THE EPISTLE TO THE HEBREWS.

INTRODUCTORY NOTES.

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

Addressed: “To the Hebrews”: to the nation under its earliest name, Palestinian Jews and the Diaspora (John 7, 55) alike. Outwardly for believers (cp. 3: 1; 6: 9; 10: 31), it is aimed at wavering (cp. 4: 14; 10: 23, 39) and opposers (cp. 6: 8; 12: 15, 16; 13: 10).

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

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

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

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

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

5. Date of writing and publication. Owing to the fixed idea in the minds of most commentators that the reference to Timothy in 13: 13 (see note there) must have been connected with the Neroian persecution, the date is usually assigned to a period shortly before the destruction of the Temple, which took place late in A.D. 70 (Ap. 60, VI). The very latest “guess” is that “it may have been written at any time between A.D. 68 and 85.” This is vague and unconvincing. In Ap. 180 the chronological position of Hebrews is shown, A.D. 68-74. Modern tradition places it after 2 Tim., circa A.D. 68. That the former is correct seems clear for the following reasons:—

(a) If Hebrews was written in or about the year 68, Paul’s ministry had existed for twenty-two years (since his and Barnabas’s “separation” for the work, in 16, Acts 13, 2) without the aid of a written statement of such paramount importance as this. What was the immediate object of publishing then, only a year or two before the destruction of the Temple, and very shortly before his own death (2 Tim. 4, 6), so weighty an argument that Jesus was both Messiah and true Man, and as Man must have suffered? That the Old Covenant was ended and its place taken by a New (Heb. 8, 13)? It is incredible that the apostle who was inspired to write and publish Romans at a comparatively early date should not have been allowed to put forth Hebrews till the very end of his ministry. “To the Jew first” is verily applicable in this connexion.

(b) Paul was at Jerusalem for the Council meeting (61) when the very subjects of Hebrews had evidently been bitterly discussed (Acts 15, 3-7). Shortly thereafter he writes Thess. 1 and 2, both of which contain poignant references to “shameful treatment” at the hands of his own people.

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

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

(e) Lastly, weighty support is given to these conclusions by the position Hebrews occupies in the four most important MSS., A, B, C, and in others. In some MSS. Hebrews is found in different positions with regard to the other books of the New Testament. In certain it appears as it stands in our Bibles, but in these four, A (Codex Sinaiticus), B (Codex Alexandrinus), B (Codex Vaticanus), and C (Codex Ephraemi), it is placed after 2 Thessalonians. This testimony to the foregoing is significant, and is not to be lightly set aside.
THE EPISTLE OF PAUL THE APOSTLE TO THE

HEBREWS.

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


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

A | 1. 1-2. 18 God speaking.

   at sundry times = in many portions. Gr. polýmōsa.
   Only here.

   In ... days = at the end of these days. I.e. at the
   period closed by the ministry of John.

3. 1-2. 14 (B, above). SON OF GOD. BETTER THAN
   ANGELS. (Alteration.)

B | a | 1-7. 3. Glory of His Person and work.
   | b | 4-7. Superiority over angels.
   | a | 8-12. Glory of His character and eternal being.
   | b | 13-14. Superiority over angels.

also. Read after “worlds”.
made. Or, prepared.
11. 3.

4. 1-2. 14 (B, above). SON OF GOD. BETTER THAN
   ANGELS. (Alteration.)

B | a | 1-7. 3. Glory of His Person and work.
   | b | 4-7. Superiority over angels.
   | a | 8-12. Glory of His character and eternal being.
   | b | 13-14. Superiority over angels.

also. Read after “worlds”.
made. Or, prepared.
11. 3.

5. 1-2. 14 (B, above). SON OF GOD. BETTER THAN
   ANGELS. (Alteration.)

B | a | 1-7. 3. Glory of His Person and work.
   | b | 4-7. Superiority over angels.
   | a | 8-12. Glory of His character and eternal being.
   | b | 13-14. Superiority over angels.

also. Read after “worlds”.
made. Or, prepared.
11. 3.

6. 1-2. 14 (B, above). SON OF GOD. BETTER THAN
   ANGELS. (Alteration.)

