give Himself for man's sin.

All through the OT we see this.

note our Lord is speaking to "God."

10:8 "Above, when he said" = "after saying above" (NASB), which is followed by "Then" in v. 9. These two parts of the passage are repeated to show, "He taketh away the first that He may establish the second."

10:9

Cf. 8:13.

"Taketh away" - ἀναίρει. He has revoked, abrogated, abolished, killed it. It is no longer in effect. We are not under the Law. It is extinguished. Cf Westcott, p 312; Shayer, 38).

"Establish" - στήσῃ. This is what stands. This is permanent. It will never be abolished. This is the final and only way. It will always be in force.

"First" and "second" are these two covenants.

10:10 "By which will" i. e., the will of God.

"We are sanctified" - ἡγιασμένοι ἐσμεν. This is the periphrastic perf. pass. indic. of ἁγιάζω, we have been sanctified.

On ἁγιάζω, cf. vv. 14, 29. Here it means to be cleansed from the guilt of sin, forgiven, and so set apart as being acceptable to God.

NOTE THE DOCTRINAL IMPLICATIONS OF THE VERB ABOVE.

sacrifices included - according to Westcott (p. 309):

- 1) what they were, i.e., animals, meals.
- 2) what they were called, i.e., burnt, meal, etc.

"Sacrifice" - Θυσίαν.

"offering" - προσφοράν. Cf. vv. 8, 10, 14, 18.

In Heb. 11:4 we have the two roots.

Perhaps it would be proper to say that the two words represent:

- 1) What they were.
- 2) What was done to them, i.e., offered to God.

Others might say:

- 1) Bloody
- 2) Bloodless.

For Christ it was not a continuation of OT sacrifices - lit, thou didst not will.

It was not what Christ did by Himself, but with Himself, where the attention is now centered: "a body hast thou prepared for me."

"Prepared" - ΚΑΤΗΡΤΙΩΝ, a first aor. mid. indic. sing. of ΚΑΤΑΡΤΙΖΩ, "to make ready, equip" (Robertson, v, 407). This same verb is used in 11:3, "framed."

Here we have the Incarnation.

(10:6) God did not delight or take pleasure in sweet savor or non-sweet savor offerings in themselves. They were only of value as they pointed to Christ.

(10:7) Here we see our Lord's acceptance of the Father's will as recorded ("it is written," it stands written, lit. it has been written - γέγραπται, perf. pass.

"Offering" is what He did; "body" is what He had to offer - HIMSELF.

Cf. 1 Pet. 2:24; 1 Cor. 11:24; Col. 1:22; Rom. 7:4; John 2:21; 19:31, 38, 40.

"Once (for all)." Ἐφάπαξ. "The sanctification of all believers is completed on the divine side" (Westcott, 313). τοῦ ἑφάπαξ, cf. 7:27; 9:12.

Cf. Denney, The Death of Christ, p. 234.

5/25/74

10:11 In vv. 11, 12 we have another μὲν and ὅτι.

The contrast between the two verses is brought out by the two verbs:

- 1) "Standeth."
 - 2) "Sat down" (v. 12)
- "And" - καὶ "adds the final elaboration" (Lanski, 233).

"Every priest" - without exception, high priests and lesser priests - all of them!

"Standeth" - ἑστῆκεν, perfect act. ind. of ἵστημι. "The perfect is the tense of complete action... it views action as a finished product" (D+M, 200). So it is as though the writer is gathering together all of the ministries of all the priests and comes up with the only result:

UNFINISHED!

There were no chairs or thrones in the Tabernacle. "Standeth" is an indication "of work still to be done, of service still to be rendered" (Westcott, p. 313).

"Daily." Cf. "year by year" in v. 1. Cf. 7:27.

"Ministering" would probably include all the duties of the priest in the Tabernacle. "offering..." speaks of the one particular

Paul writes of Christ's present ministry -
cf. Rom. 8:34. Col. 3:1
So does Peter speak of it - Acts 2:33; 5:31.
And John - Rev. 3:21.

phase of his ministry which was the most important - when he offered "after the same sacrifices." NASB has "time after time" - ΠΟΛΛΑΚΙΣ.

"Can never" - ΟΥΔΕΠΟΤΕ ΔΥΝΑΤΑΙ. This is very emphatic.

"Take away sins" - ΠΕΡΙΛΕΙΨΙΝ ἁμαρτίας. From ΠΕΡΙΑΙΡΕΩ, a diff. form from 10:4. It is to take from around, like man is clothed in sin, or bound by his sin.

A good illustration is seen in Lazarus when he was raised from the dead, altho this verb is not used in John 11:44.

10:12 "This man" is lit. "This" - ΟΥΤΟΣ, like 3:3; 7:4. It speaks of Him who stands out above all others - the One so obviously meant that He needs no further identification. The apostle John uses "this" frequently.

Cf. John 1:2.

He did not offer many sacrifices, but only "one sacrifice for sins forever."

The rest of the verse and all of v. 13 are from Psa. 110:1.

This is one of the 4 key verses of Hebrews.

Cf. 1:3; 8:1; 12:2.

"The right hand of God" means:

- 1) Acceptance.
- 2) Authority.
- 3) Dignity and honor.

OUR LORD'S SACRIFICIAL WORK IS OVER, FINISHED

10:13 "From henceforth" - Τὸ λοιπὸν. A + S (p. 481) translate it, "from now on, in the future."

He is there interceding now, but also "expecting" - ἐκδεχόμενος. It suggests eager

The fact that He continues to be seated is proof of the sufficiency of His work.

Only Christ is seated.

Since God rested (Gen. 2) so how Christ rests in "the complete-ness of His finished work" (Heb. 10:1).

This has not been emphasized before.

On being sanctified:

"Salvation is a progressive process. That is to say, if we are truly joined to Jesus Christ, we are growingly influenced by the powers of His Cross and the gift of His Spirit. There is no limit to that growth. It is like a spiral which goes up and up and up, and in every convolution draws nearer to the centre, but never reaches it. Our hearts and spirits are wonderfully elastic. They can take in a great deal more of God than we think they can, or than they ever have taken in. We can receive just as much of that infinite Life into our finite spirits as we will. Let us each strive to get more and more of Jesus Christ in us, that we may know Him, and the 'power of His resurrection, and the fellowship of His sufferings,' more fully, more deeply, and may keep it more constantly" (Maclaren, X, 90, 91).

"For, what does 'perfect' mean in the New Testament? It means, as many a passage might be quoted to show, 'mature,' 'full grown,' in opposition to 'babes in Christ.' This very Epistle uses the two phrases in that antithesis, but the literal meaning of the word is that which has reached its end, that which has attained what it was meant to be; and, according to the New Testament teaching, a man is perfected when he has all his capabilities and possibilities of progress and goodness and communion with God made into realities and facts in His life, when the bud has flowered, and the flower has fruited. When capacity is developed, privileges enjoyed, duties attended to, relationships entered into and maintained -- when these things have taken place the man is perfect. . . . If a man has become all that it is possible for him to be, he is, in the fullest sense, perfect. But Scripture also recognises a relative perfection, as we have already remarked, which consists in a certain maturity of Christian character, and has for its opposite the condition of 'babes in Christ.' So Paul exhorts 'as many as be perfect' to be 'thus minded' -- namely, not to count themselves to have apprehended, but to stretch forward to the things which are before, and to press towards the goal which still gleams far in advance" (Maclaren, X, 85, 86).

and certain writing. Cf. 11:10.

"Till His enemies be made his footstool."
The Father never said this to any angel. Cf. 1:13.

"His enemies" - οἱ ἐχθροὶ αὐτοῦ.

- 1) The devil - cf. 2:14, 15.
- 2) Death - 1 Cor. 15:24-26.
- 3) Unregenerate men - Rom. 5:10; Col. 1:20, 21.

OUR LORD EAGERLY ANTICIPATES TOTAL VICTORY
BECAUSE OF HIS DEATH AND RESURRECTION.

All of this results from the taking away
of our sins.

This is what He is looking forward to, before in the Ep. it has been what He is doing.

It explains why our souls work is finished.

10:14 This is an explanation. He has perfected, or "brought to completion in perpetuity" (Bruce, 337), those who are being sanctified. The goal is certain, but the process is still going on.

Note: HE perfects by means of His sacrifice. He administers His own work.

In v. 10 the writer says, We have been sanctified. Both are true.

"Perfected" has the idea of being thoroughly equipped.

"Sanctified" means to be set apart as being thoroughly qualified for fellowship with God. We are set apart from sin to God! The progressive aspect is in 1 Cor. 1:18.

One speaks of what our Lord DID, the other about what He IS DOING.

10:15 But we also have the witness of "the Holy Spirit."

This same passage is attributed to "the Lord" in 8:8.

"A witness" - cf. Deut. 19:15. Witnesses are being cited to confirm:

- 1) The inadequacy of the old covenant.
- 2) The sufficiency of the new covenant.

This quotation from Jer. 31:33³⁴ is added confirmation of the sufficiency of Christ — from 600 yrs B.C.!

To get the point we need to supply the words, "He also said" (implied) at the beginning of v. 17.

Dr. "Then He said:"

17. ^{Cf. NASB.} Some make the break in the middle of v. 16. Cf. Lenski, p. 339.

10:16 Here is a new covenant.

"Into their hearts, and in their minds" = "to will and to do of His good pleasure" (Phil. 2:13), or, "together with the will and the power to carry them out" (Bruce, 241).

10:17 "Sins and iniquities" - τῶν ἀμαρτιῶν ... τῶν ἀνομιῶν. 1 Jn 3:4 says lit. that sin is lawlessness.

The two words here mean:

- 1) The times we have gotten out of the way.
- 2) The times we have defied the law of God.

God forgets them all -- because of what His Son has done. Cf. Isa. 38:17.

10:18 "Remission" - ἀφεσις = a release. Cf. "take away" in 10:11. It is the opposite of retention. Cf. John 20:23 with Acts 2:38. Where there is divine forgiveness "there is no more offering for sin."

"This is the logical and triumphant conclusion" (Robertson, V, 410). Westcott: "This is the last - the decisive - word of the ~~age~~" (p. 317).

"The consequences of sin are threefold: debt which requires forgiveness, bondage which requires redemption, alienation which requires reconciliation" (Westcott, 316). Forgiveness expresses the first. Cf. Mt. 18:27, 32, 35.

10:19 THE BEGINNING OF THE PRACTICAL SECTION

The doctrine of Scripture never is an end in itself. DOCTRINE ALWAYS LEADS TO APPROPRIATION AND APPLICATION. (To distinguish between these two we appropriate what we already have, but we apply the truth to what we need to do.)

Vv. 19-25 really introduce the whole practical section. Vv. 19-21 + v. 22 b tell us what we already have - three things:

- 1) a privilege (vv. 19, 20).
- 2) a priest (v. 21).
- 3) Purification (v. 22 b).

In vv. 22-25 we see what we are to do - with respect to the three outstanding characteristics of the Christian life:

- 1) "Faith" - "Let us draw near."
- 2) "Hope" - "Let us hold fast."
- 3) "Love and good works" - "Let us consider one another."

"Having therefore" - ἔχοντες οὖν. This is a summary like 8:1 ff., or like 4:14 ff. In view of the preceding, this is what every believer in Christ has - a present and continuing possession - which is threefold. (See notes above.)

"Brethren" - cf. 3:1, 12; here; 13:22. Also 2:11. This shows our mutual relationship to each other in Christ.

"Boldness" - Πάρρησιαν. Cf. 3:6; 4:16; here; 10:35 - 4x in Heb. It means assurance, "free and fearless confidence" (Thayer, 491). It also has the idea of openness. This is

boldness based upon a knowledge of the truth.

"To enter into" - εἰς τὴν εἰσοδόν. It means both the "entrance" and "the act of entering" (Shayer, 188). We do not hesitate "to use the entrance" (Westcott, 318).

"Into the holiest," or better, into the Holy Place, or Sanctuary, considering it all as one.

"By the blood of Jesus" - cf 9:7, "not without blood." As the OT priests would never think of entering the Tab. except with blood, so we would never dare without the efficacy of His blood. This is the better sacrifice.

10:20 This is "a new and living way."

"new" - πρόσφατον. Used of animals this means freshly slaughtered. It is a way "very lately made" (Shayer, 550).

D.J. (p. 131) used the hymn to illustrate the meaning here - ever new,

"Dear dying Lamb, Thy precious blood
 Shall never lose its power,
 Till all the ransomed Church of God
 Be saved, to sin no more."

"Living" - ζῶον, a pres. fem. part. It is like the word in Heb. 4:12 - living and able to impart life to others.

"Which He consecrated for us." Note that the emphasis is upon what God does "for us."

"Consecrated" - ἐνεκαίνισεν. From ἐνκαίνισω, also used in 9:18. He has initiated the way. He opened it up. He went before us.

It cannot grow old and inefficacious like film. Always good. It is

It goes through the veil, or by means of the veil. IS THIS NOT WHY THE VEIL WAS RENT WHEN OUR LORD DIED? Cf. Mt. 27:51.

Mk. 15:38

Lk. 23:45.

So the veil typified the body of Christ - rent, it pictured His death.

10:21 Before our Lord is spoken of as the sacrifice - now as the Priest.

This has been proven in 4:14 - 7:28.

"Great" - μέγας. Cf. 4:14; 13:20. He is great in importance, in authority, in power.

"Over" - ἐπί, showing His place above.

"The house of God" - τὸν οἶκον τοῦ θεοῦ. Cf. 3:6. This is another expression for the family of God.

This was what the Tabernacle was - God's dwelling place. Now we are, as well as being His family.

10:22 Now we come to three exhortations, the last of which has a negative part too.

"Let us draw near" - προσερχώμεθα. Cf. 7:25; 4:16. It means to draw near to God. This is the purpose of the work of Christ - FELLOWSHIP. It is to come to anyone, or to approach.

"A true heart" - μετὰ ἀληθινῆς καρδίας. This is the whole heart, or a heart that is all that it is supposed to be - in God's sight.

"In full assurance of faith" - ἐν πληροποσίᾳ πιστεύουσ. Cf. Πλην. in 6:11; Col. 2:2; 1 Th. 1:5.

Our privileges are to be used.

First - of ourselves.
Second - of the truth.

Third - of others.

This faith is fully assured of its ground, not ignorant or doubting, but confident of God and His Son and His Word.

THE TWO ABOVE ARE PRACTICAL.

THE FOLLOWING TWO SEEM TO BE POSITIONAL.

"Having our hearts sprinkled from an evil conscience." Cf. 9:14. Contrast 10:1,2.

THIS IS INWARD.

"and our bodies washed with pure water."

THIS IS OUTWARD.

Note that THE INWARD preceded THE OUTWARD.

We are "sprinkled" with the blood, "washed" with the water. Cf. Ex. 29:4.

Cf. Jas. 4:8 for THE OUTWARD and THE INWARD. Andrew Murray in The Holiest of All, p. 383, says,

"It is not only in spirit, but with the body too, we enter into the Holiest of All. It is on us here, where we are in the body, that the presence of God descends. Our whole life in the flesh is to be in that presence; the body is very specially the temple, and in charge of the Holy Spirit; in the body the Father is to be glorified. Our whole being, body, soul, and spirit, is in the power of the Holy Spirit, a holy sacrifice upon the altar, a living sacrifice for service before God. With the body, too, we live and walk in the Holiest. Our eating and drinking, our sleeping, our clothing, our labour and relaxation, -- all these things have more influence on our spiritual life than we knew. They often interrupt and break the fellowship we seek to maintain. The heart and the body are inseparably joined -- a heart sprinkled from an evil conscience needs a body washed with pure water."

10:23 "Let us hold fast" - ΚΑΤΕΧΩΜΕΝ.

Cf. 3:6,14. This is to have something down, firmly in our possession, secure.

"The confession" - Τῆς ὁμολογίας. Cf. 3:1; 4:14. This is generally a public acknowledgment of our "hope."

"Hope" looks to the future. Cf. Heb. 3:6; 6:11,18; 7:19; here; 11:1.

"Without wavering" - ἀκλινη. Lit., not bowing. We are not to recognize the

superiority of anything over this.

Our hope is secure "for He is faithful that promised." Cf. 11:11. He is trustworthy. He can be relied upon. He will not fail.

10:24 "And let us consider one another" -
 και κατανοωμεν ἀλλήλους.

In 3:1, we "consider Jesus"; here we are to "consider one another."

We declare what we are; we consider what others are - and seek to ~~engage~~ them to holier lives.

"To provoke" - εἰς παραζυσμόν. It means to stimulate, to urge on - some times used in a bad sense.

"Love and good works" go together. Love produces works which have a good effect upon others.

Paul was doing this in 2 Cor. 8:1-7.

Cf. 1 Tim 4:12.

10:25 v. 25 explains how to do v. 24.

"Not forsaking" - μὴ ἐγκαταλείποντες. It means to abandon in such a way as to leave a difficult situation.

"The assembling... together" - τὴν ἐπιθουα-
 γωγὴν.

Some had already started to do this - "as the manner of some is."

"But exhorting one another" - ἀλλὰ παρακαλοῦντες. This is basically encouraging people to do what is right in God's eyes.

It should increase instead of decreasing. "As you see the day approaching." What day? Cf. Rom. 13:10-14.

Cf. Phil
 2:1-4.

6/15/74

10:26 NOW WE LOOK AT THE OTHER SIDE OF THE COIN - as vv. 26-31 emphasize the importance of doing what the writer has just said in vv. 22-25.

"Willfully" - ἑκούσιως. This means "without compulsion, i.e., deliberately, intentionally" (A+B, 242).

Westcott says it speaks of 2 things:
 1) Voluntary sin.
 2) Habitual sin.

THE WORD STANDS FIRST FOR EMPHASIS.

"Received" speaks of something which
 1) Has come from outside of man.
 2) Has been given as a gift. no merit.
 3) Has been received.

"The knowledge of the truth" would be of the truth related to God, Christ, sin, salvation, etc. and it speaks of truth in its complete form. It would not have to be exhaustive, but complete.

"Knowledge of the truth" - ἐπιγινώσκω
 full knowledge

"There remaineth" - ἀπολείπεται.

Westcott: "For sins there is left no sacrifice" (p. 328) - giving a lit. rendering of the GK.

This also suggests what "the knowledge of the truth" refers to.

THERE ARE NOT MANY WAYS OF SALVATION - JUST ONE.

IT IS NOT A MATTER WHICH MAY OR MAY NOT BE DONE. IT IS MANDATORY. To reject Christ is to be hopeless.

10:27 This tells what remains.
 "Fearful" - φοβερὰ, used only in

Heb. - 3x: here, v. 31, 12:21. It is anything which causes fear. This is what does "remain" (v. 26). This stays, abides. NASB: "terrifying."

"Looking for" - Ἐκδοχή. It is used only here in the NT. It means an "expectation, awaiting" (Thayer, 194). And the fact that it is not defined makes it even more terrifying: "certain" - Τίς.

"Judgment" - Κρίσις. This is a trial.

"Fiery indignation" is "an anger (zeal, jealousy) marked (genitive) by fire" (Robertson, V, 413). Westcott says that "ζῆλος suggests the thought of love which has been wronged" (p. 329).

"Devour" = eat: ἐσθίειν.

"The adversaries" - τοὺς ὑπερβυτίους.

Used only here and in Col. 2:14.

10:28 This is a statement which every Jew as well as every reader of the OT would know is true. Since Christ has been proven to be greater than Moses, the thought in 10:29 would obviously be impressive.

"Despised" - ἀθετήσας. The verb is used only here in Heb, but the noun is in 7:18; 9:26. It means to act toward something as though it did not exist, or had been annulled. It is in effect to abolish something. The aorist makes it final and decisive.

It is to reject its authority.

Cf. Num. 15:32-36, the man who gathered sticks on the Sabbath Day.

There are many such examples.

10:29 Now the big question!

Note: THE OFFENCE IS THREEFOLD.

The writer is now arguing from the lesser to the greater.

"Suppose ye" - ΣΟΚΕΙΤΕ. It is the equivalent of, what do you think? Such an opinion may or may not be true.

"Loser" - ΧΕΙΡΟΝΟΣ, the comparative of ΚΑΚΟΣ. So it means, worse.

"Punishment" - ΤΙΜΩΡΙΑΣ. This is punishment which corresponds to the nature of the offence. God is righteous in His judgment. What would you do if you were in God's place?

"Shall he be thought worthy?" - ἀξιωθήσεται. Here again is the idea of retribution or reward for a certain act.

The three offences are:

1) "Who hath trodden under foot the Son of God." The verb is ΚΑΤΑΠΑΤΗΘΕΑΣ, ΚΑΤΑΠΑΤΕΪΩ means to tread down, to trample under foot, to treat with rudeness and insult, to spurn, to treat with insulting neglect (all in Shayer, p. 335). Cf. 6:6

"That which claims to be precious, i. e., 'the Son of God,' 'is not only regarded as having no value: it is also treated with utter contempt'" (Westcott, p. 330).

2) "Hath counted" - ἡγησάμενος. From ἡγέομαι, this word speaks of a "deliberate and careful judgment" sometimes (as here) based more on one's feelings than upon the facts. Cf. Shayer, 276.

Contrast 11:26, where the same verb is used.

PERSON OF CHRIST

Cf. 11et. 1:2

WORK OF CHRIST

"The blood of the covenant," ^{Heb - 129} i. e., the blood of Christ and the new covenant. "With which he was sanctified" - potentially! Just as "propitiation" is used in 1 John 2:1, 2, and as "reconciling" is used in 2 Cor 5:19. "an unholy thing" - κοινον. Common and unclean - not fit for presenting to God. The Jews would venerate the blood of animals more than the blood of Christ.

3) "Done despite" - ἐνυβρίσας. This is for a person to treat with insult, disregarding what is due another person so intent is he on having his own way.

"The Spirit of grace," the One "through whom the grace of God is manifested" probably His convicting power ^(Westcott, 1331) here.

10:30 The true answer is to be found in Scripture. Here we have 2 quotations:

1) Dent. 32:35.

2) Dent. 32:36; cf. Psa. 135:14.

Two things are emphasized:

- 1) Judgment will come from the Lord
- 2) no one will be exempt - even those who are known as "his people."

10:31 The conclusion:

"Fearful" - cf. v. 27.

"The living God" - cf. 3:12.

Nothing is more dreadful than to

have known the way and to have turned from it.
 Cf. Mt. 6:23.

6/22/74

10:32 This passage corresponds somewhat with 6:9 ff. Cf. 10:39.

See also the "ye" and "he" in v. 29.

These are words of encouragement from:

- 1) The past (vv. 32-34).
- 2) For the present (vv. 35, 36).
- 3) For the future (v. 37).

"Call to remembrance" - Ἀναμνησθεθε.

They were to keep on remembering, or reminding themselves. Lit. it is to remember again and again, etc.

"The former days," some time ago according to 5:12, in which they were first saved, or "illuminated" - φωτισθετες. Cf. the same word in 6:4. The light had come into their darkness, meaning they had been saved.

"Ye endured" - ὑπεμεναιτε. Cf. 12:2, 7 for the same word again. They persevered. They did not give up. They held fast to their faith in Christ.

And this was all in spite of "a great fight of afflictions" - πολλην ἀθλησιν ... Πᾶσιν ἁθροῖς. "Fight" is the Greek word we get athlete from. They "were contending for a crown" (Westcott, 333). In 2 Tim. 2:5 the word is used of contending in public games. They were in the arena, and eyes were fixed on them.

10:33 Here we have τοῦτο μὲν ... τοῦτο δέ.

"Ye were made a gazingstock." NASB: "a public spectacle." Cf. 1 Cor 4:9. This means to ^{be} brought on the stage and to ^{be} exposed to contempt - ΘΕΑΤΡΙΖΟΜΕΝΟΙ. They are made sport of.

This was done in 2 ways:

- 1) "Both by reproaches" - attacking a person's character, ὀνειδισμοῖς. Cf. 11:26, 13:13. They were reproaching the Lord when they said, "If thou be the Son of God..." (Mt. 27:40).
- 2) "And afflictions" - their hatred was expressed by bodily harm and by taking away material possessions.
Cf. v. 34.

BUT THERE WAS ANOTHER PART.

"Ye became companions" They became partners of others who were being persecuted - other members of the team.

Peter rejected this when the maid said, "you also were with ~~Jesus~~..." (Mt. 26:69).

"Of ~~them~~ that we so used," or turned here and there (Thayer under ἀναστρέφω, p. 42). It also is one of the GK words for walk.

10:34 Even the writer of this Epistle had been encouraged by their steadfast faith, according to some readings. BUT THE BEST MSS OMIT "me" and "my."

So we should read, you had compassion on those in bonds, i. e., those in prison.

"You had compassion" - ΣΥΝΕΤΙΘΗΣΑΤΕ. This is to feel with a person. Cf. of our Lord in 4:15.

"Look joyfully" is lit. received to yourselves with joy" (Robertson, V, 415).

"The spoiling" - τὴν ἀπταγῆν. This is robbery, or seizure (NASB).

"Of your goods" - τῶν ὑπαρχόντων. This includes money, possessions, property.

Cf. Prayer, 638.

"Goods" and "substance" - ὑπαρξιν have the same root.

"Knowing" - note the part that scriptural knowledge plays in our peace. They knew that they had 1) heaven and they knew that they had 2) possessions in heaven. Cf. Mt. 6:19-21. It is "better" and it is "enduring", i. e., it remains. NO ONE CAN TAKE IT AWAY.

ALL OF THIS CHARACTERIZED THEIR PAST EXPERIENCE.

10:35 The "therefore" - οὖν moves us from the past to the present.

Do we love the Lord less now than we used to?

"Cast not away" - Μὴ ἀποβάλητε.

This is to throw away something "as though it were of no value" (Westcott, 335).

AND NOTE THAT THIS IS A COMMAND.

What were they not to throw away?

"Confidence" - τὴν παρηγορίαν ὑμῶν.

Cf. 3:6, 4:16; 10:19 + here. This is boldness, assurance.

Sometimes it is easier to do this in small tests than in great trials.

Why should we not throw it away?

Because it "hath great recompense of reward" - ἥτις ἔχει (has, and continues to have) μεγάλην μισθαποδοσίαν. Cf. 2:2; 11:26. The Lord rewards in proportion to

our confidence. This is faith - faith in the Word of God. Believing is seeing.

10:36 What they (and we) needed was "patience" - ὑπομονῆς, the same root as "endured" in v. 32 - a remaining under.
For what?

Ye have need" - cf. 5:12.

"After that ye have done the will of God." OBEDIENCE IS A VITAL PART OF FAITH, as ch. 11 will prove conclusively - not just action, but obedient action.

The Lord has something for us in our testings - THEN THE ANSWER COMES.

"Ye might receive the promise" - κομισηθη τὴν ἐπαγγελίαν. This means "receiving all that was expressed in the promise." (Westcott, 336). God made the promise. He will fulfill it when the time is right. "Receive" - κομισηθη. Cf. 11:19, 39.

10:37 In Isa. 26:20 we read, "Hide thyself as it were for a little moment, until the indignation is past."

In Hab. 2:3,

"... though it tarry, wait for it, because it will surely come, it will not tarry."

So Heb. 10:37 seems to be made up of these two verses.

Obviously the promise points to heaven and the coming of the Lord. He actually is the Promise, the Promised One. All of our hopes are centered in Him.

BUT - there is an immediate application of this promise, too. WE (like those mentioned in ch. 11) EXPERIENCE THE FULFILLMENT

OF PROMISES WHILE WE AWAIT THE PROMISE.

This verse has to do with the future and the certainty of our Lord's return.

(10:38) This verse continues with Heb. 2, v. 4 - quoted also in Rom. 1:17 Gal. 3:11.

So we have it 4x in the Bible.

- 1) In Rom. 1:17 - "the just shall live by faith"
- 2) In Gal. 3:11 - " " " " " "
- 3) In Heb. 10:38 - " " " " " "

THIS STANDS AS THE CLEAR TEACHING OF THE O.T. AS WELL AS THE N.T.

"Draw back" - ὑποστρέψονται. This is the person who in timidity shrinks from letting it be known that he believes.

"shall have no pleasure" - οὐκ εὐδοκεῖ.

Cf. 10:6, 8. God will not be favorably inclined toward such a person.

Cf. 1 Jn. 2:19.

(10:39) But here is the actual situation.

A true believer does not "draw back to perdition." "Perdition" - εἰς ἀπώλειαν, or hell. Cf. Phil. 1:28; 3:19; 2 Pet. 3:16; John 17:12.

"Believe unto the saving of the soul" - salvation in the future tense.

"unto the saving" - εἰς τὴν σωτηρίαν, a better translation is preservation.

They had not doubted the Lord in the beginning; let them not doubt Him now, but continue in that same carefree spirit which trusts Him implicitly.

CHAPTER 11 - Related are the words:

- 1) Faith. Cf. 4:2; 6:1, 12; 10:22, 38; 11:1, 3, 4, 5, 6, 7 (2x)
- 2) Faithful. Cf. 2:17; 3:2, 5; 10:23; 11:11
- 3) Believe. Cf. 4:3; 10:39; 11:6, ~~29~~

8, 9, 11, 13,
17, 20, 21, 22,
23, 24, 27,
28, 29, 30,
31, 33, 39;
12:2; 13:7.

The present emphasis started in 10:22, then continued in 10:23; 39, and on to 11:1.

But we also have 10:35-37 which definitely encourages faith.

Then we have the word promise, or promised - as in 10:23; 11:11. Cf. also 4:1; 6:12, 13, 15, 17; 7:6; 8:6; 9:15; 10:36; 11:9 (2x)

11:13
11:17
11:33
11:39; 12:26

And then we have a third word: hope. Cf. 10:23; 11:1.

See also 3:6; 6:11, 18; 7:19.

And patience has a part too. Cf. 10:36; 6:12 (a different word from 10:36); 12:1

See also wait. It is translated look for in 9:28. But see it in Rom. 8:24, 25.

ALL OF THESE WORDS TOGETHER GIVE US THE MEANING OF FAITH.

And so does ch. 11.

(11:1) "Faith is the substance." "Substance" - ὑπόστασις.

This word is used in 1:3 and 3:14. Heb. 3:14 probably fits best here with "confidence, firm trust, assurance" (Thayer, 645). "Things hoped for" are the things that are promised. Cf. 10:23. See also 6:17-20.

The character of faith to that which is promised is like the relationship between Christ and God. True faith accepts the promise as already fulfilled because of the one who has made the promise.

"Things hoped for" are things expected because they have been promised. A Biblical hope is a certain expectation.

"See evidence" - ἔδειξας Westcott suggests "proof" (p. 351). Robertson (V, 418) suggests "conviction."

Lenksi (p. 375) has a good comment here:

"But we cannot conceive of faith as proof, evidence, an action of proving something unseen or as an argument for unseen things. Delitzsch supports this idea by saying: 'Faith is its own certification, its own proof or evidence of divine realities.' My faith is nothing of this kind (italics mine). Faith is never its own basis. 'Faith,' 'confidence,' 'conviction' are correlative terms; faith rests on somebody or on something outside of itself and not on itself. Somebody, something outside of me inspires faith or trust in me, otherwise I have no faith. It is this outside ground that shows whether faith is true, i.e., justified, or false, i.e., unjustified. Truth alone justifies me for believing or trusting; no lie ever does that; a lie succeeds in producing faith only when it masks itself as truth."

"Things not seen" - Πραγμάτων... οὐ βλεπομένων.

This parallels "things hoped for." Cf. Rom. 8:24, 25; 1 Pet. 1:3, 8, 9. Also 1 Pet. 1:13.

On "things" - Πραγμάτων, cf. 6:18. It speaks of something which is, that which has already been done, an accomplished fact. Cf. Thayer, p. 534. It is used again in 10:1.

THE WRITER DOES NOT TELL HOW FAITH COMES TO THE HEART OF MAN; HE SIMPLY TELLS WHAT IT IS. THE BOOK PREVIOUSLY SHOULD HAVE MADE THIS CLEAR.

1:2 "For by it," lit., for in this.

Cf. 1 Cor. 15:19

"For" introduces an explanation.

"It" refers to faith.

"The elders" - οἱ πρεσβύτεροι. This points, as the chapter shows, to Israel's forefathers. It was a title of dignity (Thayer, 536) and certainly must be so-used here. Those who honor God, God honors. Cf.

1 Sam. 2:30.

"Obtained a good report" - ἐμαρτυρήθησαν. The same verb is used in v. 4, "he obtained witness."

They were approved of God. God gave them a good report. They received a "well done." They pleased God (v. 6). Cf. 11:39.

THE REALITY OF OUR FAITH IS DEMONSTRATED IN LIFE.

11:3 Faith is concerned with the past - in v. 3

Faith is concerned with the present - in Abel and Enoch; salvation, then the walk.

Faith is concerned with the future - in Noah.

"Through faith" - ΠΙΣΤΕΙ. This is the instrumental case - and is the same in vv. 4, 5, 7, etc. This is the outstanding example of anaphora in the Bible (where a word is repeated successively in a series of sentences) - possibly the greatest example in all literature. See Bruce, 280, #18.

So we can translate this by means of faith.

"We understand" - νοοῦμεν. Notice: This is about us, as a preface to all that is coming in the chapter.

Cf. "the fathers" in 1:1.

N.B.

7/20/74

It is interesting to see faith and the mind brought together.

Rom. 1:20 is a good parallel.

It is not a feeling but a mental persuasion or conviction. See v. 1. And this faith in turn rests upon the revealed Word of God. Cf. Gen. 1-11.

The verb νοέω has νοῖς as its noun.

It is the capacity which God has given man for understanding things.

man ~~times~~ when the mind is mentioned in scripture it is in a bad, corrupt sense. But this is the noun used for "understanding" in Luke 24:45.

It is the Lord enlightening us by the Spirit so that we can know the Word of God. Believing is understanding, but this is never apart from the Word and the Spirit. "The worlds" - τοῖς αἰῶνας.

Cf. Heb. 1:2 - "through whom (Christ) also He (God) made the worlds," or ages.

Trench says about αἰών that it is "essentially time as the condition under which all things exist, and the measure of their existence..."

Thus signifying time, it comes presently to signify all which exists in the world under conditions of time... and then, more ethically, the course and current of this world's affairs" (Synonyms, 216, 217).

Trench later rejects the Hebrew passages as falling into this category. BUT WHY SHOULD THEY BE CONSIDERED DIFFERENTLY WHEN THIS BASIC INTERPRETATION FITS RIGHT IN WITH THE MESSAGE OF HEBREWS! Not only

did our Lord create the world, but He controls the course of the world. History is His story!

Cf. John 1:3; Col. 1:16, 17; Eph. 1:9-12; Rom. 11:36 (see v. 33-36). The Godhead constitutes the source, the means, the end - of all things. In Rom 11:36 we have ἐκ, διὰ, and εἰς.

"Were framed" - καταρτίσθαι. This is a perfect passive infinitive, to have been framed. They were not self made, or uncaused. They have been framed and continue to be right down to the present time.

καταρτίζω means "to fit out, equip, put in order, arrange, adjust" (Thayer, 336).

In Heb. 10:5 it is translated "prepared"

"By the word of God" - ῥήματι Θεοῦ.

Westcott calls this, "a single expression of the divine will" (p. 353). Cf. Heb. 6:5; 12:19. This is a spoken word, probably here meaning an authoritative command such as we have in Gen. 1:3. Cf. Psa. 33:6, 9.

This ῥῆμα* is used in Heb. 1:3. Bruce says (p. 6):

"The creative utterance which called the universe into being requires as its complement that sustaining utterance by which it is maintained in being.... He upholds the universe not like Atlas supporting a dead weight on his shoulders, but as One who carries all things forward on their appointed course."

"So that" - εἰς τοῦτο, expressed result.

NEB: "the visible came forth from the

the invisible."

There is no way to explain creation and the subsequent order except through faith in God's revelation. This is faith's starting-point. To begin with this is to have no trouble with all that follows. That the writer is thinking about Genesis is seen in the fact that he goes on to cite 8 examples from Genesis:

- 1) Abel.
- 2) Enoch
- 3) Noah.
- 4) Abraham.
- 5) Sarah.
- 6) Isaac.
- 7) Jacob.
- 8) Joseph.

So what is now seen did not come into being, or has not come into being, by that which now appears. Matter is not eternal.

This is a negative way of stating his point for emphasis.

7/27/74 (11:4) Abel is only mentioned in the following passages:

Gen 4:2, 4, 8, 9, 25

Mt 23:35

Lk 11:51

Heb. 11:4; 12:24

1 John 3:12 but not by name.

To get the historical record in mind we need to know the Genesis passage.

Our Lord remembers Abel as a martyr for his faith - "the blood of righteous Abel." Heb. 11:4 places emphasis upon Abel's "faith." "Faith" we have learned is our positive response to something that God has

revealed. We know from this that God had told Cain as well as Abel what they were supposed to bring as a sacrifice. Abel brought it; Cain did not.

"offered" - ΠΡΟΣΗΨΕΥΚΕΝ, an aorist from ΠΡΟΣΦΕΡΩ, used in Heb. 8:3; 9:9; 10:11¹²; 11:17. So it is the common word for offering sacrifices to God. The reason for the sacrifice is not given, but Gen. 4:7 suggests that it had to do with sin.

"unto God" - Τῷ Θεῷ, lit., to the God - emphatic: God the Father, the one and only God to whom such sacrifices were to be offered. God is the One who must be pleased. There is only One God and only one way of pleasing Him!

"a more excellent sacrifice" - ΠΛΕΙΟΝΑ ΘΥΣΙΑΣ. "Sacrifice" is

"the surrender or destruction of something prized or desirable for the sake of something prized considered as having a higher or more pressing claim" (Random House, 1259).

Robertson (V, 419) says that it was "literally 'more sacrifice.'" NASB: "better." Moses, in Genesis uses the word καὶ, "also." A+G (p. 695) use "more."

What is the answer?

See Lev. 23:9-12.

The Law made binding things which had been required before. The burnt offering was offered before the Law was given. Therefore, it is consistent with Scripture that an animal sacrifice was needed in Abel's day to cover a sacrifice from the field just as it was after the Law was given. THIS IS

WHAT CAIN OMITTED!

Why did he omit it?

Because he did not believe and not believing he did not feel that it was necessary!

He is just like millions of people from that day until this.

TRUE FAITH ~~DEE~~ RECOGNIZES AND DEPENDS UPON THE RIGHT SACRIFICE. Here God has given a type of forgiveness through a substitute.

"By which" - δι' ἧς, through which. Since both faith and sacrifice are feminine, it could refer to either or both - which is probably the case here since either would not exist without the other.

"He obtained witness" - ἐμαρτυρήθη, a 1 aor. passive. Cf. v. 2 in the case of "the elders."

The same verb is used a third time in "God testifying" - ~~θεοῦ~~ μαρτυροῦντος... θεοῦ.

He made his offering to God and God gave Him a good report in connection with "his gifts" - ἐπὶ τοῖς δώροις αὐτοῦ. See this word in 5:1; 8:3 ff.; 9:9. A gift is

"something given voluntarily without charge, a present" (Random House, 596). He gave it because he wanted to. His will was exercised in presenting to God what God required.

The testimony which God gave: "that he was righteous."

Cf. Rom. 5:1.

This is a legal term. It "includes both pardon and acceptance" (Shedd, II, 539). See Rom. 4:5-8; 5:9-11. It must not only take into account the past, but also the future. Cf. Rom. 8:1-4. The righteous person is absolved from all the penalty required by a righteous

God in dealing with sinners. The case was closed. Abel was pardoned and accepted into the full favor of God - forever.

"And by it he being dead yet speaketh."

Abel's place in scripture is like Abraham's. See Rom. 4:23-25.