B | a | 1-7. 3. Glory of His Person and work.
   | b | 4-7. Superiority over angels.
   | a | 8-12. Glory of His character and eternal being.
   | b | 13-14. Superiority over angels.

also. Read after “worlds”.
made. Or, prepared.
11. 3.

7. 1-2. 14 (B, above). SON OF GOD. BETTER THAN
   ANGELS. (Alteration.)

B | a | 1-7. 3. Glory of His Person and work.
   | b | 4-7. Superiority over angels.
   | a | 8-12. Glory of His character and eternal being.
   | b | 13-14. Superiority over angels.

also. Read after “worlds”.
made. Or, prepared.
11. 3.
11. They shall perish; but Thou remainest; and they all shall wax old as doth a garment.

And as a vestment shall Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail.

13. But to which of the angels said He at any time, ‘Sit on My right hand, until I make Thine enemies Thy footstool’?

14. Are they not all ministering spirits, sent forth to minister for them that shall be heirs of salvation?

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

2. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

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

4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?

5. For unto the angels hath He not put in subjection the world to come, wherein we speak.

But one in a certain place testified, saying, “What is man, that Thou art mindful of him? or the Son of man, that Thou visitest him?”

7. Thou madest Him a little lower than the angels; Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands:

8. Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him.

But now we see not yet all things put under Him.

9. But we see Jesus, Who was made a little lower than the angels, for the suffering of death, crowned with glory and honour,


for=on account of. Gr. dia. Ap. 104. v. 2. shall be heirs=are about to inherit; cp. v. 4.


2. 5-18 (For Structure see below).


2. 5-18 (B, p. 1824). SON OF MAN. LOWER THAN ANGELS. (Alteration.)

B. 4:4. God’s purpose. Not angels, but man, to have dominion.

D. 7-8. Man’s equipment for dominion.

E. 1-2. First Adam’s failure.

C. 9-35. Purpose fulfilled in the Lord Jesus.


that He by the grace of God should taste death for every man.

10 For it became Him, * for Whom are all things, and 2 by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11 For both He that sanctifieth and they who are sanctified are all of One; * for which cause He is not ashamed to call them brethren,

12 Saying, * I will declare Thy Name unto My brethren, * in the midst of the church will I sing praise unto Thee.*


Forasmuch then as the children are partakers of flesh and blood, * He also Himself likewise took part of the same; * that through death He might destroy him that had the power of death, that is, the devil;

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

For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

17 Wherefore * in all things it behoved Him to be made like unto His brethren, * that He might be a merciful and faithful High Priest in things pertaining to God, * to make reconciliation for the sins of the people.

18 For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

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

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

For * this Man was counted worthy of more glory than Moses, inasmuch as He who pertaining to. Gr. proo. Ap. 104. xvi. 8. to. Gr. eis, as v. 3. make reconciliation. Gr. hipo-
s. succeed. Gr. 2 Cor. 6. 2.

THE MISSION OF CHRIST. (Intersion.)

The Apostle and High Priest.

Warning.

The Rest-giver.

THE APOSTLE, &c. (Introversion.)

Only here applied to the Lord. Ap. 139. professor. Gr. homologia. See 2 Cor. 9. 13. Christ. The
4. 1.  

and hath built the house hath more honour than the house.

4. For every house is builded 2 by some man; but He That built all things is 3 God.

5 And 3 Moses verily was faithful 4 in all His house, as a servant, for a testimony of those things which were 5 to be spoken after.

6 But 6 Christ as a Son over His own house;

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

7 Wherefore (as the Holy Ghost saith, 7 To day if ye will hear His voice, 8 Harden not your hearts, as in the provocation, 7 in the day of temptation 2 in the wilderness;

8 When your fathers tempted Me, 8 provoked Me, and 8 saw My works forty years.

9 Wherefore was I grieved with that generation, and said, They do at all err in their heart; and [i; g] have 8 not known My ways.

10 So I sware 8 in My wrath, 8 They shall not enter 8 into My rest!"

n 12 Take heed, brethren, lest there be 2 in any of you an evil heart of unbelief, 2 in departing from the living God.