It is like we were to ask Abel, or Abraham, about salvation. What would they tell us to do? THEY WOULD TELL US TO BELIEVE.

Though Abel died, his testimony never will. As far back as Genesis 4 we learn that salvation is by faith.

8/3/74 (11:5) ENOCH - mentioned in Gen. 5:18-23

1 Chron. 1:3

Luke 3:37

Jude 14

He was an ancestor of our Lord - the first mentioned in Heb. 11.

He was an OT prophet who preached the coming of the Lord in judgment.

BUT HE IS NOT REMEMBERED IN THE OT FOR HIS TALK, BUT FOR HIS WALK.

Both HIS WALK and HIS TALK indicate that He stood for righteousness against sin!

We are told, first of all, what happened to him "by faith," and then what he did prior to that "by faith."

"Was translated... translation" - μετατέθη
... τῆς μεταθέσεως. Actually it is found 3x in this verse: "God had translated him" -
μετέθηκεν αὐτὸν ὁ θεός.

Cf. Col. 1:13.

It means to transfer, to move something from one place to another, to remove.

It is a type of the rapture!

"That he should not see death" - τοῦ μὴ ἰδεῖν θάνατον. "See" means to experience. It speaks of both a purpose and a result.

"And was not found" - καὶ οὐχ ἠπίσκειτο. This part of the verse is taken from Gen. 5:24 - LXX. The expression means that people were looking for him, but could not find him.

Enoch probably lived about 987 years after creation. Everyone from Seth to Enoch was still living, as well as Methuselah and Lamech.

^{had translated} "Because God ~~took~~ him" - διότι μετέθεκεν αὐτὸν ὁ θεός. This transfer was due to what God did.

THE EXPLANATION FOLLOWS.

Prior to his translation "he had his testimony" - μεμαρτύρηται, a perf. pass. indic, indicating that it is still on record that "he pleased God." Grk: εὐαρεστοῦνέβαι.

Cf Heb. 13:16, 21; Rom. 12:1, 2; 2 Cor. 5:9.

On having a testimony - cf. 1:2

1:4.

1:5.

FAITH CONCENTRATES ON THAT WHICH PLEASES (THE) GOD!

(11:6) The Gen. record emphasizes that Enoch "walked with God." The Hebrews account speaks of this as pleasing God by faith - by believing Him, trusting Him.

And, keeping in mind what we have learned about "faith," we must recognize that it is impossible to please Him any other way. A LIFE LIVED IN KEEPING WITH THE PROMISES OF GOD AS EXPRESSING HIS PUR-

The imperf would suggest a process which was going on in the past - and perhaps an indication as to what will happen after the Rapture.

"He pleased God" = "Enoch walked with God."

PURPOSE IS THE ONLY WAY TO PLEASE HIM.

This includes two things:

- 1) Believing that He is.
- 2) Believing that He rewards those who diligently seek Him.

~~"That He is"~~

"Without" - Χωρίς means that if faith is lacking, nothing else will compensate for that lack.

"Impossible" - ἀδύνατον. Cf. 6:4^x; 18; 10:4

"He who comes to (the) God" - ΤΟΝ ΠΡΟΣΕΡΧΟΜΕΝΟΝ Τῷ ΘΕῷ. This same verb is used in Heb. 4:16; 7:25; 10:1, 22. It means to come to

"must" - δεῖ. Thayer (p. 126) says that this is "constraint which arises from divine appointment."

Cf. John 3:7, 30.

If you are going to achieve the end, it "must" be in this way - twofold:

- 1) "must believe that He is" - ὅτι ἔστιν. Not that He was, but "that He is"!

This speaks of His existence now.

That He changes not.

That He is faithful to His word.

It is related to, "I am."

This is the God with whom the book of Hebrews begins. The fathers and the prophets are gone, but God still "is."

- 2) "He is a rewarder" -

There is a change in the two times we have "is." The first suggests that which always has been and that which always will be: ἔστιν. The second, γίγεται, that which God becomes to His people.

"a rewarder" - μισθαποδοτής. This is

To please (Him) - an
obstacle,
indicating
impossibility to
please Him
at all
(JFD, VI,
567).

the only time this word is used, but cf. 2:2; 10:35; 11:26 for μισθαποδοσία. It speaks of one who pays wages.

who is rewarded?
 "Those who diligently seek Him" - τοῖς ἐκζητοῦσιν αὐτόν.*

LET US NOT OVERLOOK THE HIM - "those who diligently seek Him!"

"Diligently seek" - ἐκζητοῦσιν. It means to seek out from all sides, to seek in some secret place.

Cf. Jer. 29:13; Job 23:3; Psa. ^{27:4,8} 34:4,10; 63:1; Isa. 55:6. ^{mt. 7:7,8} Contrast Rom. 3:11

Fausset: "The reward is God Himself diligently 'sought' and 'walked with' in partial communion here, fully enjoyed hereafter" (VI, 567).

11:7 Noah is mentioned in the following chapters:

Gen. 5:29 - 9:29

Gen. 10:1, 32

1 Chron. 1:4

Isa. 54:9

Ezek. 14:14, 20 (also see vv. 16, 18) *Sinned with Daniel + Job*

Matt. 24:37, 38 (also v. 39) "as in the days..."

Luke 3:36

Luke 17:26, 27 - same as Mt. passage

Heb. 11:7

1 Pet. 3:20 - (also vv. 20, 22)

2 Pet. 2:5 (see also 3:5, 6).

Young's Concordance gives this info:

1) Was born 126 after Adam died

2) " " 14 " ~~He~~ died.

3) Lived for 50 years after Abram was born.

4) Died at 950 years. Cf. Gen. 9:29.

"Being warned of God" - Χρηματισθεῖς. This

f of heb.
3:1, 2

was A DIVINE REVELATION - God's word to Noah and for Noah. It means to be divinely commanded or admonished. Cf. Thayer, 671.

It is used of God's word to Moses in Heb. 8:5.

Also 12:25, "spoke" = warned - the same verb.

also Cornelius was "warned" in Acts 10:22.

Cf. Mt. 2:12 - the wisemen "warned."

Cf. Mt. 2:22 - Joseph was "warned."

Originally the word meant "to advise or consult with one about public affairs" (Thayer, 671). It was "used of judges, magistrates, rulers, kings" (Strub.).

Therefore, we see Noah as an obedient subject of a sovereign God.

The words "of God" are not in the text, but are inferred by the verb.

"Of things not seen as yet." Cf. The defⁿ of faith in 11:1.

Cf. Gen. 6:13, 17:1-4.

Note how this typifies so many judgments in history:

Sodom and Gomorrah.

Plagues of Egypt.

Jericho

Jehoshaphat

Three Heb. youths in furnace.

Daniel in lions den

St. Job.

"Prepared an ark" - ΚΑΤΕΣΚΕΥΑΣΕΝ ΚΙΒΩΤΟΝ.

This was Noah's OBEDIENCE - cf. Gen 6:22; 7:5; 8:15, 16, 18.

ΚΑΤΑΣΚΕΥΑΖΩ is used in 1 Pet. 3:20.

It is translated "built" in Heb. 3:3.

Cf. the same verb in Heb 9:2 - "made."

In Heb. 9:6, "ordained."

"moved with fear" -
 εὐλαβηθεῖς, a 1 aor.
 Pass indic of εὐλαβεῖσθαι,
 to act in reverence for
 God. Noah obeyed because
 it was GOD WHO spoke. We
 see God's sovereign power
 in
 action.

"To the saving of his house" - εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ.

The word σωτηρία is used in Heb. 1:14 WITH EVERY OTHER USE OF THIS WORD IN THE BOOK POINTING TO SPIRITUAL SALVATION, HOW CAN HEB. 11:7 MEAN ANYTHING ELSE?

1:3
2:10
5:9
6:9
9:28
11:7

It is of minor significance that Noah's sons were saved from physical death; the main thing ~~was~~ that they were saved from eternal death!

How?

By seeing the way their father believed God and obeyed God!

There is no other way to reach our houses - our families.

Cf. Acts 16:31; 18:8.

See 1 Tim. 3:4, 5, 12.

"By the which he condemned the world" - δι' ἧς κατέκρινεν τὸν κόσμον.

"Which" refers to the witness of his faith in his obedience to God.

His faith meant condemnation to a world, indicating:

- 1) their guilt before God!
- 2) a judgment (far greater than the flood) would be executed against them!

Cf. 2 Cor. 2:14-17.

NEB: "Through his faith he put the whole world in the wrong."

"Became heir" - ἐγένετο κληρονόμος. Cf.

6:17; 1:14; 11:9. We are heirs of God's promise which has to do with our hope. It speaks of sonship, an unchangeable right.

It comes from without, and it is something we are not until faith is exercised

in God's promise.

The inheritance: "the righteousness which is by faith."

Noah is the first one called righteous in the Bible.

He is also called in 2 Pet. 2:5 "a preacher of righteousness." Note: It is not a preacher of sin!

ΔΙΚΑΙΟΣΥΝΗ means a person who is what he ought to be according to divine standards. Cf. Heb 11:4; also 1:9; 5:13; 7:2; 11:33; 12:11.

8/17/74 (11:8) The hist. background of this passage is Gen. 12:1-7. See also Acts 7:2-4.

Our defn. of faith holds up in this verse again - "By faith... when he was called." Who called him?

The Lord did.

How did He call him?

With words.

Abraham's response then "by faith" was a response to the Word of God.

Our writer calls him "Abraham," but at this time he was Abram. Cf. Gen. 12:1. Cf. also Gen. 17:5. Then Neh. 9:7, 8.

Abram means an exalted father, a combination of the two Hebrew words, אב, father, and ארם, to be high, exalted. It speaks of honor, prosperity, excellence. The name would place emphasis on Abram. It perhaps expressed Terah's desire for Abram - maybe even prophetic of God's purpose for his son.

Abraham (אברהם), a combination of אב, father, and רם, to make a noise, tumult, from which we get the noun meaning a great

number, or multitude. IN THIS NAME GOD SHIFTS THE EMPHASIS FROM ABRAHAM TO HIS DESCENDANTS.

Thus, the writer, in effect, points to the fact that this promise was fulfilled by calling him "Abraham" instead of Abram.

"Abraham" has been mentioned before:
cf. 2:16; 6:13; 7:1, 2, 4, 5, 6, 9. See also 11:17.

The great amount of space given to Abraham^(and Sarah) here in ch. 11 (vv. 8-12, 17-19) indicates the unique place which he had in the unfolding of God's plan.

When he was called" - ΚΑΛΟΥΜΕΝΟΣ.

He did not call himself. He did not choose his place. Both Gen 12 and Acts 7 make it clear that God called him.

Gen 12:1 speaks of Jehovah.

Acts 7:2, "the God of glory."

"Called" - cf. 5:4; 9:15.

This is the common word in the NT + in the LXX for God's choice of men for salvation.

Cf. of Paul in Acts 9:15

The present passive indicates, while he was being called, or simply being called.

In other words, his response was immediate. He "obeyed" - ὑπήκουσεν, an aorist. This marks the evidence of Abraham's faith.

He was called "to go out into a place which he should after receive for an inheritance"

We have ἐξελθεῖν and εἰς τόπον, "a place," not the place.

Cf. Gen 12:4 - "So Abram departed, as the Lord had spoken unto him."

"Should" - ἔμελλεν, is used in Heb. 1:14.

God gave Abraham a command with a promise.

It speaks of something that will certainly come to pass because it rests on the divine decree. For example, cf. Mt. 17:22
 Jn. 12:33
 Rom. 3:24
 " 8:13.

We could translate it, He would receive, or He would most certainly receive.

"An inheritance" - ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΣ^{1a v}

Cf. "heir" in v. 7; 1:14.

Note "the heirs of promise" in 6:17. This place was that which was his lot by divine appointment and promise.

Lit., it is a person's lot by law - κληρος, a lot; νόμος, law. So it is property of some kind which an heir will ultimately have.

It was not that he deserved it, but simply that it was promised to him.

"And he went out, not knowing where he was going."

THIS IS PROBABLY THE MOST MISINTERPRETED EXPRESSION IN THE BIBLE ON GUIDANCE. We

treat this verse as though it read,

"By faith Abraham... went out, not knowing where he went."

The importance of this is that it shows the extent to which he trusted the Lord, but the Lord had been leading, had given special promises, and Abraham was acting in "faith."

There is always a sense in which we do not know. We do not know the when's and the where's. But we are assured of God's faithfulness to His Word, and this is enough!

8/24/74 (11:9) In this verse we learn what Abraham did after he got into the land. We see:

- 1) In v. 9, the patience of his faith.
- 2) In v. 10, the prospect of his faith.

"By faith" - always relate this to a revelation from God, i.e., His Word - in this case, to Abraham. "He sojourned" not because he simply chose to, but because this was the God's will and way with him.

FAITH WILL ALWAYS BE STRENGTHENED BY WAITING. Note: "faith and patience" (Heb. 6:12). Also 10:35, 36.

"The main theme of this trust through his life" (Gen. 22:1, 39).
 When the promise continues on through Isaac and Jacob's lives. These illustrate v. 1.

"He sojourned" - ΠΑΡΩΚΗΣΕΝ, from ΠΑΡΟΙΚΕΩ, to dwell temporarily. Cf. cognates in 1 P. 1:17; 2:11. Here it speaks of patient waiting.

"In the land of promise" - ΕΙΣ ΓῆΝ Τῆς ΕΤΑΙΡΕΙΑΣ. It was called "a place" in v. 8. It was the land 1) included in the promise and 2) to which the promise was attached.

"The land" was the geographical location where the promise would be fulfilled.

"Promise" is that which God commits Himself to do as opposed to what He commands man to do. A "promise" is something to believe.

"as in a foreign country" - ὡς ἀλλοτρίαν. Lit., as "belonging to another" (Robertson, V, 422).

"Dwelling" - ΚΑΤΟΙΚΗΣΑΣ. Cf. "sojourned" above. That was temporary; this is permanent.

"In tents" - ἐν σκηναῖς. Cf. 1 Cor. 4:11. Of our Lord - Mt. 8:20. On "tents" - Gen. 12:8; 13:3; 18:1; 25:27; 26:25.

See also Heb. 11:13.

"With Isaac and Jacob" - μετὰ Ἰσαὰκ καὶ Ἰακώβ.

They, too, received the promise:

- 1) Abraham - Gen 12:1-3; 13:14-17; 17:1-8.
- 2) Isaac - Gen. 26:1-5.
- 3) Jacob - Gen. 28:10-15.

Note the future aspect which is emphasized in the vv. in Heb. 11 which have to do with "Isaac and Jacob." See Heb. 11:20, 21.

Joseph was not in the messianic line.

"Heirs with him" - συνκληρονόμων. Cf. 6:12, 17.

Also 11:13.

"These many promises are gathered up in the one promise of that salvation which Christ wrought and which awaits its complete accomplishment" (Westcott, 157).

See 9:15; 10:36; 11:39.

For "heirs with him," or fellow-heirs, cf. Rom. 8:17; Eph. 3:6; 1 P. 3:7. These are those who have the same things assigned to them, "a joint participant" (Thayer, 593).

"The same promise" - not another. more details might be given, but no change is made in the basic promise.

"Promise (α)" in Hebrews -

4:1	11:9(2x)
6:12, 15, 17	11:13
7:6	11:17
8:6	11:33
9:15	11:39
10:36	

11:10 Here we see "the growing sense of the greatness of the divine purpose" (Westcott, 360).

This is not revealed in the OT, but it is here. He could never be satisfied with the present knowing what was coming in

the future. GT (p. 145) calls this "a striking testimony to the reality and reach of Abraham's faith."

THE REASON WHY ABRAHAM DID WHAT HE DID IN V. 9 IS GIVEN HERE - "For..."

"He looked ^{on}" - ἑξεδέχεται. This was a progressive, "steady and patient waiting in spite of disappointment" (Robertson V, 422). This verb conveys the ideas of welcoming and 2) appropriating that which has been offered as a promise. Cf. Thayer, 131, under δεχομαι.

We have this in 10:13, ^(of our Lord) - something that is eagerly awaited. The only uncertainty about it is when.

"a city" - τὴν... πόλιν, the city. Like the promise and the same promise in v. 9 - a definite city.

"City" which is a community of many people. It is more than a family, or an individual. This is why God's people in the OT were together in a nation; why we today are together in a body - the Church!

"which hath foundations" - τοὺς θεμελίους ἔχουσαν.

Cf. Rev. 21:14, 19, 20; Isa. 54:11-17

This means it will be ^{Permanently} established, secure, eternal. Cf. Prov. 10:25.

See 2 Tim. 2:19; 1 Cor. 3:10 ff. Eph. 2:20

THERE WILL BE NO CHANGE HERE

"whose builder" - ἡς τεχνίτης. This points to God as the Designer and emphasizes His wisdom; "maker" - δημιουργός is the builder and emphasizes ^{His} power. The one is the plan; the other is the carrying out of it.

Cf. 11:16;
12:22;
13:14

"Behold, I make all things new" (Rev. 21:5).

It will not be built by men or angels,
 but by "God." This is the expression
 for Deity. "In the beginning GOD..." It
 is ὁ Θεός, meaning God the Father.

What about our expectation?

Cf. Tit. 2:11-15.

(11:11) See next page

Sarah is mentioned by name in
three books of the Bible:

1) Heb. 11:11.

2) Rom 4:19; 9:9.

3) 1 Pet. 3:6.

8/31/74

11:11 "through faith" is ΠΙΣΤΕΙ, the same word translated "by faith" in the preceding verses. v. 3 is also ΠΙΣΤΕΙ.

Remembering that our faith is our trust in God's promise, we see how "Sarah herself" or as Westcott translates it, "even Sarah herself" (p. 360), "received strength to conceive seed."

See NIV
note also
1 P. 3: 5, 6.

Lenski believes that this verse is talking about ~~Sarah~~ ^{Abraham who} with Sarah "received strength..." But his explanation seems unreasonable since his problem still remains if he mentions Sarah at all - which, of course, the text does. It is best to ~~show~~ accept the AV reading since this reflects what Paul in Rom. 4 also indicates in the words, "the deadness of Sarah's womb."

"Received" - ἔλαβεν. This indicates that she did not have this power in herself, but that God met her need in order (and as a part of) to fulfill His own promise to her.

"Strength" - δύναμιν. This is inherent power. She did not have it before because she was too old: "and... when she was past age" - καὶ πέρα καιρὸν ἡλικίας. Πέρα = beyond. Thayer: "beyond the proper stage of life." It could be also, beyond the suitable age of life. Καίρος is the 1st word for "a definitely limited portion of time" (Thayer, 319). A + B use the word normal (p. 346).

"To conceive" - εἰς καταβολήν. This same word is used in Heb. 4:3; 9:6. In both cases it has to do with producing something, laying a foundation. So it would seem here that the thought centers not in Isaac's

conception as in his birth.

"Seed" - σπέρματος. Cf. 2:16; 11:18.

Here it must refer to the nation (although it ultimately led to Christ also). (see v. 12)

Why and how?

N.B. →

["Was delivered of a child" is not in "the most ancient MSS."]

"Because" - ἕνεκα
"She judged him faithful who had promised."

"Because" - ἕνεκα.

"She judged him" - ἠγήσατο. Cf. 10:29; 11:26. From ἠγέομαι, it speaks of a "deliberate and careful judgment" - the strongest of the words which might have been used here.

"Him" is in "who had promised" - τὸν ἐπαγγελιάμενον. IT WAS NOT PRIMARILY THE PROMISE, BUT THE PERSON WHO MADE THE PROMISE!

"Faithful" - πιστόν, related to "through faith." God is worthy of our trust. He can be relied on. He will not fail. He keeps His Word.

Cf. 10:23; 1 Th. 5:24; 2 Tim. 2:13.

Her faith was not in her husband, but in her God!

For a woman who in her prime had been barren, to believe that in her decay she could bear a son was a triumph of faith" (Ball in EGT, IV, 357).

11:12 Here we see the tremendous extent of the far-reaching work which God did.

"Therefore" - ὁὖν. This shows the result which followed.