13 But 8 exhort one another 8 daily, while it is called To day; lest 12 any of you be 8 hardened through the deceitfulness of sin.

14 For we are made 8 partakers of 2 Christ, if we hold 8 the beginning of our 8 confidence steedfast unto the end;

15 While it is said, 7 To day if ye will hear His voice, 8 Harden not your hearts, as in the provocation.

16 For 8 some, when they had heard, did 8 provoke: howbeit not all that came out of Egypt 2 by 2 Moses.

17 But with whom was He 18 grieved forty years? was it 8 not with them that 8 had sinned, whose carcasses fell 2 in the wilderness?

18 And to whom sware He that they should not enter 8 into His 8 rest, but to them that believed not?

19 So we 8 see that they could 10 not enter in 8 because of unbelief.

4. 1-13 [For Structure see next page].


4. 1-13 [For Structure see next page].

4. 1–13 (F, p. 1929). THE REST-GIVER.
(Antithesis and Introspection.)

J o | 3, 4, 5. God’s rest and its character.
| p | 6, 7, 8. Perfect rest future.
| o | 9, 10. Rest for God’s people, and its character.


2 unto us, &c.—also were evangelized. Gr. euangélizo. Ap. 121. 4, as, &c.—as they also were. Gr. logos. Ap. 121. 10, taught. Gr. akó. Ap. 121. 9, taught, Gr. eu. Ap. 103. 11.
not. Gr. mé. Ap. 105. 11, mixed. Gr. sunkeramouni. Only here and 1 Cor. 12. 21. The texts refer the acc. pl. of this word, agreeing with “them,” rather than the nom. sing., agreeing with “word.” There is the addition of one letter in the Gr. Read “them,” since they were not united by faith to those that heard that.


4 spake—said.

rest. Gr. katapá. See Acts 14. 14, quoted from Gen. 2, 2, the seventh, &c.—on (Gr. en) the seventh, &c.
to whom, &c.—who were first evangelized. See v. 2, because of. Gr. dia. Ap. 104. v. 2. Gr. dia, unbelief—disobedience. Gr. apokal. See Rom. 11. 30. Eph. 3. 2, &c.
7 Again. &c.—Read Again (seeing), &c. Fig. Ellipt. Ap. 6.

David. In Ps. 95. 7, 8. Ps. 92–99 (with the exception of 94) are used on “the Inauguration of the Sabbath.”
after, &c.—so long after.


12 For the word of God is quick, and powerful, and sharper than any two-edged sword,

21 How then was the word “critic” and dares to sit in judgment on that very Word which is to judge him, in what he terms “higher criticism,” which is only human reasoning based on the deceit of his own heart (Jer. 25. 26).

On the last man will be criticized (judged) by the same Word on which he now sits in judgment. “Dividing asunder of soul and spirit” means not only differentiating between that which is begotten of the flesh and that which is begotten of the Spirit (John 3. 6) in the individual; but also between the natural (Gr. psychikos) man and the spiritual (Gr. pneumatikos) man. See 1 Cor. 2. 13–16,
4.13. HEBREWS.

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

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

u let us hold fast our profession.

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

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

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

w that he may offer both gifts and sacrifices for sins:

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

z for that he himself also is compassed with infirmity.

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

v 4 And no man taketh this honour upon himself, but he is called of God, as was Aaron.


h In His sight = before His eyes. The Divine X-rays show nothing to be hidden. Fig. Anthropologia. 

Ap. 6, opened. Gr. trachéinomai. Only here. This word in classical Gr. is used of bending back the neck (trachélos) of animals to be sacrificed, and may refer to the separating of the victim into its parts. See Lev. 1, 4-9; &c. unto to.


we have to do. Lit. is our account (Gr. logos, as v, 2).

4.14-16 (D, p. 1929). GENERAL APPLICATION. (Alternation.)

D J 14-. Our great High Priest. The Son of God.

u = Exhortation based upon it.

15-. Our great High Priest. The Son of Man.

u = Exhortation based upon it.

14 Seeing = Having therefore.

High Priest. See 2, 17.

passed into = passed through. Same word as in I Cor. 10, 1; 16, 5. Cp. 7, 25. Eph. 4, 10.

heavens. See Matt. 6, 9, 10.

Jesus. Ap. 98, X.

Son of God. Ap. 98, XV.

profession. See 3, 1.

which cannot = not (Gr. me) able to.

be touched = of = sympathizes with. Gr. sympatheíō.


infirmities. See John 11, 4, same Gr. word, in all points. According to (Gr. kata, Ap. 104, x, 2) all things.

tempsted. Gr. pírrazo. See 2, 18.

like, &c. Lit. according to (Gr. kata, as above) our likeness. Gr. homoiotes. Only here and Mark 6, 21 help (Gr. boithia). Only here and Acts 27, 17.

5.1-10. 18 (C, p. 1822). THE PRIESTHOOD OF CHRIST. (Introversion and Alternation.)


O | P | 5, 1-10. Christ called of God after the order of Melchisedec.

Q | 5, 11-6, 20. Dignification before considering Melchisedec as a type.

O | P | 7, 1-23. Christ called by God after the order of Melchisedec.


5.1-4 (N, above). PRIESTHOOD IN GENERAL. (Introversion.)

N v | 1. The ordination of the High Priest.

w | 1. His offering for sins.

x | 2. His compassion for others’ infirmities.

z | 2. The reason; his own infirmities.

w | 3. His offering for sins.

v | 4. The ordination of the High Priest.

1 N 1-10. Christ called of God after the order of Melchisedec.


O | P | 5, 1-10. Christ called of God after the order of Melchisedec.

Q | 5, 11-6, 20. Dignification before considering Melchisedec as a type.

O | P | 7, 1-23. Christ called by God after the order of Melchisedec.


1 N 1-10. Christ called of God after the order of Melchisedec.


O | P | 5, 1-10. Christ called of God after the order of Melchisedec.

Q | 5, 11-6, 20. Dignification before considering Melchisedec as a type.

O | P | 7, 1-23. Christ called by God after the order of Melchisedec.

5. 5-10 (P. p. 1829). CHRIST CALLED OF GOD AFTER THE ORDER OF MELCHISEDEC. (Introversion.)

P y | 5. c. Christ a High Priest.
| 7. 8. His salvation and obedience.
| 9. 10. His people's salvation and obedience.

also, &c. = in another place also.
Priest. Gr. hieros.
for ever. Ap. 151. II. ii. 4. a. I. e. for (the coming) age, the Messianic reign. The priesthood ends when He delivers up the kingdom. See 1 Cor. 15. 24. Cp. Rev. 21. 22. In the "day of God" succeeding, there will be no Temple (Rev. 21. 22), therefore neither "priest" nor "offerings".
order. Gr. taktis. Here, v. 10; 6. 29; 7. 11, 17, 21.
Melchisedec. See 7. 1. Cited from Ps. 110. 4.
7 when He had=having, prayer=both prayers. Gr. ἔσησιν. Ap. 134. II. 3.
suppositions. Gr. hiketeía. Only here. In classical Greek the olive branch in the hand of a suppliant, implying need and claim.
dead. Not from death, for the Gr. word is εκ, not από. He went down into death, but was saved out of (Gr. εκ) it by resurrection.
that, &c. = for (Gr. apo. Cp. Acts 12. 14) His people, with whom He really fears (Gr. eulabeia). Here and 12. 28. This verse is a Divine supplement to the Gospel records.
obedience. See Rom. 5. 19.
9 Author = Causor. Gr. αἰτίος. Only here.

5. 11-6. 20 (G. p. 1829). DIGRESSION. (Introversion.)

Q R a | 5. 11-6. 3. Exhortation.
| b | 6. 4-5. Peril of apostasy.
| 10 R 6. 7-10. Submission.

5. 11-6. 3 (R. above). EXHORTATION. (Introversion.)

R a | 5. 11. Personal.
b | 6. 12. First principles.
| b | 6. 1. 2. First principles.
| a | 6. 3. Personal.