"Sprang there even of one" - καὶ ἀφ' ἑνὸς ἐγενήθησαν. Lit., there were born from one. The emphasis shifts back now to Abraham.

On "one," cf. Isa. 51:1-3; Ezek. 33:24; Mal. 2:15. See also the oneness of the husband and wife in Gen. 2:24.

"And him as good as dead (NASB adds, "at that") - καὶ ταῦτα νεκρωμένον. "The perfect indicates a permanent condition had set in" (Lenski, 395). Cf. Rom. 4:19.

His body was dead in so far as its power of reproduction were concerned.

"The lifelessness of the human source and the numberlessness of the results of faith demonstrate the almightiness of God and the certainty of His counsels" (Vine, Hebrews, p. 133).

The last part of the verse is a promise taken from Gen. 22:17. See also Gen. 13:16, "dust." "15:5, "stars."

Note the difference between:

- 1) "Stars." This is heavenly.
- 2) "Sand." This is earthly.

Cf. Rev. 7:9 where only a part of the redeemed are referred to.

9/7/74

11:13

Westcott suggests that this verse might read,

not having received the promises,
these all died in faith.

"The promises" linked with "all" makes "all" refer primarily to those to whom the promises had been made.

"In faith" - KATA ΠΙΣΤΙΝ. They died according to faith - just as they had lived. Death did not kill their faith.

"not having received" - μὴ κομισάμενοι. Contrast 6:15 where it probably refers to the birth of Isaac. But the final fulfillment he did not receive.

But there were three things which they did:

- 1) "Having seen them afar off, or from afar." Gr: Ἰδόντες αὐτὰς ἰσόπρωθεν. They looked upon the promises as actually fulfilled, so sure were they of the promises of God.
- 2) "And embraced them" - καὶ ἄσπασάμενοι.

Cf. 10:39

This is the word used for greetings where embracing and kissing ~~are~~ used instead of just words or a handshake. THIS WAS NOT A PROMISE WHICH THEY TOOK JUST BECAUSE GOD OFFERED IT (THEM), BUT THEY WANTED IT MORE THAN ANYTHING.

3) " And confessed. . . Cf. v. 9. Cf. Gen. 23:4; 24:37; 28:4; 47:9. This is what they said about themselves - AND THEY LIVED ACCORDINGLY!

" Strangers" - ξένοι. These are foreigners.

" Pilgrims" - Παροικίῳ. It is one who does not intend to become a citizen.

Cf. Phil. 3:20, 21.

" On the earth" is interesting in view of the fact that:

- a) They were only given the land.
- b) Their promises were earthly promises.

11:14 This refers to their confession.

" Declare plainly," or "make it clear" (NASB) - ἐμφανίζουσιν.

This is a word for a manifestation, a disclosure, an indication. Thayer (p. 131 under ἐνδείκω) says that this verb means "to manifest to the sight, make visible."

" a country" - Πατρίδα. This is "a country of their own" (NASB). This is translated "his own country" in John 4:44. They were not depriving anyone of what they had, but were looking for another - a new earth!

11:15 This verse makes it clear that they were not thinking of the Ur of the Chaldees - because they could have gone back there!

"Seek" -
ἐπιζητούσιν.

"Had been mindful," a verb translated in v. 22, "made mention". Here: ἐμνημόνευον.
It really means speaking. If they had been thinking about and speaking of it probably the idea.

What they wanted was not:

- 1) what they had then, now
- 2) what they had had before.

11:16 → THIS IS WHAT THEY WANTED!

Something "better" - κρείττονος.

Cf. 1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35.
Westcott says:

"The idea is that of superiority in dignity or worth or advantage, the fundamental idea being power and not goodness" (p. 17).

"Heavenly" - ἐτουρανίου. Cf. 6:4; 8:5; 9:23; 11:16; 12:22. It is "of heavenly origin and nature" (Shayer - although he says this only of 6:4).

"They desire" - ὀρέγονται. This pictures a person who desires something so much that he is reaching out to grasp it or even touch it. Cf. Shayer, p. 452.

Cf. 1 Tim 3:1.

"Wherefore" - διὸ. Cf. v. 12.

"God is not ashamed" - οὐκ ἔταισχύνεται ὁ θεός. He is not disgraced nor dishonored "to be called their God." Cf. 2:11.

He is glad to be known as the God of Abraham, of Isaac, and of Jacob.

Cf. Gen 26:24; 28:13; Ex. 3:6, 15, 16.

It means to take someone's surname. We belong to God's family. Cf. 1 Jn. 3:1, 2. We take His name, and he is not ashamed. Why?

Because of the kind of a life described in vv. 13-15!

"A wise son maketh a glad father, but a foolish son is the heaviness of his father" (Prov. 10:1) - introduced by, "The Proverbs of Solomon."

"He hath prepared for them a city."

"Prepared" - ἤτοιμασεν. Cf. 11:10. He has made the necessary preparations. Everything is now ready.

FAITH LAYS HOLD OF THE PROMISES OF GOD, AND GOD WILL NOT PERMIT OUR FAITH TO BE DISAPPOINTED!

1/14/74 **11:17** "By faith" - ΠΙΣΤΕΙ, as before - action in response to the word of God. Cf. Gen. 22:1-14. This was the supreme test of Abraham's faith because of:

- 1) His love for Isaac.
 - 2) The apparent inconsistency of God's will.
- Others who experienced this were Rebekah, Joseph, Moses, David, ^{Job,} and others.

James (in 2:21-24) mentions Abraham's sacrifice of Isaac - and fits into meaning.

"when he was tested" - ΠΕΙΡΑΖΟΜΕΝΟΣ, conveys the same idea as "when he was called" in v. 8. A present passive speaks of while he was still being tested. It indicates that the pattern we set in past obedience determines our action when greater tests come. Like Floyd Belich, "I've been trusting him up until now, and I expect to go right on trusting the Lord."

God does not tempt us to sin (Jas. 1:13), but He tries us to show us what we really are. (cf. Jas. 1:2, 12.) Also, to strengthen faith. "Offered up Isaac" - ΠΡΟΣΕΝΨΟΧΕΥ. Being tried he has offered up Isaac, i. e., there

never was any question as to what Abraham would do - BECAUSE HE HAD BEEN LIVING BY FAITH.

This is the common word for offering a sacrifice, ^{to God} used all through Hebrews. It was used in 11:4.

"Abraham... he that had received the promises" - promises which needed Isaac for their fulfillment.

"Had received" - ἀναδεξάμενος. It means to welcome, or to entertain (cf. Robertson, V, 424). So Robertson translates it, "gladly received." It points to the past. The verb is only used elsewhere in Acts 28:7.

Although a different word, we had "welcomed them" in v. 13.

IT IS GOOD TO REMEMBER THE HOPE, THE JOYFUL ANTICIPATION THAT WAS RAISED BY GOD'S PROMISES.

"offered up" - προσέφερεν. Was offering up - an imperfect. The writer "asks the readers to dwell on Abraham's astonishing ~~Abrahamian~~ procedure" (Lenski, 401).

Cf. Gen. 21:1 ff.

"His only begotten son" - τὸν μονογενῆ. This is what our Lord is called. Abraham had sent Ishmael away, but, even then, there was no other like Isaac. ~~Abraham~~

Cf. Jn. 1:18;
3:16, 18

(11:18) This shows what the greatest problem was. ABRAHAM IN GEN. 21:12 had been told, "In Isaac shall thy seed be called."

This word was in Abraham's heart even now. CF. GAL. 3:16. Abraham understood

- the issues. Cf. John 8:56.
"Be called" - κληθήσεται. Abraham's seed would bear Isaac's name, not Ishmael's.
Cf. Mt. 1:2; Luke 3:34.

What would this do to THE PROMISES and THE PURPOSES of God?

11:19 "Accounting" - λογισάμενος. This is a process of reasoning whereby a person gathers all the evidence and comes to a conclusion. Cf. Shayer, 379.

"That God was able" - δυνατός ὁ θεός.

This probably goes back to Abraham's belief in God as Creator. Cf. Heb. 11:3. Cf. also, "Thou madest him..." (Heb. 2:7a).

He started out this way. Cf. Rom. 4:21. The word is δυνατός. This is inherent power. Within Himself God had the power to raise Isaac from the dead. SO HE FULLY EXPECTED TO KILL HIM.

What a difference this makes: "God is able." ABRAHAM HAD NO HISTORICAL PRECEDENT TO BELIEVE WHAT HE BELIEVED.

"Even" - καί.

ABRAHAM BELIEVED IN GOD'S POWER TO RAISE THE DEAD. Cf. Job 19:25-27. Also 2 Cor. 1:9,10.

"From which he also received him in a figure." Cf. ἐν παραβολῇ. This is both:

- 1) a type, or parable
- 2) a prophecy.

Parable fill these two roles.

Cf. 9:9.

Referring to John 8:56 again, this probably means that through this Abraham received an understanding of the death and resurrection of Christ.

The use of ΔΥΝΑΤΟΣ extends God's power beyond this particular act. Cf. instance 366. Note: "him" is not in the Greek.

3.T. (p. 144): Test was thus met by trust.

9/21/74

11:20 ISAAC - the word of faith.

"Blessed" - εὐλόγησεν. The word means to invoke God's blessing. It sometimes includes the idea of praying. From God's point of view it means that He makes happy, that He causes to prosper, that He bestows blessings. (For all of the above, cf. Thayer, 259, 260.)

We have an interesting example here of the relationship between God's Word and prayer.

We also see the sovereign choice God made between twin brothers - "the will of God inverted the purely human order" (Westcott, 368)

In Isaac also we see the overruling hand of God - although the circumstances would not all be pleasing to Him.

The order of words in the Greek:

"By faith and (or, even) concerning things to come Isaac blessed Jacob and Esau."

"Things to come" - περὶ μελλόντων. These are things:

- 1) Future.
- 2) Certain.
- 3) Specific, or unique - having to do only with these men and their descendants. It is distinct.
- 4) Universal. Esau was not a redeemed man. Cf. Heb. 12:16, 17.
- 5) Sovereign. Cf. Rom. 9:13.

This historical background: Gen. 25:21-23. Gen. 27:1-28:5.

The blessing of the Lord, it makes rich... (Prov. 10:22)

9/28/74

11:21 For the third time we are concerned

with death - this time with Jacob's!
 That which is important to a person at the time of death is always worth noting - especially when it is recorded in Scripture. Cf. 2 Tim and 2 Peter. Cf. also John 13-16 in the case of our Lord. Or Acts 1:8.

Death does not destroy faith; if anything, it becomes stronger than. "As he was dying"

For hist. back. read Gen. 48.

Joseph was Jacob's son. Therefore, he was blessing his grandsons.

Cf. also 1 Chron. 5:1,2. Here we see why the birthright was given to Joseph.

"Blessed" - εὐλόγησεν. The same word + form as used in v. 20. He was praying for his grandsons.

Who were Joseph's sons?

- 1) Manasseh - cf. Gen. 41:51: forgetting.
- 2) Ephraim - cf. Gen. 41:52: fruitful.

Their mother was Aseneth, an Egyptian.

ALL OF THIS WAS EVIDENCE OF:

- 1) The grace of God - in including men who were half Egyptian.
- 2) The judgment of God - because it should have gone to Reuben, but did not because of his sin.
- 3) The sovereignty of God - in choosing Ephraim over Manasseh.
- 4) The blessing of God - upon Joseph who had been faithful to the Lord.
- 5) The providence of God. He is the One who directs our lives according to His will. The heads of the tribes were now completed, making way for the nation.

"and worshiped" - καὶ προσεκύνησεν.

This verb is only used in Heb. here + in 1:6.

In Gen 48 Joseph's father is called great vice; Israel. 7x!

the blessing is recorded in Gen. 48: 15, 16.

Levi's firstborn had forsaken his birthright by his sin, so great grief to Rachel's firstborn.

Gen. 48: 15a says that he blessed Joseph, Heb. 11:21, that he blessed Joseph's sons.

It shows Jacob's adoration of God and ~~his~~ his delight in the gracious will of God.

"(Leaning) upon the top of his staff"
 ἔτι τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. There is no mention of this in Gen. (Gen. 47:31 would hardly apply.)

Notice his "Staff" mentioned in Gen 32:10, "... for with my staff I passed over this Jordan, and now I am become two bands."

Some grammarians prefer the pointing which makes it bed. BUT THE MAIN POINT IS HIS WORSHIPING.

10/5/74

11:22 "By faith Joseph" - the reference here is to what is recorded in the last 3 verses of Genesis: 50:24-26.

Joseph died at 110.

He was "embalmed... and he was put in a coffin in Egypt." This is in Gen. 50:26.

The WEIGHT (importance) of faith?

Gen. 50:24 tells us that "he... made mention of the departing of the children of Israel." HE HAD BEEN IN EGYPT FOR OVER 90 YEARS, BUT THE HOPE OF ISRAEL HAD NOT BEEN EXTINGUISHED FROM HIS HEART! It was 80 years since he had been a ruler; 56 years, since Jacob had died.

"Made mention" - ἐμνήσθη. Basic to the idea in this verb is not only men-
tioning, but remembering, thinking of, keep-
ing in mind. Joseph had not forgotten the Abrahamic Covenant.

He had said that "God will surely visit you" (Gen. 50:24; cf. Ex. 3:16). Also see Ex. 4:31. The Heb. verb is TP₂, and means to come to anyone - in this context, "with kindness, to look after, to take care of, as a shepherd his flock" (Hes., 86:1). Sometimes it is used in a bad sense. Jer. 23:2 gives an example of

both usages.

Joseph's certainty was based upon God's promise which was confirmed by His oath: "which He swore to give to Abraham, to Isaac, and to Jacob" (Gen. 50:24). Cf. Gen. 22:16. To ~~Jacob~~ ^{Isaac} - Gen. 26:3; to Jacob - Gen. 28:13-15.

Joseph knew that God would do this because:

- 1) He had promised it.
- 2) He had confirmed it with His oath.
- 3) He had repeated it to Isaac and then to Jacob.

WHAT SOLID FOOTING FOR HIS FAITH. God's word stands regardless:

- 1) of time.
- 2) of circumstances.
- 3) of problems which stand in the way - even death!

THINK OF ALL THE YEARS THAT GOD HAD SPENT DEVELOPING ~~ABRAHAM~~ JOSEPH'S FAITH.

And so he "gave commandment concerning his bones." Cf. Ex. 13:19
Joshua 24:32.

THINK OF ALL THE YEARS THAT THIS WAS A TESTIMONY TO THE ISRAELITES - all through the wilderness years!

What does this indicate about Joseph's faith? It indicates that:

- 1) He believed in life after death
- 2) " " ^{that} the body would be involved in ^{that} life
- 3) He believed that what was done with the body was important.

Genesis teaches us much about this. Cf. the cave of Macpelah where are Abraham, Isaac, Jacob, Sarah, Rebekah, and Leah.

When Moses died, the Lord "buried him" (Deut 34:6).

Two other words in this text are interesting:

- 1) "when he was dying" - ΤΕΛΕΥΤΩΝ. Gr lit. means to come to an end, to finish.
- 2) "The departing" - ΠΕΡΙ ΤΩΝ ΕΞΟΔΟΥ. We get our word, Exodus, from this.

K + D say (I, 413):

Joseph's "bones became a standing exhortation to Israel to turn its eyes away from Egypt to Canaan... and to wait in the patience of faith for the fulfillment of the promise."

Someone has called this history's longest funeral procession!

"The children of Israel" - ΤΩΝ υἱῶν Ἰσραὴλ. "Israel" was his father's new name. "Children" is lit. sons.

This ^{whole verse} is all the more amazing when we stop to remember what a glorious tomb Joseph could have had in Egypt. No one reached greater worldly heights in Genesis than Joseph did! Moses closely paralleled him. **COULD IT HAVE BEEN THAT JOSEPH'S TESTIMONY WAS USED IN MOSES' LIFE.**

Note also that Joseph was a vital part in what God was doing, but Joseph was not indispensable. **ONLY GOD IS THAT!**

Note how it was through faith that Abraham, Isaac, Jacob, and Joseph triumphed over death!
AND JOSEPH'S REQUEST WAS GRANTED!

(See Joseph's faith with Heb 1:1)

It was not ^{just} what Joseph became in the world, but what he became with God, ~~which~~ ^{that} he is remembered in the Word of God.

It is what we do "by faith" in God and in His Word that makes us a blessing to our children and to future generations.

Joseph was mortal too!
"I die but that!"

11:23 MOSES. The account is longer, as with Abraham - probably because of the distinctive purpose God had for these two men. With Moses it falls into ~~three~~ four categories:

- 1) Parental. Cf. v. 23.
- 2) Personal. Cf. vv. 24-26
- 3) Public. Cf. vv. 27, 28.
- 4) People. Cf. v. 29.

} All of these come from a very small part of Exodus.

v. 23 refers back to Ex. 2:1-3. The situation into which Moses was born is described in Ex. 1:8-12.

As in the preceding references, "by faith" points to God - His Word, His promises.

Therefore, it shows how the hope of Israel was kept alive through all of the years of the captivity.

Somehow (how, it is not revealed) Moses' parents sensed (or positively knew) that God had some purpose in the birth of Moses. They saw that "he was a beautiful child" "Beautiful" - ἀστεῖον. Cf. Acts 7:20, where the translation is lit., beautiful to God! The idea seems to be twofold:

- 1) Beautiful in appearance
- 2) Beautiful in disposition.

The Heb. in Ex. 2:2 is פִּינֹחַ which has all the ideas of the Greek.

Now - it was because of their faith that Moses was someone special in the providence of God that "they were not afraid of the king's commandment." **FAITH TRIUMPHED OVER FEAR** - and the subsequent events proved that their faith was justified.

Cf. Ecc. 3:14; Acts 11:17; Job 9:12; Psa. 2:1-6; Dan. 4:35; Psa. 46:6; Rom. 8:35-39.

nothing will give us greater peace than a firm faith in the sovereignty and providence of God.

Cf. Psa. 57:2; Job 23:14.

Moses' father was Amram } cf. Ex. 6:18, 20.
Moses' mother was Jochabed }

She penalty for, ^{being} disobedient to Pharaoh's commandment could have cost them their lives, but "by faith... they were not afraid of the king's commandment."

Jochabed is the second woman of faith referred to in Heb. 11 - although not mentioned by name.

11:24 now we see a personal choice which Moses made - and why!

"when he was come to years" - μέγας γενόμενος. Six., having become great. Cf. Ex. 2:11. Stephen places this at 40. Cf. Acts 7:23. See also Acts 7:25.

"Refused" - ἠρνήσατο, 1 aor. mid. indic. from ἀρνεομαι. He knew what he was doing and definitely turned it down, counting all of the advantage of being in the royal family as nothing.

Note how God had preserved Moses through all of that heathen training and turned Moses heart toward Himself!

The tenses here "point to a crisis when the choice was made" (Westcott, 371).

11:25 The alternative was not very promising.

"Choosing rather" - μάλλον ἐλόμενος, 2 aor mid from αἰρέω, "to take for oneself a position" (Robertson, V, 425). He made a choice for himself. AND NOTE THAT HIS DECISION WAS MADE "BY FAITH," i.e., IN ACCORD WITH THE WILL OF GOD.

"To suffer affliction with" - $\sigma\upsilon\nu\kappa\alpha\kappa\omicron\upsilon\chi\epsilon\iota\sigma\theta\alpha\iota$.
 This is the only time this verb is used in the NT. In his choice he faced "privation, danger, scorn, and suffering" (Bruce, 319) - as the book of Exodus goes on to show.

"The people of God" in contrast with "the son of Pharaoh's daughter."

Cf. 1 Jn. 3:1.

note also Paul's choice in Phil. 3.

What an interesting definition of sin. Cf. two passages:

- 1) "Whatsoever is not of faith is sin" (Rom. 14:23).
- 2) "Therefore, to him that knoweth to do good ... " (Jas. 4:17).

"To enjoy" = to have - $\acute{\epsilon}\chi\epsilon\iota\nu$.

"Pleasures" - $\acute{\alpha}\pi\omicron\lambda\alpha\upsilon\sigma\iota\nu$.

"of sin" - $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha\varsigma$.

"For a season" - $\pi\rho\omicron\sigma\kappa\alpha\iota\rho\omicron\nu$. This has been translated, passing (NASB)

short-lived (Arndt + Gingrich)

temporary (Robertson, V, ~~425~~ 425).

11:26 You do not give up position and pleasure unless you are convinced that you have something better.

Cf. the danger here as expressed in 1 Tim. 6:6-16.

"Esteeming" - $\eta\gamma\eta\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$, an aor. part. from $\eta\gamma\acute{\epsilon}\omicron\mu\alpha\iota$. This verb is used in 11:11 + 10:29. It speaks of a judgment reached after weighing and comparing all of the facts.

"The reproach of Christ" - $\tau\omicron\nu\ \acute{\omicron}\nu\epsilon\iota\delta\iota\sigma\mu\omicron\nu\ \tau\omicron\upsilon\ \chi\rho\iota\sigma\tau\omicron\upsilon$.

Cf. Psa. 89:51. Also Heb. 10:33; 13:13.

It all points to the scorn, the reviling, the contempt which the Lord receives from the

1 Feb - 172

world, and which the world also gives to those who belong to the Lord. Cf. John 15: 18-21.

"Greater riches" - $\mu\epsilon\acute{\iota}\zeta\omicron\nu\alpha \pi\lambda\omicron\upsilon\tau\omicron\nu$. The "treasures of Egypt" - were exceedingly rich, but the wealth available to Moses in "Christ" was infinitely greater. There is really no basis for comparison.

Why was his decision made this way?

"For he had respect unto the recompense of the reward."

"He had respect" - $\acute{\alpha}\pi\epsilon\beta\lambda\epsilon\pi\epsilon\nu$. Moses lit. looked away from earth to heaven, from the present to the future.

Cf. Tit. 2:11-14. Also 2 Cor. 4:17, 18.

"The recompense of the reward" - $\epsilon\acute{\iota}\varsigma \tau\eta\nu \mu\iota\sigma\theta\alpha\pi\omicron\delta\omicron\sigma\iota\alpha\nu$. Cf. 10:35. Also 11:6. Westcott, commenting on its use in 2:2 (p. 38) says that

"the word appears to emphasize the idea of an exact requital of good or evil by a solemn judge."

Cf. 2 Cor. 5:10.

Moses refused to sacrifice the future for the sake of the present.

11/2/74
Egypt - probably meaning, and all that stand for.

11:27 We are still concerned with MOSES.

"He forsook" - $\kappa\alpha\tau\acute{\epsilon}\lambda\iota\pi\epsilon\nu$. This is a 2nd aor. from $\kappa\alpha\tau\alpha\lambda\epsilon\acute{\iota}\pi\omega$, to leave behind. This would seem to point ~~to the Exodus~~, not to Moses' flight after he killed the Egyptian. The aorist would indicate a final departure in this case.

"not fearing" - $\mu\eta\ \phi\omicron\rho\eta\theta\epsilon\acute{\iota}\varsigma$. It was, by faith that he went out, not from fear. This verse conveys a different idea from the historical

"The Christian has not only to bear his burden in the ^{con-}flict of life, and to wait for the fulfilment of the promise which seems to be strangely delayed: he must also bear himself valiantly and do his work with might through the Spirit (I Cor. xvi. 13; Eph. iii. 16)" (Westcott, p. 374).

"The eye of faith can be trained to see God everywhere. Recognise Him in every thing that happens" (Murray, 462).

On the perfect "the fact is regarded as permanent in its abiding consequences. It stands written in Scripture as having a present force" (Westcott, p. 177).

Perfects in Heb. 11 are in v. 5 "he had this testimony"
v. 17 "offered"
v. 28 "kept."

situation + its impression given by Ex. 2:11-15
 - like Heb. 11:23.

Faith does not exclude taking precautions.
 Faith does explain where our confidence is.

"The wrath" - τὸν θυμὸν. This is a sudden, terrible explosion of wrath - which often leads men to do unreasonable things. It is a sudden outburst. And it was all the more dangerous because it was "the king," i.e., such a king as this: the greatest on earth.

← "He endured" - ἐκατέργησεν. A 1st aor act from κατέργω, to "be strong, be steadfast, hold out, endure" (A+B, 406). In spite of his own failure, he did not give up. It was his faith that gave him strength - turning his eyes from himself to God - as seeing Him who is invisible.

"As seeing Him" - ὡς ὁρῶν. Westcott: "inasmuch as he saw" (p. 373). THIS, PROBABLY MORE THAN ANYTHING THAT COULD BE SAID, DESCRIBES MOSES' 40 SILENT YEARS.

Later he was permitted to see God "face to face" (Deut. 34:10-12). BUT HERE HE ENDURED AS SEEING ("by faith") THE INVISIBLE GOD.

Cf. Col. 1:15; 1 Tim. 1:17; ^{6:17} 1 Jn. 4:20; John 1:18.
 See also 2 Cor. 4:16-18.

← Faith "sees what others cannot see" (Murray 1:462).

11:28 NOW WE MOVE FROM EX. 2 TO EX. 12. IT IS LIKE THE FORMER PREPARED MOSES FOR THIS.

← "He kept" - ἠετοίμηκεν. This is a perfect which speaks of completed action (Dana + Manly, p. 200). Its result continues on. He did something which had amazing implications and consequences.

"The Passover" - τὸ πάσχα. This gets its

name from Ex. 12:13. Cf. Isa. 31:5.
 "The sprinkling of the blood" - τὴν πρὸς ἑσπέρην*
 τοῦ αἵματος. It is lit. a pouring. Such an
 abundant supply of blood could only be
 given through the death of the sacrifice.
 THIS WOULD INDICATE THAT ALL THAT PRECEDED
 WOULD BE INSUFFICIENT WITHOUT THE APPLICATION
 OF THE BLOOD TO THE DOORPOSTS. IT WAS PUT
 THERE "BY FAITH."

Moses may not have feared Pharaoh,
BUT HE FEARED GOD! There was one, and only
one escape from death.

"Lest" - ἵνα μή.

"He that destroyed" - ὁ ὀλοθρεύων. Cf. Ex. 12:23.

"Touch" - θίγῃ, 2 aor subj. 3 sing. of θίγγανω.

This is to touch as to harm or do injury.

N.B.

note the contrast between "he" at the
 beginning of the verse and the "them" at
 the end.

11:29 "The faith of the people met the faith
 of the leader" (Westcott, p. 375).

Here we have an excellent defn of "faith."
 Cf. the word of God to them in Ex. 14:15-18,
 and then the rest of the story in vv. 19-31 -
 followed by that great psalm of praise in Ex.
 15:1-21!

THE ARMY OF EGYPT HAD NO RIGHT TO GO THROUGH BE-
 CAUSE THE WORD OF GOD HAD NOT BEEN GIVEN TO THEM.
 This provides us with the warning of faith.

We can marvel at what God did for His
 people, but we must also tremble at what He
 did to the Egyptians.

The incident shows His power.

Cf. Jeremiah's prayer in Jer. 32:20 - referring
 to these very experiences.

Summary: In v. 27-29 we have God's power over:

- 1) circumstances (v. 27). See will of God.
- 2) countries (v. 28). See wisdom of God.
- 3) creation (v. 29). See warning of God.

"Warning" - ΠΕΡΙΘΑΥΧΑΒΟΝΤΕΣ. See Egyptians tried to do the same. Cf. 1 Cor. 10:9 also. There may be the thought here of putting God to the test (esp. in view of all of the plagues that Egypt had experienced). French (p. 280) says that it is

"putting Him to the ~~test~~ proof, refusing to believe Him on his own word, or will he be manifested his power."

11/9/74 11:30 "By faith the walls of Jericho fell down."

"By faith" - connects with the acts of faith which links it with the word of God. See Gal. 6:1-5.

There was no precedent for this. They were asked to do what had never been done to receive a promise which had never been given. "Evidence of things not seen."

"Walls" - τὰ τεῖχη. This was to let Israel in. In Gen 51:44 the promise is given that "the wall of Babylon shall fall" - TO LET THE CHILDREN OF ISRAEL OUT!

"Fall down" - ἐπεσθαι, 2 or 3rd indic. from ΠΙΠΤΩ. It was not a process, but a sudden destruction, overthrow, ruin. It was decisive and complete. See God in-tercede for it to be final! Cf. Gal. 6:26.

"After they were compared about" - ΚΥΚΛΩΘΕΝΤΑ. This is also an assist, but a passive, from ΚΥΚΛΩ.

"Seven days" - because this is what the Lord had told them to do.

11:31 Related to the fall of Jericho was the deliverance of Rahab.

She and her family did not die.

The reason others did die was because they "believed not" - τοῖς ἀπειθήσασιν. Cf. 3:18. It means to refuse to be persuaded and to refuse to comply with. It indicates that they knew what they should do - but rejected it.

"Received" - δεξάμεν. Robertson uses the word, welcome. Cf. V, 427.

"With peace" - μετ' εἰρήνης. Cf. Josh. 6:25.

Cf. Jas 2:25; Mt. 1:5.

She was a woman (Like the woman in John 4.)
a Gentile
a harlot - ἡ πόρν.
living in the land!

So we see the grace of God!

11/16/74

11:32 Having gotten us down to the early chapters of Joshua, the writer feels that this must stop. V. 32 makes it clear that FAITH COULD BE ILLUSTRATED FROM ANY PART OF THE O.T.

Moreover, FAITH COULD BE FOUND AMONG ALL CLASSES OF THE LORD'S SERVANTS:

- 1) Judges.
- 2) Kings.
- 3) Prophets. Cf. acts 3:24.

Of the six mentioned, the order is not chronological because:

- 1) Barak was before Gideon.
- 2) Jephthah was before Samson.

For the 1st time in the order the order is not chron.

3) Samuel was before David.

We do have a semblance of chron. order in that we have judges, kings, and prophets (as the kings went bad).

They tell the history of Israel - in a way. They show the sovereign way in which God has kept His promises alive through succeeding generations when:

- 1) His people - in the time of the judges did that which was right in their own eyes.
- 2) His people - in the time of the kings wanted to be like other nations.
- 3) His people - in relation to the prophets, "stoned" (Matt 23:37) them, rejecting the Word of God, often turning to false prophets.

BUT ALL THROUGH THIS TIME GOD HAS HAD THOSE WHO LOVED HIM AND BELIEVED HIS WORD!

"Would fail" - ἐπιλείψει. The list is too long even to include them all.

Those he does mention and the scriptures:

- 1) "Gideon" - Judges 6-8.
- 2) "Barak" - Judges 4, 5.
- 3) "Samson" - Judges 13-16.
- 4) "Jephthah" - Judges 11, 12.

They had to do with 4 hostile powers:

- 1) Midianites.
- 2) Canaanites.
- 3) Philistines.
- 4) Ammonites.

The last two names represent the last two classes:

- 1) David (1 Sam 16 - 1 K. 2:11; 1 Chron. 11-29, the end of the book).
- 2) Samuel (1 Sam. 1:1-25:1; brought back, 28:3-20).

The study of any of these lives provides us with examples of FAITH!

Sometimes the phrases may have 1 sense, some times many.

All verbs are active

11:33 Notice the change in the examples after v. 35a.

"Who through faith" - οἱ διὰ πίστεως. See also v. 39. The form is different from the familiar, ΠΙΣΤΕΙ.

"Subdued kingdoms" - κατηγωνίσαντο βασιλείας. He is sovereign over all nations. This statement could include all of the men mentioned above - especially the first 5.

Josephus uses καταγωνίζομαι of David's victories. This is to struggle with and overcome like a wrestler. Westcott cites many examples and then adds, "in each case with weaker forces than their enemies" (p. 377).

"Who brought righteousness" - ἠργάσαντο δικαιοσύνην, from ἐργάζομαι. This is opposed to doing nothing. It speaks of moral victory - against sin. They lived holy lives. Josiah was one. Elijah was another. Daniel and the 3 Jewish young men were others.

"Obtained promises" - ἐπέτυχον ἐπαγγελιών. From ἐπιτυχάνω. This is stated of Abraham in 6:15. It called for faith and patience. This points to their relationship with God.

"Stopped the mouths of lions" - the verb is ἐφραξαν, from φράσσω, to close (Thayer, 657). Obviously this is Daniel. Cf. Dan. 6:22 Judges 14:6 1 Sam. 17:34

11:34 "Quenched the violence of fire." "Violence" is power - δύναμιν, the power inherent in fire. "Quenched" - ἔσβεσαν, from σβέννυμι,

to extinguish (Shayer, 572). This is Shadrach, Meshach, and Abednego. Cf. Dan. ~~6:22~~ 3:26

"Escaped the edge of the sword" - which was true many times of David and Jeremiah, also of Elijah and Elisha. "Escaped" - ἐφυγον, from φεύγω, to flee. "Edge" = mouths, στόματα. It was God who preserved David from Saul, when Saul would have stood in the way of God's purpose.

~~Escaped the edge of the sword~~
~~Escaped the edge of the sword~~

two kinds of strength
1) what God does in me
2) what God does for me.

"Out of weakness were made strong" = Samson.
"Waxed valiant in fight" - i.e., became strong in war, ~~not~~ battle. "Πόλεμος embraces the whole course of hostilities" (French, 322) - and so speaks of the outcome. "Valiant" - ἰσχυροί.

Examples of the two:
1) David's victory over Goliath.
2) Jehoshaphat's victory in 2 Chron. 20.
"Turned to flight the armies of the aliens." This is when an army in battle array is made to fall back - as the Philistines did when David killed Goliath. So this is a third thing when God works in the hearts of the enemy - causing them fear.

11:35 "Women received..." Here faith is related to resurrection. Cf. 1 K. 17:22-24; 2 K. 4:36.

"It cannot be without significance that the recorded raisings from the dead are predominantly for women" (Westcott, 379). Cf. in addition to the above: Luke 7:11 ff. John 11. Acts 9.

THEN THE ACCOUNT CHANGES, BUT THE FAITH

REMAINS THE SAME!

"Others were tortured" - ἔτυμπτανίσθησαν.
 This means to be stretched on a ^{tymp} tymppanum, a wheel of torture, stretched as though they were skins, and then beat to death.
 "not accepting deliverance." "Deliverance" = ἀπολύτρωσιν, perhaps a play on the idea of redemption. They could be spared but it would mean that a price would have to be paid. This for them would have been, in effect, a resurrection. But "through faith" they turned it down, and had strength to do so "that they might obtain a better resurrection."

Body was broken by heavy clubs

11:36 "Others... trial" - πειραν. Their character was proven by what they suffered.
 "Had" - ἔλαβον, received, when they could have escaped it:

- 1) "Mockings" - ἐμπταιγμῶν. This is verbal scorn, when an enemy plays with ^{by words} one he may eventually kill.
- 2) "Scourgings" - μαστιγῶν. This is to be beaten with a whip - as our Lord was.
- 3) "Bonds" - δεσμῶν. / Cf. 10:34.
- 4) "Imprisonment" - φυλακῆς. } They were bound + cast into prison.

11:37 "Stoned" - ἐλιθάσθησαν. Probably this brings ⁱⁿ a religious aspect. They were killed as blasphemers, falsely accused.

"Sawn asunder," or "sawn in two" (NASB), as supposedly was the case with Isaiah.

"Templed" - ἐπειράσθησαν. Cf. French, pp. 280, 281. It is to try a thing to see what it is, often with the hope of disproving. This is the purpose of the persecutors.

GR reverses these

"Slain with the sword." The Gk here means that they died by murder with a sword: $\acute{\epsilon}\nu \phi\acute{o}\nu\omega \mu\alpha\chi\alpha\iota\rho\eta\varsigma \acute{\alpha}\tau\tau\acute{\epsilon}\theta\alpha\nu\omicron\nu$.

"They wandered about" - homeless and fearful,

- 1) "In sheepskins" - $\acute{\epsilon}\nu \mu\eta\lambda\omega\tau\alpha\iota\varsigma$.
- 2) "And goatskins" - $\acute{\epsilon}\nu \acute{\alpha}\iota\gamma\epsilon\iota\omicron\iota\varsigma \delta\acute{\epsilon}\rho\mu\alpha\sigma\iota\nu$

These showed their poverty as the following expressions bring out.

- 3) "Being destitute" - $\acute{\upsilon}\sigma\tau\epsilon\rho\acute{o}\mu\epsilon\nu\omicron\iota$. This is the person who is continually in lack of food and drink (Lanski, 419). Cf. Phil. 4:11.
- 4) "Afflicted" - $\theta\lambda\iota\beta\acute{o}\mu\epsilon\nu\omicron\iota$. This is the person who is constantly under pressure from outside forces - as when David was being pursued by Sallal.
- 5) "Tormented" - $\kappa\alpha\kappa\omicron\upsilon\chi\acute{o}\mu\epsilon\nu\omicron\iota$. Cf. 13:3. They were continually being plagued, faced with that which was bad for them.

These are durative (Lanski, p. 419).

11:38 Though they had nothing and were nothing in the eyes of men, the true evaluation was that they were those "of whom the world was not worthy." The world thought they were not worthy to live on the earth, but just the opposite was true. Where did they live?

- 1) "In deserts" - ~~ἐν ἔρημοις~~ $\acute{\epsilon}\tau\iota \acute{\epsilon}\rho\eta\mu\iota\alpha\iota\varsigma$. They were lonely, unprotected, deserted, hot.
- 2) "And in mountains" - $\kappa\alpha\iota \acute{\omicron}\rho\epsilon\sigma\iota\nu$. Here they would be cold, forsaken, subject to animals.
- 3) "In dens" - $\kappa\alpha\iota \sigma\tau\eta\lambda\alpha\iota\omicron\iota\varsigma$.
- 4) "Caves of the earth" - $\tau\alpha\iota\varsigma \acute{\omicron}\tau\tau\alpha\iota\varsigma \tau\eta\varsigma \gamma\eta\varsigma$. This is any kind of an opening in the earth.

11:39 Cf. v. 13.

"These all" - Throughout the chapter, throughout the O.T.

"Having obtained a good report through faith," i. e., having received divine approval.

Cf. v. 2, 5

However, the "received not the promise," i. e., the full fulfillment in Christ.

11:40 The reason for the delay is in "God."

"Provided" - προβλεψαμένου. Lit., God foresaw something better for us. The middle voice expresses "the special interest God has taken in doing this" (Vine, 142).

"Perfect" - τελειωθῶσιν. This speaks of completion.

On the perfection of faith, cf. 12:2.

11/23/74 HEBREWS 12

12:1 In 11:40 we have the contrast between "they" and "us." In 12:1 we still have this twofold emphasis but we have moved from the past to the present - from what they did to what we should do.

"Therefore" - Τοιγαροῦν, "for that very reason, then" (A + H, 828). Used only elsewhere in 1 Jh. 4:8. It is "a conclusion of emphasis" (Robertson, V, 432).

"We also" - καὶ ἡμεῖς is also in an emphatic position.

"Compassed about" - ἔχοντες περιεείμενον. Lit. it means to have something lying around. The NT saint needs to be informed about the OT witness. They are likened to the

← Thus, we take our place with those OT saints.

crowds who gathered in the ancient amphitheatres. The reference is to that which has been given in ch. 11.

"Cloud of witnesses" - νέφος μαρτύρων. "a 'cloud' is used in all languages for a dense mass of human beings..." (Westcott, 392).

It is interesting that he does not refer to them as mere spectators, but as "witnesses," those "who testify from their own experience" (Robertson, V, 432).

There seems to be nothing here to indicate that OT saints are now watching us.

"Let us lay aside every weight" - ὄγκον ἀποθέμενοι πάντα, as an aorist participle would better be translated, having laid aside, or put from us, every weight.

"Weight" - ὄγκον.* This is any bulk or mass. It is not defined in the NT since this is the only place it is used.