6. 1. HEBREWS.

tion of repentance from dead works, and of faith toward God.
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.
4 For it is impossible for those who are once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.
7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.
9 But, beloved, we are persuaded that sooner things of you, and things that accompany salvation, though we thus speak.
10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister.
11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:
12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.
13 For we had promised to Abraham, because He could swear by no greater, He sware by Himself.
14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
15 And so, after he had patiently endured, he obtained the promise.

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


1831

verily. Omit. an- the.
confirmation. Gr. bebaulios. See Phil. 1. 7.
end. Gr. peras. See Rom. 10. 18.
strife. Gr. antilipos. Here. 7; 1; 12. Jne 11.
17 Whereas = in (Gr. en) which.
unto=to.
promise=the promise. See Gal. 3. 22, 23.
immutability=unchangeableness. Gr. to ametath-
tos. The neut. of the adj. used as a noun. Here and in
confirmed=it intervened. Gr. mistesv. Only here.
two. &c. i.e. God's promise and God's oath.
was=it.
might=may.
134. I. 8.
have. Omit.
before. Gr. prokate. See Acts 15. 8. 11.
19 anchor. soul. Gr. anemos. Gr. mouz.
sure. Gr. orphoia. See Acts 51, 34.
steadfast. See 2. 2, which eterneth=
within. Gr. eneteros. See Acts 16. 34.
veil. See Matt. 27. 51.
20 the=as.
Forerunner. Gr. prodomos. Only here.
Jesus. Ap. 98. X.
became=became. an. Omit.
order. See 5. c. This order is unique, being that
of a high priest without altar, offering, sacrifice, or
successor.

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

Salom. Only here and v. 2 in N.T.
Most High. See Acts 7. 16.
slaughter=devastate, or smiting. Gr. kopae. Only here.
Used Gen. 14. 17 (Sept).

7. 1-28 For Structure see below.

Salom. Only here and v. 2 in N.T.
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7. 1-28 (P. p. 1829). PRIESTHOOD OF THE SON (MESSIAH); AFTER THE ORDER OF
MELCHISEDEC. (Introversion)

g | 1-3. His priesthood not transmissible.
h | 4-10. Greater than Abraham, and therefore than Levi.
j | 20-28. The Lord's greatness greater than God's oath.
k | 24. His Priesthood intransmissible.

2 also. Read after "part." gave=appointed.
interpretation. See John 1. 38.
also. KIng. X. KIng also.
also. b. Without father, &c. Gr. opater, anti
t.
agapele. Therefore without
recorded pedigrees. These three words found only here
170. I.
make. Gr. aphomai. Only here
unto=to. the Son of God. Ap. 98. XV.
Melchisedec is presented to us
without reference to any other
qualifications for office. His
his genealogy is not recorded, so essential in the case
of Aaron's sons (Neh 7. 46). Ordinary priests began their
service at thirty, and ended at fifty, years of age (Num.
4. 30). The high priest succeeded on the day of his
predecessor's decease. Melchisedec has no such dates
recorded; he had neither beginning of days nor end of life.
We only know that he lived, and thus he is
fitting type of One Who lives continually.
m, one.
Gr. ek as above. 6. descent as.
counted 105. II.
from. out of. Gr. ek. as above.
7. 7. HEBREWS. 7. 25.

7. Without, Gr. chérion, apart from, contradiction. See 6. 16 (strife). of, by. Gr. hupo. Ap. 104. xviii. 1. Both these adjectives, “the less” and “the better”, are by Fig. Heterosías (of Gender, Ap. 6. 7) in the heuter gender though referring to persons.

8 and 9. Here men that die receive tithes; but there he receive them, of whom it is witnessed that he liveth.

9. And as I may so say, Levi also, who received tithes, paid tithes in Abraham.

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

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

12. For the 11. priest being changed, there is made of necessarily a change also of the law.

13. For of Whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

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

16. Who is made, not after the law of the carnal commandment, but after the power of an endless life.

17. For He testifieth, “This is My 4. anointed Priest “ for ever after the order of Melchisedec.”

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

19. For the law made nothing perfect, but the bringing of a better hope did; by the which we draw nigh unto God.

20. And inasmuch as not 7 without an oath He was made Priest;

21. (For these priests were made without an oath; but this with an oath by Him that said unto Him, “The Lord swear and will not repent, ZION ART A PRIEST “ for ever after the order of Melchisedec.”)