"The sin which doth so easily beset us" - τὴν εὐπερίστατον ἁμαρτίαν. This, another word used only here, speaks of sin as that which stands, ever-present, which easily encloses us, confines us, so that we cannot move.

The "weight" keeps us from running as well as we can; "sin" keeps us from running at all.

"Let us run" - τρέχωμεν. Let us keep on running, is the idea. Τρέχω is used in:

1 Cor. 9:24, 26

Gal. 5:7; 2:2

Rom. 9:16

Phil. 2:16

urgency
a reward
a goal

It suggests progress, purpose, effort, disci-

Could Gal 5:7 indicate weight?

pline.

"With patience" - $\delta\iota' \acute{\upsilon}\tau\tau\omicron\mu\omicron\nu\eta\varsigma$. This is a remaining under. It speaks of persevering to the end of the race, not falling by the wayside, a refusal to quit. French (pp. 197, 198) describes this word as "the brave patience with which the Christian contends against the various hindrances, persecutions, and temptations that befall him in his conflict with the inward and outward world... The man $\acute{\upsilon}\tau\tau\omicron\mu\acute{\epsilon}\nu\epsilon\iota$, who, under a great siege of trials, bears up, and does not lose heart or courage."

Cf. Job in Jas. 5:11; also Rom. 5:3; 2 Cor. 1:6.

"The race that is set before us" - $\tau\omicron\nu \pi\rho\omicron\kappa\epsilon\acute{\iota}\mu\epsilon\nu\omicron\nu \eta\mu\acute{\iota}\nu \acute{\alpha}\gamma\omega\nu\alpha$.

On $\pi\rho\acute{\omicron}\kappa\epsilon\iota\mu\alpha\iota$, cf. Heb. 12:2. We do not choose the course. That has been "set before us," i.e., laid out in advance, divinely appointed. A runner does not race wherever he wants to; the course is chosen for him - as ours is by God.

"The race" is not some special effort, but our whole life.

Cf. Heb. 11:27 re: Moses, also 11:11 re: Sarah.

12:2 "Looking unto Jesus" - $\acute{\alpha}\phi\omicron\rho\omega\nu\tau\epsilon\varsigma \epsilon\iota\varsigma \tau\omicron\nu \theta\epsilon\omicron\upsilon$. This is looking away from other things to "Jesus." He is the supreme Example (as compared with OT saints). And He is the source of our faith. This latter is the main emphasis.

Note: "Jesus" and its emphasis in the epistle.

"The author" - $\tau\omicron\nu \dots \acute{\alpha}\rho\chi\eta\gamma\omicron\nu$. Christ is the beginner and completer of faith" (Luther

See also $\pi\rho\epsilon\pi\iota\kappa\epsilon\acute{\iota}\mu\epsilon\nu\omicron\nu$ at beginning of v. 1.

By faith we turn from the difficult (whether people or circumstances) to the One who gave the promise.

On ὑπομένω and its derivatives, cf.

- 1) Heb. 10:32
- 2) Heb. 10:35
- 3) Rom. 12:12 - "patient in tribulation."
- 4) Jas. 1:3 ff. "the trial of your faith worketh patience."
- 5) Jas. ~~5:11~~ 1:12
- 6) Jas. 5:11
- 7) Heb. 12:7
- 8) 1 Pet. 2:20

in Lenski, p. 427). By contrast with ΤΕΛΕΙΩΤΗΝ
 we have to have the One who initiates faith
 and completes it. There could be no faith
 without Him. It begins and ends in "Jesus!"
 SO HE IS NOT ADDED TO THE LIST IN HEB. 11, BUT
 IS THE REALIZATION OF ALL THAT WE HOPE FOR.

Probably we need to let Τὸν... ἀρχηγὸν have
 its fullest meaning here

"Who for the joy that was set before Him," as
 "the race that is set before us."

This "joy" was the end, the goal, of that
 which He came to do.

Cf. ~~Heb~~ Isa 53:10 - "Yet it pleased the Lord to
 bruise Him."

Because He wanted to see His Son suffer? No!
 BUT BECAUSE OF THAT WHICH WOULD BE ACCOMPLISH-
 ED THROUGH HIS SUFFERINGS! How better could
 it be stated that "God so loved the world,"?

"Endured" - ὑπέμεινε. The root is the same
 as in "patience" in v. 1. He saw it through.
 He did not stop part of the way. He did not
 call for angels. He did not come down from
 the cross.

"The Cross" - σταυρὸν. Cf. Phil 2:8. There
 could be no worse death. It was the
 greatest humiliation! Cf. Gal. 3:13. Also Jn. 3:14, 15.

"Despising" - καταφρονήσας. He scorned it.
 Did not even take that into account. It was
the lowest level of His humiliation. BUT HE
 DID NOT TURN ASIDE.

"The shame" - αἰσχύνῃς. Frensch (p. 67) says
 that "αἰσχύνῃ continually expresses that
 feeling which leads to shun what
 is unworthy out of a perspective
 anticipation of dishonour."

"and is set down" - κεκάθεικεν. It means

It means
 to remain
 under, i.e.
 to persevere,
 refusal to
 quit.

that He has sat down - and that He is still there!

For the 4th time in Hebrews Cf. 1:3

8:1

10:12

"At the right hand" - ἐν δεξιᾷ.

This expression is from Psa 110. It means His work is finished ^{on the cross} and accepted. Cf. Rom 8:34; Eph. 1:20; Col 3:1.

He now holds the place of highest honor. Cf. Heb. 1:13.

Dr yet holds even greater glory.

Note the progress of thought in this connection from Heb. 1:3 to 12:2.

- 1) Heb ~~1:3~~ 1:3, "sat down on the right hand of the majesty on high."
 - 2) Heb. 8:1, "is seated on the right hand of the throne of the Majesty in the heavens."
 - 3) Heb. 10:12, "sat down on the right hand of God."
 - 4) Heb. 12:2, "is set down on the right hand of the throne of God."
- "The throne of God" - τοῦ θρόνου τοῦ θεοῦ.

11/30/74

(12:3) "For" - γὰρ, explanatory. "Never comes first in its clause..." (A + G, p. 15).

"Consider" - ἀναλογίσασθε. It expresses in particular the careful estimate of one object with regard to another" (Westcott, 397).

λογίζομαι means to reckon, calculate, evaluate, consider - ἀνά, "will" (Interlinear N.T.).

Lenski (p. 430) says that "the aorist imperative calls for an effective, thoughtful consideration."

"Him that endured" - τὸν ὑπομεινῆκότα. Link this with "patience" (v. 1) and "endured" in v. 2 - all from the same root. The perfect shows the abiding results of His suffering.

Heb. 187

"Such contradiction" - $\tau\omicron\iota\ \alpha\upsilon\tau\eta\nu\ \dots\ \acute{\alpha}\nu\tau\iota\lambda\omicron\gamma\iota\acute{\alpha}\nu$. This means those who talk back to, or against, with the added note of strife. Cf. 6:16; 7:7. Cf. Robertson, V, 378; Thayer, 50.

"Of sinners against himself" - the lowest against the Highest, of those whom He was seeking to help against Him the Helper.

"Lest ye be wearied" - ἵνα μὴ κάμνητε . The enemies tactics call for wearing out the people of God, slowly but surely, until they "faint in their minds." Cf. Phil. 4:6, 7.

"Faint" - $\acute{\epsilon}\kappa\lambda\upsilon\acute{\omicron}\mu\epsilon\nu\omicron\iota$. Cf. v. 5. This is to faint from exhaustion. Despondency and faint heartedness go with it. Cf. Thayer 197 under $\acute{\epsilon}\kappa\lambda\upsilon\acute{\omicron}$. Cf. Gal 6:9.

"In your minds, lit. in your souls - $\tau\alpha\iota\varsigma\ \psi\upsilon\chi\alpha\iota\varsigma\ \acute{\alpha}\rho\omega\tau\acute{\omicron}\nu$. This perhaps has to do with that which is inward. The body goes down first, and then the inner man goes down.

THIS IS WHAT THE WRITER IS SEEKING TO PREVENT. The rest ^{of the epistle} tells the believer how it can be avoided.

12/7/74

(12:4) We see here that the battle is with "sin." The object in the race (or conflict) is to move us toward "holiness." Cf. v. 10.

"Resisted" - $\acute{\alpha}\nu\tau\iota\kappa\alpha\tau\acute{\epsilon}\sigma\tau\eta\tau\epsilon$, which lit. means to stand face to face ($\acute{\alpha}\nu\tau\iota$) against ($\kappa\alpha\tau\acute{\alpha}$).

"Unto blood" means unto death - martyrdom.

"Blood" means more than simple death; it is a death like our Lord's, or a death like those in Heb. 11:35 & ff. "not yet" - οὐ\tau\omega leaves the door open for the possibility. Cf. 2:8.

"Striving against" - $\acute{\alpha}\nu\tau\alpha\gamma\omega\nu\iota\zeta\acute{\omicron}\mu\epsilon\nu\omicron\iota$.

"Resisted" is defensive; "striving against" is

offensive. It is struggling face to face with sin.

Note: It is implied clearly that a believer can sin!

Note also: It should encourage us that things are not as bad as they could be.

(12:5) Westcott is inclined to take this as a question. Bruce, Robertson, + Lenski leave it as it is.

"You have forgotten" - ἐκλέλησθε, perf. mid. indic. from ἐκλανθάνομαι. A + P, p. 241, to forget altogether.

HOW IMPORTANT IT IS TO REMEMBER THE WORD!

"The exhortation" - τῆς παρακλήσεως. This is an exhortation with an explanation, found in Prov. 3:11, 12, which is to encourage and comfort.

"Speaketh" - διαλέγεται. It is like preaching.

"As unto sons" - ὡς υἱοῖς. This is to introduce the Fatherhood of God. Although before we get to that we have "Lord."

"Despise not" - μὴ ὀλιγώρει. Westcott: "regard not lightly. Do not make it of little account; do not neglect to consider its real scope and end" (p. 399). A + P, p. 567: "think lightly."

"The chastening of the Lord" - παιδείας Κυρίου. This means child training. It was used in ancient Greek for education; in Eph. 6:4, discipline. It often involves punishment, as the word "rebuked" - ~~ἐλέγχόμενος~~ ἐλέγχόμενος, which here means punished (A + P, 249).

"Neither faint" - μηδὲ ἐκλύου. This is the same word used in v. 3. It means to quit, to lose heart. Discouragement, depression can be the result of what God does with us.

12:6 This verse explains the command in v. 5 - "For."

- 1) It is proof of the love of "the Lord" (not Father yet).
- 2) The same thing is going on in every believer's life. Cf. 1 Cor. 10:13.

"Chastened" - ΠΑΙΔΕΥΕΙ.

"Scourgeth" - ΠΑΟΤΙΥΟΙ. A + G (p. 496) bring out that flogging was often used as punishment for cheating in athletic contests. It is being struck with a whip. It is humiliating, but deserved.

The Lord does this with "every son whom he receiveth." The verb, ΠΑΡΑΔΕΧΕΤΑΙ, means to receive favorably (A + G, 619), i. e., to accept into His family.

12:7 This brings us back to our word, "endure."

The best reading is not "εἰ," "if," but εἰς, unto, or for. I. e., It is for discipline that you endure instead of giving up. This is more than teaching since it includes "moral training, disciplining of the powers of man" (Westcott, p. 400).

Notice now the word for Deity is "God." "Dealeth" - ΠΡΟΣΦΕΡΕΤΑΙ. Lit., God bears Himself toward His sons. This is what God is doing. He has a divine purpose.

From human relationships we know that discipline, training, is a part of the father-son relationship.

12:8 If there is no chastisement, there is reason to doubt sonship. Here is a clear evidence of salvation, if the Lord is

moving against a person with discipline.

"Of which all are partakers," i. e., have become partakers - down to the present, with permanent results.

"Partakers" - ΜΕΤΟΧΟΙ.

Cf. 1:9; 3:1, 14; 6:4. We share this in common with all who know the Lord.

"All" here goes with "every son" in v. 6.

"Bastards" - νόθοι.* This is an illegitimate child - one who is not born of God. God is not his father. He is not really in the family.

12:9 Our human families ought to assist us in knowing what to expect as the sons of God.

Our human fathers "corrected" - the same word for chasten - ΠΑΙΔΕΥΤΑΣ.

"We gave them reverence" - ΕΒΕΤΡΕΠΤΟΜΕΘΑ, lit., to turn toward them, to respect them, as compared with turning away from them.

"Shall we not rather be in subjection" - ὑποταγησόμεθα. This is a future pass. of ὑποτάσσω.

now it is not "the Lord,"

not "God,"

but - "the Father of spirits" - τῷ Πατρὶ τῶν πνευμάτων. This is in contrast with

"fathers of our flesh." We have human fathers; we also have a spiritual heavenly father. This life is clearly temporal; divine life is eternal.

"And live" - ζήσομεν. This is the word for life eternal. "True life comes from complete self-surrender" (Westcott, p. 402).

We must not turn away from God, but turn toward Him.

12:10 This continues from v. 9.

note: "For they... but He..."

"For a few days," describing our lives here on earth.

"after their own pleasure" - $\kappa\alpha\tau\alpha\ \tau\omicron\ \delta\omicron\kappa\omicron\upsilon\upsilon\upsilon\ \alpha\upsilon\tau\omicron\iota\varsigma$. This means that which seemed good to them.

With our heavenly Father it is "for our profit" - $\epsilon\pi\iota\ \tau\omicron\ \sigma\upsilon\mu\phi\acute{\epsilon}\rho\omicron\nu$. Our earthly fathers may or may not have been right. Their discipline may have been more for themselves than for us. With our heavenly Father - He is always right, and it is always best for us! Lenski: really profitable.

Why?

"That we may be partakers of His holiness" To be a partaker is to receive one's share.

Cf. Heb. 6:7. Or it can simply mean receive.

Cf. A+G, 512. The artist = actually partake.

"His holiness" - $\tau\eta\varsigma\ \acute{\alpha}\gamma\iota\omicron\tau\eta\tau\omicron\varsigma\ \alpha\upsilon\tau\omicron\upsilon$.

The only holiness we can ever get is what we receive from Him. It is "His holiness." **THUS, WE HAVE NOW MOVED FROM "SIN" (in v. 4) TO "HOLINESS."** The "sin" is ours; the "holiness" is His!

"Holiness" is the very nature of God. Lenski says that God is

"absolutely holy himself, not only separated from sin, but reacting against all sin" (p. 439).

It is tied in with salvation - soteriological. It is progressive now; perfect in heaven. To be holy is to be like God. Cf. 1 Pet. 1:15, 16; Lev. 11:44. It is not imitation, but **IMPARTATION**.

Feb - 192

(12:11) "now no chastening" in GK = every
time of discipline.

As to the present discipline two things
can be said:

- 1) We do not enjoy them.
- 2) We do not see the profit of them. They
are "grievous" - ΛΥΠΤΗΣ. It causes grief,
pain.

"Nevertheless, afterward" - ὅστερον δὲ.

"It yieldeth" - ἀποδίδωσιν. This is what
it gives out.

"The peaceable fruit" - καρπὸν εἰρηνηκόν.

It is only "righteousness" which brings
peace, and this comes to those who are
trained by the discipline which the Lord
has brought. "exercised" - γεγυμνασμένοις.

A perf. pass. from γυμνάζω, it speaks of
the present results, abiding. We get our
gymnasium from it. It means to be
trained.

"Righteousness" - δικαιοσύνης. This is
measuring up to the divine standard.
We cannot always distinguish between
"holiness" and "righteousness". Here ^(+ in v. 11) they
may be used almost synonymously.

12/14/74

(12:12) This verse is taken from Isa 35:3.

"wherefore" - Διό. That which precedes
gives the reason for that which follows.

"Lift up" - ἀνορθώσατε. There is only
one verb in this verse for the two expressions:

- 1) "The hands which hang down."
- 2) "The feeble knees."

The same idea is present in v. 13 - to make
something straight. From the verb's use
in Luke 13:13 it would seem that the

Obviously
these
are
figures of
speech.

11 Feb - 193

main idea is to put them back in order so that they can be used the way they should be, and were intended to be.

"The hands which hang down" - τὰς ἑπιπέμεινας χεῖρας. From ἑπιπέμειναι, it speaks of that which has been weakened or exhausted. One translation is neglected.

"The feeble knees" - τὰς παραδεδυμένα γόνατα. This is something loose or disconnected, from παραδύω. It is used in Luke 5:18, 24 of a palsied person.

(12:13) This is taken in part from Prov. 4:26. The word "straight" is ὀρθός which is part of the word orthodox. This means that the walk of the believer must conform to the right - in a believer's case to that which is according to the word of God.

THE REST OF THE VERSE SHOWS THAT THE EXAMPLE IS EMPHASIZED. Others are following. Some are specifically watching us. The danger is that bad running on our part affects others.

"Lame be turned out of the way" - τὸ χωλὸν ἐκτραπή. Ἐκτρέπω means to be twisted out of place, dislocated. It is a medical expression. "Lame" describes a person who cannot walk properly. SO WHAT THE WRITER IS AFTER IS HEALING - NOT FURTHER INJURY.

(12:14) "Follow peace" - Εἰρήνην διώκετε. On "peace," cf. Heb. 7:2; 11:31; 13:20. Also see Rom. 12:18; 14:19. This is harmony, accord, a lack of strife.
"Follow" eagerly and constantly (Westcott, 406)

Heb - 194

"Peace" must be pursued. The normal state is strife and discord.

"And holiness" - reminding us of v. 10. Cf. 9:13 + 28. We are being moved from sin to holiness (vv. 1, 3, 10). No one will see the Lord except in this condition spiritually.

"shall see" refers to the coming of the Lord. Cf. Mt. 5:8; 1 Jn. 3:2. "The Lord" = the Lord Jesus.

(also cf. 9:28)
This is not partial rapture teaching, but an insistence upon the true nature of salvation. We must aim at holiness and peace in every life because these are the identifying characteristics of a true believer.

12:15 "Looking diligently" - ἘΤΙΘΚΟΤΟῦΝΤΕΣ.

It is to have the oversight. Cf. 1 P. 5:2. This is the care which a pastor or a doctor or a parent exercises over those who are under his care. Every believer shares this in a sense with other believers.

"Fail" - ὕστερον. With ἄττο following this means to fall short of (Robertson, V, 437). The present speaks of continuously falling behind.

"... the idea seems to be that of falling behind, not keeping pace with the movement of divine grace which meets and stirs the progress of the Christian" (Westcott, 406).

On ὕστερον, cf. Heb 4:1; 11:37. It is to leave a person behind in the race. Cf. Thayer, 646. He falls behind + does not reach the goal. It is "to suffer need" in Phil 4:12.

Feb - 195

"Of the grace of God" - i.e., the enabling grace of God.

"Any root of bitterness" - ΤΙΣ ΡΙΖΑ ΠΙΚΡΙΑΣ.
Cf. Deut. 29:18. This is descriptive of how an insignificant thing in one person's life can change him and defile others.

"Springing up" - ἀνω φύσα, from φύω.
The figure is of a plant growing.

"Trouble (you)" - ἐνοχλή, from ἐνοχλέω.
This means to annoy or to cause a disturbance.

"And by it many be defiled" - the verb, μιανθῶσιν. This is μιανω which means to pollute, stain, contaminate.

(12:16) This verse makes it appear that the writer is talking ^{in v. 15b} about an unsaved person.

"Fornicator" - πόρνος. We get pornography from this. Cf. 13:4. This speaks of a wide range of ~~that~~ illicit relationships, according to Bruce, p. 392. But here it speaks of the depth of immorality. It does not ^{seem to} accuse Esau of fornication.

Cf. Gen. 26: 34 ff.

"Profane" - βέβηλος. This means that he was unregenerate.

"The word describes a character which recognizes nothing as higher than earth: for whom there is nothing sacred: no divine reverence for the unseen" (Westcott, 408).

"The birthright" - τὰ πρῶτοτόκια. This was the right of the first born, especially important because his father was Isaac. In v. 17 we read of "the blessing."

Cf. Gen. 26:27-34.

11 Feb - 196

(12:17) Afterwards Esau would have taken what he had given up. He was then the deceiver.

"He was rejected" - ἀποδοκιμάσθη. From ἀποδοκιμάζω, it is to disapprove, repudiate. And this in spite of all that Jacob and Rebekah did.

The door was closed on Esau and God refused to open it.

1/11/75

(12:18) This gives us more reasons why we should follow the exhortations of this Epistle.

They were not to look back, but ahead! The present even would be easier to endure if they were occupied with the future.

"For ye are not come" - οὐ γὰρ προσελήλυθατε. Cf. the same verb in v. 22.

This verb occurs in Heb. 7:25; 10:1, 22; 11:6. It speaks of priestly approach. Cf. Westcott, p. 108. Thayer (p. 545) also says that it means "to draw near to God in order to seek his grace and favor."

The same word is used again in v. 22.

"The mount that might be touched" = something seen, earthly, belonging to this life.

"That burned with fire" - κεκαυμένω πυρὶ. Lit., that has been burned with fire. Fire is one of the OT symbols for the presence of God.

"Unto blackness" - γνόφω. Cf. Ex. 20:21.

Cf. Ex. 19:16-19.

"Darkness" - ζόφω.

"Tempest" - θυέλλη. This is a sudden storm, or a whirlwind.

Cf. Deut. 4:11-13; 5:4, 5.

Heb - 197

(12:19) "The sound of a trumpet." Cf. Ex. 19:16;
20:18.

"The voice of words." Cf. Ex. 19:19; Dt. 4:12.

So terrible was all of this that the people
"entreated that the word should not be spoken
to them any more." The verb "entreated" -
παρητήσαντο, from παραιτέομαι. This
is the word which is used 2x in v. 25
and translated, "refuse." Their request was
a rejection of the word spoken.
Cf. Ex. 20:18.

(12:20) Cf. Ex. 20:¹³19; Deut. 5:23 ff. The mount
might be touched, but only under
the penalty of death!

(12:21) Even Moses was affected by it!
"Terrible" - φοβερόν. This word was
used 2x before and only in Hebrews:
10:27, 31. It caused them to be terrified,
afraid. combination of
what a sight and sound that must
have been!

"Exceedingly fear" - Ἐκφοβός. Only used
elsewhere in Mk 9:6. It means to be
thrown into violent fright (see verb, Thayer,
p. 201). ^{such} a person is stricken with fear,
terrified! Cf. the verb in 2 Cor. 10:9. Cf.
Deut. 9:19.

"Tremble" - ἐντρομος. Cf. Acts 7:32; 16:29.
He was trembling, shaking.

The contrast we have between vv. 18-21
and 22-24 is the contrast between law
and grace. It is mentioned also in Gal.
4:22-26.

See Murray's excellent discussion in The Holiest of All, pp. 505-508.

If we are to fulfill Heb. 12:1,2, then we must know that, "ye are not come unto the mount that might be touched."

12:22 Often the positive truth is taught by what it is NOT! This has been done in vv. 18-21.

Now we are going to see what it is!

note: This is NOT, let us come, but, "ye are come." It is not a command to be obeyed, but a truth to be believed.

It is a word of access. The Law separated; Jesus has brought us near.

There are seven things here.

How important for the Spirit of God to teach us this truth!

Cf. Eph. 2:4-7; Col. 3:1-4.

Note the assurance in all of this. It is so certain that one day we will actually be there that we can be spoken of as even now tasting the reality and glory of it all.

Murray says that a traveler on a train can arrive at a destination before he knows it - and may even have to be told.

1) "Mount Zion, and unto the city of the living God, the heavenly Jerusalem." All of this belongs together.

Cf. Rev. 21:1-3, 10, 11; 27; 22:1-5.

Cf. also Rev. 3:12; Gal. 4:26.

This is where the sovereignty of God is exercised over the whole earth.

The verb, ΤΡΟΓΕΙΝ
 ἵνα ἔσται, is
 2 perf. 2
 plinal
 from
 τρογέωμαι.

Contract
 Heb. 13:14.

"Mount Zion" is a general name for Jerusalem, but more particularly it is the place of the Temple, where God dwelt among His people.

So this is access to God's very presence. Note the following passages which speak of Zion - the earthly being typical of the heavenly.

a) "my holy hill of Zion." And "the king" is there! Cf. Psa. 2:6

b) Cf. Psa. 48. It speaks throughout of joy and praise.

c) Cf. Psa. 50, esp. v. 2.

* But note also, "the living God." Cf. in Heb. 3:12; 9:14; 10:31.

This is Jehovah - the living One, the unchanging One, the God of the OT and of the NT, the God of Abraham, Isaac, Jacob, Moses, David, etc - the God and Father of our Lord Jesus Christ!

Cf. Deut. 5:26.

Joshua 3:10.
1 Sam. 17:26, 36.
Isa. 37:4, 17

Jer. 10:10

* "The heavenly Jerusalem." Cf. Rev. 21, 22.

THE POINT THAT THE WRITER IS MAKING HERE IS THE NOW ON EARTH WE HAVE THE PRIVILEGE OF DRAWING UPON AND LIVING IN THE BLESSINGS THAT WILL BE OURS WHEN WE GET TO HEAVEN!

"And to an innumerable company of angels" - και μυριάσιν ἀγγέλων πανήγυρει. Wentworth ~~it.~~

"and countless hosts of angels in festal assembly."

Your Father
which seeth
Your heavenly
Father knoweth

11/18/75
#2

NIV: You have come to transcend upon
thousands of angels in joyful assembly." Heb - 200

The 32k *πρωτόγενε* means an unlimited number.

Cf. Rev. 5:11, 12 - and their praise. Also Dan 7:10 - ministering to the Lord.

"Angels" in Hebrews: 1:4, 5, 6, 7 (2x), 13; 2:2, 5, 7, 9, 16; 13:2

Heb. 1:13 says they minister to us.

We share their devotion to God.

"But when I sing redemption's story,
they all fold their wings..."

#3

12:23 "To the general assembly and church of the first born, who are written in heaven"

"To the general assembly" - ΠΑΝΗΓΥΡΙΣ. We have placed with the angels in v. 23. It is "a public festal assembly" (Thayer, 475). It celebrates a victory - with sin forever gone!

Cf. Luke 15:10.

Also see Job 38:7.

In line with the idea of a race, such as 12:1, 2 give us, this is the victory shout.

BUT WHAT ABOUT THE "church of the first-born, who are written in heaven."

"Church" - ΕΚΚΛΗΣΙΑ. This is a called out group, from earth to heaven. Cf. 2:12.

"of the first born" - ΠΡΩΤΟΓΕΝΕΣ. Cf. Rom. 8:29; Col. 1:15, 18; Heb. 1:6; 11:28; Rev. 1:5. This being plural places the emphasis on the people, not on the Lord. It emphasizes again rights and privileges which are special, the heirs. Cf. Rom. 8:15-17. The idea of sonship is here. Cf. 1 Jn. 3:1, 2; Gal. 4:4-7.

"who are written in heaven" - ἀπογεγραμ-

Re: "church" is that of the people of God assembled to exercise their privileges and rights.
(Westcott, 413)

"The righteous judge" (2 Tim. 4:8).

Our Lord is called a judge in Acts 13:42.

Cf. Gen. 18:25.

There is no judge except for God.

Coming to God, we have found:

- 1) Acceptance.
- 2) Forgiveness.
- 3) Approval.

Remember: the judge is our Father.

"For the Law made nothing perfect, but the bringing in of a better hope did, by which we draw near to God" (Heb. 7:19). Cf. 40:1, 12-14.

Cf. also 9:9 (reading 9:8-15).

See 11:40.

also "finisher" in 12:2 is ΤΕΛΕΙΩΤΗΡ.

Balance this with Phil. 3:12-16.

μένωσιν ἐν οὐρανοῖς. Lit., they have been enrolled in heavens. The only NT ex-amples: Luke 2:1, 3, 5. We are registered now. Cf. Phil. 3:20. note the assurance bound up in this! Cf. Phil. 4:3; Lk. 10:20.

#4

"To God, the Judge of all" - καὶ κριτῆ θεῷ πάντων. Or, to the God of all as Judge. Note the majesty, the awe, indicated by the term, "God"! Here is the κριτής, "the one who tries; and decides a case... passing judgment on the character and deeds of men, and rewarding accordingly." This is Thayer, p. 362.

As judge He powerfully vindicates and rewards as well as punishes. We have no fear such as they had under the Law.

Cf. Heb. 4:12, 13.

also 1 Jn. 2:1, 2.

also John 5:24.

#5

"To the spirits of just men made perfect" - καὶ πνεύμασι δικαίων τετελειωμένων. Cf. v. 9 - "the Father of spirits."

In the "church" we see believers viewed corporately; in "spirits" we see the individuals. "men" is not in the Grk. Lit., it is, of just ones having been perfected. Thayer, p. 618 that which is brought to an end, finished, completed.

This speaks of:

- 1) inner perfection.
- 2) a perfection looked upon as already accomplished.

"just" - δικαίων.

"made perfect" - when the work of salva-tion is completed.

#6

12:24 "And to Jesus" - a key expression for our Lord in this Epistle. Cf. Acts 1:11;

Heb. 13:8. Cf. the name alone in Heb. 2:9 12:2

"The mediator" - μεσίτη. Cf. 8:6;

9:15 and here. By His death He stood between God and man removing that which stood between them -

3:2	12:24
6:20	15:12
7:22	(4:14)
10:19	(13:20)

"Blood" in Hebrews - 13:20

9:7, 12, 13, 14, 18, 19, 20, 21, 22, 25.

both sin and the Law. Cf. 1 Tim. 2:5; Gal. 3:20
"new covenant" - cf. Heb. 8:6-13; 9:15.
We have come to Him! There is no other who has negotiated peace between God and man.

Here "new" is *νέος*, meaning most recent, not *καίριος* (new in character) as 8:8, 13; 9:15. #7

"Jesus, oh, how sweet the name, Jesus, every day the same Jesus, let all saints proclaim His worthy praise for ever."

"And to the blood of sprinkling which speaketh better things than that of Abel." Cf. 11:4. Cf. 10:22; 9:11-15.

"Sprinkling" - *ῥαντισμοῦ*. This speaks of the blood offered to God for purifying and cleansing - with Christ, a once-for-all salvation.

The blood of Jesus' sacrifice accomplished what Abel's sacrifice never could - preceding the Law. It was the type; Christ's sacrifice is the reality.

This is all we need! "... speaking to God for us, speaking for God to us ..." (Murray, 511).

Cf. 11:4

"Speaketh" - *λαλοῦντι*, pres. act. part, dat. sing. The blood speaks, and continues to speak. We must hear and believe - a rest in what our Lord Jesus has done for us.

It means that there is A MESSAGE here to be heard.

2/15/75

12:25 "See" - *βλέπετε*, used also in 3:12.

It is a word of warning. It might be translated, Be careful.

"That ye refuse not" - *μὴ ἀπαρτήσῃσθε*. This same word is used in v. 19: "entreated." Here it means to reject. All through Hebrews God is pictured as speaking. Man must hear. The consequences are eternal and the lessons

from the OT are sorely needed today - as the following shows.

"Him that speaketh" - τὸν λαλοῦντα. This means that God has spoken so that men can understand Him. There is no doubt as to His meaning.

The reason for the above...

"For if they (emphatic) escaped not" - εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον. Cf. 2:3. Here it is to escape out and away from.

And the OT record shows that they did NOT escape!

"Him that spoke" - τὸν χρηματίζοντα. Cf. 4:5; 11:7. This word means to warn. The Lord not only gave the commands, but explained in great detail the consequences of disobedience. THIS LAST PART, THE WARNINGS, OCCUPIED THE GREATEST PART OF THE LAW!

This refers to Moses who, according to Thayer, became "the mouthpiece of divine revelations" (p. 671).

IF SUCH WERE THE PENALTY FOR REJECTING THE WORD THROUGH MOSES, "much more" - πολὺ μᾶλλον WITH THE DANGERS AND PUNISHMENT BE GREATER WHEN GOD SPEAKS THROUGH HIS SON FROM HEAVEN!

"If we turn away" - ἀποστρέφομενοι. The middle suggests that we turn ourselves away. WE CAN BLAME NO ONE ELSE.

"From heaven" - ἀπ' οὐρανῶν (plural).

(12:26) Even though Moses was used, God spoke

"whose voice" - οὗ ἡ φωνή. Cf. Ex. 19:18, 19; 20:18, 19.

"Shook" - ἐσάλευσεν. This is an earthquake. It is always God's purpose in show-

- how transitory everything in this world is.
- Cf. the two earthquakes during the death of our Lord. Cf. Matt. 27:51-53.

" 28:1-4.

It was his "voice" that "shook the earth."
 Notice the "then" and "now." The first has been FULFILLED; the second is NOT YET FULFILLED.

And here we have A DIFFERENT KIND OF A PROMISE - a promise of coming judgment, a judgment which will come from God Himself!

AND WE MUST REMEMBER THAT THE PROMISE OF JUDGMENT IS JUST AS CERTAIN AS THE PROMISE OF BLESSING!

The prophecy is in Haggai 2:6. Read vv. 5-9. Nothing has ever taken place comparable to what happened in Ex 19, 20. But some day the Lord is going to bring about a greater disaster than that BECAUSE IT WILL INVOLVE "not the earth only, but also the heaven."

When will this be?

not at the Rapture.

not at the Second Coming.

But at the end of the Millennium when the new heaven and the new earth are forever established.

Cf. Rev. 20:11.

" 21:1.

This is what Abraham was looking for. Cf. Heb. 11:10 - ~~Abraham~~.

Heb. 11:24-26 - Moses

also see Heb. 13:14.

NOTICE THE EVIDENCE OF VERBAL INSPIRATION:

(12:27) "Yet once more" - only two words in the Greek: ἔτι ἅταξ. Lit., it is yet once-for-all!

I will shake" - σεισω, from which we get our seismograph.

nothing more greatful will ever be!

"Signifieth" - δηλωσι.

Cf. Heb. 9:8. The verb δηλώω means "to render evident to the mind, of such disclosures as exhibit character or suggest inferences" (Thayer, 131) - and then he goes on to say, "hence, esp. of prophetic, typical, or other supernatural disclosures" (pp. 131, 132).

This is what Haggai's prophecy means: "The removing" (which explains the meaning of the shaking) - μεταθεσις. This is not only a removal, but a "change" (Thayer, 405).

Our Lord said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

But like the covenant - He takes away the first that He may establish the second (cf. Heb. 10:9) - or, the old, that He may bring in the new.

The new order will be that "which cannot be shaken." It will "remain," or abide. It will never be contaminated; it will never end.

Jim Eliot:

"He is no fool who gives up that which he cannot keep to obtain that which he cannot lose."

12:28 "Wherefore" - Διό. It means: On account of this, or because this is all true. We have been dealing with truth; now we are to see the practical result of this truth. What is it that cannot be removed, done away? It is THE KINGDOM OF GOD. What is a kingdom? It is that over which a King rules. It is a

It could have been understood by itself. It was true if never repeated. But has the Spirit actually given us the meaning what grace!

As of things but all made by TETTON - W.S. MEVOR. This indicates created things of Heb. 1:2.

Also - that which was men - turned in 14. 24-26.

- monarchy - not a democracy, nor a republic
- The Lord had said in Ex. 19:6, "Ye shall be unto me a kingdom of priests."

Today's Chuckle in the Oregonian one day last week:

"If the good Lord had intended for us to live in this permissive society the Ten Commandments would have been the Ten Suggestions."

"Receiving" - ΠΑΡΑΛΑΒΕΒΑΝΟΝΤΕΣ. an excellent translation. We have been talking about the future as being present. WERE IT IS AGAIN!

which cannot be moved" - αὐτοῦ τοῦ, ἡ αὐτοῦ, ἡ αὐτοῦ

"Let us have grace" - ἔχωμεν χάριν. This is an exhortation. The subjunctive often carries the force of an imperative, but it brings in the idea of probability. I.e., we may have grace, or we may not!

The use of the word "grace" goes back to v. 15. Cf also 4:16; 13:9, 25.

THIS IS ENABLING GRACE. WE NEED IT NOT ONLY TO ENDURE, BUT TO SERVE. Grace also perfects. Cf. 1 Pet. 5:10.

"By which" - δι' ἧς, i.e., the grace of God.

"We may serve God" - λατρεύωμεν... τῷ θεῷ. This is a common verb in Hebrews. Cf. 8:5; 9:9, 14; 10:2; 13:10. Also the noun λατρεία in 9:1, 6. It speaks of:

- 1) Service to God.
- 2) Priestly service.
- 3) Voluntary service.

"acceptably" - εὐαρέστως. Cf. 13:21. Thayer: "in a manner well-pleasing to" (in this case) God (p. 257).

Such service has to have 2 ingredients:

- 1) "With reverence" - μετὰ εὐλαβείας. This

means to do things diligently, not leaving anything out, not adding anything new, rebuking those who would treat any detail as insignificant, assuming that God has made it a simple thing to please Him - but absolutely essential. (adapted from Trench, p. 175).

2) "And godly fear" - ΔΕΟΥΣ. This might be translated ~~as~~, apprehension.

"In the sweet fear of Jesus..."

12:29 "For" - Kai yap, lit., and for - added to, "wherefore, receiving a kingdom..." in v. 28.

"Our God is a consuming fire" - ὁ θεὸς ὑμῶν κύριος καταναλίσκων. Cf. Deut. 4:24; 9:3. See also Isa. 33:14.

THIS IS NOT WHAT HE USED TO BE; THIS IS WHAT HE IS NOW!

2/22/75

CHAPTER 13 - In vv. 1-17 we have a series of practical exhortations, followed by the conclusion in vv. 18-25. The benediction in vv. 20, 21 is one of the greatest in Scripture.

13:1 "Let brotherly love continue" - Ἡ φιλαδέλφια μενετω. This is the love which believers are to have for each other. It is a love which is not so much based on something lovable in another person as much as a love which is already there because of our mutual relationship to Christ - a brotherly love.

It is used only in Rom 12:10; 1 Th. 4:9; 1 Pet. 1:22; 2 Pet. 1:7, and here. But see also φιλάδελφος in 1 Pet. 3:8.

"Continue" - μενετω. See "remain" in 12:27.

"Brotherly love" must not perish. It must con-
tinue to be.

(13:2) "Be not forgetful" - μὴ ἐπιλανθάνεσθε.

This verb is used again in v. 16. This was something they were not to neglect.

"To entertain strangers" is a noun, τῆς φιλοξενίας. It means that we are not to fail to show love for strangers. The love of God in our hearts is not just for the people of God, but for all - like the second greatest command.

The prospect of this points to what Abraham and Sarah did in Genesis 18. It was a visit divinely arranged which included God himself!

"Some have entertained angels unaware" - which certainly indicates their ignorance (i.e., Abraham and Sarah's) of what they were doing.

(13:3) Some had been imprisoned for their faith.

Those not "in bonds" are admonished to "remember" them - μὴ μνησκόεσθε. This meant that they were to do all that they could to meet their needs.

"As bound with them" - ὡς συνδεδεμένοι, "as fellowprisoners" (Thayer, 601).

"Them which suffer adversity" - τῶν κακουχομένων. This verb, κακουχέω, was used in 10:37 where it is translated, "tormented."

"As being yourselves also in the body." As long as these things ^{are} going on with some believers, it could happen to any - and all the people of God had to view these things in this way.

(13:4) "Marriage is honorable" - τίμιος ὁ γάμος.

This means to be of great value, precious. It is like the "trial of your faith" in 1 Pet. 1:7 or "the precious blood of Christ" in 1 P. 1:19.

"In all" - ἐν παντί. This could be among all (pl.) or in all situations.

Or it could be an exhortation, "Let marriage be held in honor..." - as in the NASB.

"Whoremongers" - πόρνοις. This, according to Shayer is any person, male or female, which uses his body for lust or for gain (or both) with a person of the same sex or of the opposite sex. It could better be translated ~~fornicators~~. Cf. Shayer, 532.

Robertson believes that this has to do with the unmarried state. Cf. V, 444.

"Adulterers" - μοιχοῖς. This probably has to do with the married.

Cf. 1 Cor. 6:9, 10.

"God will judge" - κριεῖ ὁ θεός. It may be legalized. It may be rewarded. Or it may just be overlooked. BUT ONE THING IS CERTAIN: GOD WILL NOT OVERLOOK IT.

Cf. 10:26-31. Our verb is in 10:30.

The word means to pass sentence and here nothing but judgment, ^{condemnation}, is indicated.

13:5 "Your conversation" - ὁ τρόπος. This means your way of life, or your character (Shayer, 631).

"Without covetousness" - ἀφιτάργυρος, "not loving money, not avaricious" (Shayer, 89). It is only used here and in 1 Tim. 3:3, "not greedy of filthy lucre."

This person does not want to take money from others in particular, but he is one who refuses to give any up. He is a miser, selfish, self-centered, always afraid that he is going to be left without what he needs.

"And be content" - ἀρκούμενοι. This verb,

"The best here is need of the marriage relationship. It is 'undefined' - ἀπρίαντος; this word is said to describe how low in T. 26. The true nature is that it is pure and holy"

ἀρκέω, is the one Paul uses in 2 Cor. 12:9.
It means to be sufficient, to have enough
cf. Luke 3:14 "Be content with your wages."
cf. 1 Tim. 6:8, "and having food and raiment, let us be there with content."

In 3 Jn 10 John condemns Diotrophes for his lack of contentment.

"With such things as ye have" - τοῖς ἰαροῦσιν.
This is the dat. pl. pres. part from ἰάρεται,
your possessions, your property (cf. Thayer, 487).
Why?

"For He Himself (emphatic) hath said" - αὐτὸς γὰρ εἶρηκεν.

This same verb and form are used in 1:13; 4:3 ff.; 10:9. It is the perfect of ῥέω. The use of the perfect indicates that, though the promise may have been made to others, it still holds true for us today!

And it is further stressed because it is the Word of God Himself.

THE DOUBLE NEGATIVES INTENSIFY THE NEGATION, HAVING THE FORCE OF MEANING, NEVER, UNDER ANY CIRCUMSTANCES!

The quote could have come from:

- 1) Joshua 1:5.
- 2) Gen. 28:15.
- 3) Dent. 31:8.

"I will never leave thee" - οὐ μὴ σε ἀλίω.
From ἀλίωμι, it means to leave, to let sink, to loosen my hold.

"Forsake" - ἐγκαταλίτω. From ἐγκαταλείτω.
He will not abandon us, leave us in straits, leave us helpless.

Hebrews deals with what God has said.

MacLaren has a sermon on this entitled, God's Voice and man's echo.

MacLaren says that both the speech of the psalm "withdrawing of a hand" "bear witness" (Vol. 10, p. 279).

(13:6) SINCE GOD HIMSELF HAS SAID WHAT HE HAS SAID, WE CAN "boldly say..." - θάρρα ὡς ἂν

ἡμᾶς λέγειν. This is faith - to respond with courage and hope and confidence. It comes from Isa. 118:6,

"The Lord is on my side; I will not fear: what can man do unto me?"

"my helper" - βοηθός. This means that He runs at the cry of those in danger. We had this in Heb. 2:18 and Heb. 4:16.

"I will not fear," I will not be struck with alarm.

The last part stands by itself and is a question:

"What shall (mere) man do unto me?"

The contrast is between "Lord" and "man."

Lord" -
κύριος

3/1/75

(13:7) "Remember" - Μνημονεύετε. The present active imperative suggests something which should be done continually. The word means to think about them, here - to remember what they have taught, remember their faith, the lives they lived.

"Them who have the rule over you" - τῶν ἡγουμένων ὑμῶν. This same verb is used in vv. 17, 24. From ἡγέομαι, it points to those in the church who have been responsible for their teaching and training, their overseers, their spiritual leaders.

"who have spoken" - οἵτινες ἐλάλησαν. See notes on this verb in 12:25. It means clear, understandable teaching - "the Word of God" - τὸν λόγον τοῦ θεοῦ. The aorist of the verb would suggest that this teaching was no longer going on.

"whose faith follow" comes last in the verse in the GK text: μιμεῖσθε τὴν πίστιν. It means to keep on imitating their faith. We get our

Faith" -
cf. 11:6;
12:2.

word mimic from it.

Cf. 6:12 for the noun. also 1 Cor. 4:16; 11:1.

The verb is used only in 2 Th 3:7, 9; 3 Jn. 11.

"Considering" - ἀναθεωροῦντες. This calls for a careful observation and thorough investigation.

"The end" - τὴν ἔκβασιν. It may be that the writer is speaking of martyrs. The word means, not only death, but the manner of their death. "Conversation, or NSRB: "manner of life" - τῆς ἀναστροφῆς. It is their conduct (Shayer, 42). Alford says, walk. Cf. 10:33; 13:18.
~~Cf. Heb 11:6, 12:2.~~

(13:8) This verse shows the sum and substance of the preaching, teaching, living, dying of those who had been their teachers. Thus, the NSRB is right to conclude v. 7 with a colon

"Christ" is here added to "Jesus," so as to bring in all of the aspects of His Person - as we have it again in v. 21.

The teachers may have gone, but "Jesus Christ" remains "the same" - ὁ αὐτός.

What Jesus Christ was yesterday, He still is today, and, lit., unto the ages, i. e., for all eternity.

Cf. 1:12.

Our Lord will never be superseded nor supplemented (Moffatt in Robertson, V, 447).

Therefore, our teaching does not change, and our lives must not change.

(13:9) See preceding leads to this.

"Be not carried about" - μὴ παραφέρεσθε.

Cf. Jude 12. It means to turn aside, or to

lead beyond. It can also mean neglect. And the word φέρω suggests being carried even against your will, or against what you know is true.

It usually means beyond or away from or to the neglect of "Jesus Christ."

"Divers," or "various" (NSRB) - ΠΟΙΚΙΛΑΙΣ, meaning different kinds, as opposed to the ~~oneness of~~ ^{truth of God} "strange" - ΞΕΝΑΙΣ. Thayer (p. 432) says this means new or unheard of. Cf. 1 Pet. 4:12.

"Good" - ΚΑΧὸν. The word here means profitable, that which leads to a desired goal.

"Heart be established" - ΒΕΒΑΙΟΥΘΑΙ ΤΗΝ ΚΑΡΔΙΑΝ. It is the inner man that needs to be made firm, steadfast, unmovable. Cf. 1 Cor. 15:58 - although different words are used. Cf. the idea in Eph. 4:14-16.

"With grace" - ΧΑΡΙΤΙ. Cf. 12:28. This is not what we do, but it is what God does for us through His enabling grace. Cf. 4:16; 12:15.

"Not with meats" - οὐ βρώμασιν. Cf. 9:10; Rom. 14:17.

"Which have not profited" - ἐν οἷς οὐκ ὠφελήθησαν. This means that it did not obtain the expected results; it did not lead to the desired goal.

"Them that have been occupied with them" - οἱ περιπατοῦντες. This is to walk, to live, to regulate one's lives by certain things.

Instead - Col. 2:6.

(13:10) "We have an altar" needs to go with the first words of v. 12. That which give our access to God is "Jesus," not the OT sacrifices. In turning away from the OT sacrifices we

are not turning to nothing, but we are turning to that which was the fulfillment of the old, typical order.

"Right" =
authority.

To show the distinction between the Old and the new we have it even in the type, as the word,

(13:11) "For" indicates:

Even in the OT the Sin offering did not take away sin by the eating of the body, but by the presenting of the blood. Note the contrast between:

- 1) "The bodies."
- 2) "Whose blood."

For the back ground, cf. Lev. 4.

The body ^{of the Sin} ~~the~~ offering was "burned outside the camp" - NOT EATEN!

(13:12) This is why "Jesus also, that he might sanctify the people with his own blood, suffered outside the gate" of Jerusalem. HE DIED AS A SIN OFFERING. This was His shame, His "reproach."

(13:13) So it is not an earthly temple, nor an earthly city.

We must "go forth, therefore, unto Him outside the camp," i. e., completely apart from any earthly scene, as typified in Jerusalem and the Temple.

"Bearing His reproach" - τὸν ὀνειδισμὸν αὐτοῦ φέροντες. Cf. 10:33; 11:26; Rom. 15:3. This was His humiliation, His shame.

There is nothing that can make the Cross of Christ acceptable to a degenerate Israel or to self-righteous, pagan Gentiles. Cf. Gal. 6:14.

13:14 Cf. 11:14-16; 12:22.

Our hope is not centered here. On earth there is no continuing city - like Jesus Christ in v. 8.

"Continuing" - μένουσαν, link with "remain" in 12:27.

"We seek one to come" - cf. 12:22-24.

"Seek" - ἐπιζητούμεν. This means that we not only are diligently expecting it, but we desire it, crave it, long for it, pray for it.

(OUR HIGH PRIEST AND OUR SACRIFICE)

3/8/75

13:15 "By Him" - δι' αὐτοῦ. This use of διὰ is quite common in Hebrews. Cf. 1:2,3; 2:14; 6:12; 7:19; 9:26; 13:2,12,15,21. The reference here is to "Jesus" (v. 12 and v. 8). It means that this is done:

- 1) By His help, both present and past.
- 2) On the basis of His redemptive work. We have no right to approach God even to praise Him except through Christ. Cf. Heb. 7:19.

"Therefore" - οὖν. This means accordingly, or consequently, and points to this as that which should naturally follow from what has preceded.

Even bearing our Lord's reproach is to call forth praise. Cf. Acts 5:41.

"Let us offer" - ἀναφέρωμεν.

This same verb is used in 7:27 + 9:28. It is the word for a priestly offering. Peter used it in 1 Pet. 2:5. It lit. means to bear up, or to bring up, from a lower to a higher place. A priest would do this in approaching an altar. We do it "to God."

Robertson translates this: "Let us keep on offering up" (V, 449).

dependence upon Him

Relative to "we have an altar" in v. 10

(NASB mg.)
of confess in here - to say the same thing ~~about~~ God that He says about His name.

Cf. Rom. 10:9, 10.

To confess His name is to praise Him that He is all that He claims to be!

"His name" - τῷ ὀνόματι αὐτοῦ. His name stands for what He is: "GOD."

13:16 "To do good" - τῆς δὲ εὐποιίας. This is to do something beneficial for someone. The word is only use here in the NT.

- 1) Lips.
- 2) Works.
- 3) money.

"To communicate" - κοινωνίας. It is the word for fellowship, which in turn means a sharing, or giving, which also seems to indicate the giving of money. Cf. 2 Cor. 8:4; 9:13.

Cf. Phil. 4:18.

"Forget not" - μὴ ἐπιλανθάνεσθε. Cf 13:2. Also 6:10. Cf. Phil. 3:13, "... forgetting those things which are behind..."

They were to be concerned about these things - not letting them be hidden under everything else in their lives. It must have top priority!

Why?

"For with such sacrifices God is well pleased."

"Well pleased" - εὐαρεστέται.

Cf. Phil. 4:18; Rom. 12:1, 2. Again in Heb. ^{11:5, 6} 13:21. Also Rom. 14:18; 2 Cor. 5:9; Eph. 5:10; Col. 3:20.

D.v. 1 acceptable to Him

13:17 "Them that have the rule over you" were mentioned in v. 7 - again in v. 24.

These were the leaders in the Church.

"Obey" - Πείθεσθε. It means to listen to

v. 7 departed ministers;
v. 17 living ministers.

them and do what they say. Cf. 1 Cor. 11:1.
See Heb. 13:7.

"And submit yourselves" - καὶ ὑποτάσσεται.
They were to resist no longer, but to give up
- like Jacob in Gen. 32. It is used of
combatants. It can be translated, yield.
Cf. Thayer, 638. The simple εἶκω is used
in Gal. 2:5.

"For they watch" - αὐτοὶ γὰρ ἀγρυπνοῦσιν.
"They" is emphatic. Cf. Eph. 6:18; Mark 13:33;
1 P. 5:8. They were wide awake, on constant
guard, against anything which could be
a threat spiritually to them. They were ready
by their teaching, by exhortations, by the
consistency of their own lives.

"As they that must give account" - ὡς λόγον
ἀποδώσοντες. Cf. Mt. 12:26; Lk. 16:2; Acts 19:40;
Rom. 14:12; 1 P. 4:5.

"With joy" indicates that this can be a
happy occasion.

"not with grief" - μὴ στενάζοντες. This
is grief which is not expressed in
words, but with inarticulate groans (in
contrast with the account above). Cf. Mk.
7:34; Rom. 8:23; Jas. 5:9.

"Unprofitable for you" - ἀλυσιτεγίλῃς γὰρ
ὑμῖν τοῦτο. You can lose blessing by allowing
yourself to be led as well as those will be
judged who are false leaders.

13:18 "Pray for us" - προσεύχεσθε. Cf. Eph. 6:18;
1 Jh. 5:25. Teachers need constant prayer.

"We trust" - πιστεύομεθα. This is related
to "obey" in v. 17. It means, We are confident.

"That we have a good conscience" Cf. 2 Cor.
2:12; 6:3; Acts 24:16. To do this means that

Cf. Ezek.
3:17.
The ministry
sometimes
keeps you
awake at
night.
Cf. 1 P. 5:
1-4.

The duty
of people
toward those
who minister
to them.

with knowing good and evil, the person has followed the former, rejecting the latter.

The last of the verse describes having a good conscience: "in all things willing to live honestly." "^{to live} Honestly" - καλῶς... ἀναστέφεισθαί. This really speaks of their walk.

(13:19) He believed that their prayers would shorten the time of their separation

(13:20) In v. 18 the writer asks for their prayers; here, he gives them his.

3/15/75

"now" - δε. This introduces something new, in some way a contrast with what has preceded, and it is an emphasis.

"The God of peace" - ὁ δε θεὸς τῆς εἰρήνης.

Note all of the passages where this is found: Rom. 15:33; 16:20; 2 Cor. 13:11; Phil. 4:9; 1 Th. 5:23; 2 Th. 3:16.

(Thayer, 182)

Cf. Heb. 7:2.

THIS WAS THE COMMON HEBREW GREETING. It speaks of "security, safety, prosperity, felicity"

All of this actually comes from "God." As Thayer says, God is the author and promoter of peace (Ibid.).

So that quite obviously this is a prayer for inner peace. No pastor could pray more for the needs of his people than to pray this prayer.

What are the basic ingredients?

1) It is founded upon Christ and His work in connection with our salvation.

"That brought again" - ὁ ἀναγών. This is a 2nd aorist active of ἀνάγω, to bring up.

Obviously this is Pauline.
This may be a ref. to strife among believers, or simply to persons in the church

"From the dead" - ἐκ νεκρῶν. Cf. Rom. 10:7. This is the most specific (really, the only specific) reference to the resurrection of Christ in the Epistle. But cf. 5:7. This describes "the condition or state out of which one comes or is brought" (Shayer, 189). IT CERTAINLY IS PROOF OF HIS DEATH.

Probably, in view of the epistle, would include as Ascension

Cf. the reference to the "power" of God in raising Christ from the dead: Eph. 1:19-23. This is the greatest evidence of God's power and indicates that such a God is able to do what we need as mentioned in v. 21.

"Our Lord Jesus," or our Lord, Jesus; NASB has, "Jesus our Lord." Grk: τὸν Κύριον ἡμῶν Ἰησοῦν. It comes at the end of the verse for emphasis.

"That great shepherd of the sheep" - τὸν ποιμένα τῶν προβάτων τοῦ μέγαν.

This really goes with two other passages: one from John; the second from Peter:

1) John 10:11, 14, where Christ calls Himself "the good shepherd" - ὁ ποιμὴν ὁ καλός. This contemplates our Lord from the standpoint of what was beautiful or attractive to the Greek - "the harmonious completeness, the balance, proportion, and measure of all the parts with one another..." (French, p. 389). It speaks of His absolute moral perfection.

His Person

2) 1 Pet. 5:4 - "the chief shepherd" - τοῦ ἀρχιποιμένου. He is the first, the highest in rank - none is greater than He in His position over the sheep.

His Position

3) HERE IN HEB. 13:20 our Lord called "that great shepherd," using τὸν μέγαν. This word is used of the Lord in 4:14; 10:21 (Grk.).

His Power

We see our Lord here a "great" in His power to carry out His purposes. He controls, protects, feeds - does all as "the great shepherd of the sheep" which they need for their spiritual growth, maturity, and blessing.

"Through the blood of the everlasting covenant" - ἐν αἵματι διαθήκης αἰωνίου. Cf. 12:24; 9:11-15. Ἐν carries the idea here of "the means by or which anything is accomplished" (Thayer, 210). ALL THAT IS ACCOMPLISHED IN OUR LIVES SUBSEQUENT TO OUR BEING SAVED GOES BACK TO THE DEATH AND RESURRECTION OF CHRIST.

The fact that this is "the everlasting covenant" indicates that:

- 1) It will never be superseded.
- 2) It will never be cancelled.

13:21 now we come to the petition in the prayer.

"make you perfect" - καταρτίσαι ὑμᾶς.
This verb is used in 10:5; 11:3.

It is used for mending nets in Mt 4:21. It means to make one what he ought to be, to put in order, arrange, adjust. It means "harmonious adjustment" (Westcott, 449) - like "the good shepherd" (see notes on preceding page). THIS BRINGS PEACE.

"In every good (work)" - ἐν παντί ἀγαθῶ.
Cf. 2 Th. 2:17. This is explained by that which follows - the things which are good in God's sight and, therefore, acceptable to Him!
"Do do His will" - εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ. The object or result of all that we do must be the will of God.

"Working in you" - ΠΟΙΩΝ ΕΝ ἡΜΙΝ, us. This is what the Lord is seeking to do in us.

Cf. Phil. 2:13.

"That which is well-pleasing" - Τὸ εὐάρεστον. Cf. v. 16b. (See the notes on that verse for the appropriate passages.)

"In his sight" - ἐνώπιον αὐτοῦ. He is continually looking on and judging. This would refer to God.

"Through Jesus Christ" - διὰ Ἰησοῦ Χριστοῦ. All that God does for us and in us is "through Jesus Christ." All that we do for God is "by Him" (v. 15), i.e., Jesus Christ.

"To whom ~~be~~ be glory forever and ever." Grk: ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. This must be to God's glory.

The things that please the Lord are the things which exalt and glorify Him. He makes His own dignity, holiness, wisdom, perfections to be manifested and acknowledged by what He does for us, in us, and through us.

Cf. 1 Cor. 10:31

1 Tim. 1:17

Gal. 1:5

2 Tim. 4:18

Eph. 3:20, 21

Phil. 4:19, 20

"Amen" - ἀμήν. It means, so be it, may it be fulfilled. Cf. Thayer, 32.

13:22 Note the graciousness of the writer.

"Beseech" and "exhortation" are from the same root: παρακαλέω.

This verse describes the Epistle. His purpose has not just be doctrinal but practical. The two are inseparable.

"Suffer," or "bear with" - ἀνέχεσθε. It means to listen, to think, to wait before reacting or responding. It is to hold oneself ~~back~~ self back.

"A letter ... in few words" - sufficient to be understood, but the epistle could have been much longer.

(13:23) This verse is evidently related to v. 19. This indicates that Timothy had been imprisoned. If he ~~came~~ were going soon to the recipients of the letter, the writer would accompany him.

We have no further historical information on these circumstances.

(13:24) "I shut" - ἄσπασαοσθε. This was to wish well to "that that had the rule" - τοὺς ἡγουμένους. Cf. vv. 7, 17.

"They of Italy" - has caused many to think that this epistle was written from Rome.

(13:25) Ἡ χάρις. This is a prayer for the blessings of God - of all kinds: material, physical, spiritual - be theirs. It is like, may God be good to you.