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

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

24. But this Man, because He continueth ever, hath an unchangeable 11. priesthood.

25. Wherefore He is able also to save them to the uttermost that come unto God 11. by unprofitableness. Gr. anphelos. Only here and Tt. 3. 2. thereof. Omit. 19 made ... perfect. Gr. teleisth. Ap. 125. 2. bringing in = superinduction. Gr. epteleisth. Only here. a better hope. Note that there are also a better covenant (v. 22); better promises (8. 6); better sacrifices (9. 23); a better substance (10. 34); a better country (11. 16); a better resurrection (11. 35); a better thing (11. 16). In chap. I, Christ is shown to be better than angels; in 3, better than Moses; in 4, better than Joshua; in 7, better than Aaron; in 10, better than the Law.


1833
Him. *seeing He is ever liveth, to *make intercession *for them.
26 For such an High Priest became us, Who is *holy, *harmless, *undefiled, *separate *from sinners, and *made higher than *the heavens.
27 Who needeth *not *daily, as those high priests, to *offer up sacrifice, first *for His own *sins, and then for the people's: for *that He did once, when He *offered up *himself.
28 For the law maketh *men high priests which have infirmity; but the word of the *28th oath, which was *since the law, *maketh the *Son, Who is *consecrated *evermore.
8 Now *of the things which we have spoken *this is the *sum: We have *such an High Priest, Who *is set *on the right hand of the throne of the *Majesty *in *the heavens;
2 A. *Minister of the *sanctuary, and of the *true tabernacle, which the *Lord pitched, *and *not *man.
3 For every high priest is ordained *to *offer gifts and sacrifices: wherefore *it is of necessity that *this Man have somewhat also to *offer.
4 For *If He were on earth, He *should *not be a priest, seeing that there are *priests that offer gifts *according to the *law:
5 Who *serve *unto the *example and shadow of *heavenly things, as *Moses was *admonished of God when he was about to *make the *tabernacle: for, *as *See, saith He, *that thou make all things *according to the *pattern shewed to thee *in the mount.
6 But now hath He obtained *a more excellent ministry, by *which much *also He is the *Mediator of a better *covenant, which was *established *upon better promises.
7 For *if that first covenant had been *faultless, then *should *no place have been sought for the second.

8. 3—10. 18 (N. p. 1929). THE EFFICACY OF CHRIST'S PRIESTHOOD. (Extended Alternation.)

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

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

7 faultless. Gr. amepostos. See Phil. 2. 16. should = would. no. Gr. ou. Ap. 105. I.
8 For "finding fault with them, He saith, "‘Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord.

10 This is the covenant that I will make with the house of Israel after those days..."

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

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.’

Y 13 In that He saith, "A new covenant," He hath made the first old. Now that which is decayed and waxeth old is ready to vanish away.

W 9 Then verily the first covenant had also ordinations of divine service, and a worldly sanctuary.

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

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

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

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

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

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

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

9 Which was a figure for the time then standing:


in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

U
11 But Christ, being an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
12 Neither by the blood of goats and calves, but by His Own blood He entered once into the holy place, having obtained eternal redemption for us.

V A
15 And for this cause He is the Mediator of the new testament, that by the sacrifice of one, shall forgive transgressions that were under the first testament, which is called in the scriptures the MINISTRY.

Bm
18 Whereupon neither the first testament was dedicated without blood.

n
19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,
20 Saying, "This is the blood of the testament which God hath enjoined unto you.
21 Moreover He sprinkled blood both into the tabernacle, and all the vessels of the ministry.

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

V A


9. 23.

HEBREWS.

23 It was therefore necessary that the patterns of things in the heavens should be purified through these;

but the heavenly things themselves with better sacrifices than these.

W 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

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

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

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

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

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

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

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

For it is not possible that the blood of bulls and of goats should take away sins.

5. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me:

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

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

8 Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said He, Lo, I come to do Thy will, O God.

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

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

And every priest standeth daily minis-


(Alteration.)


1. 10. 1-4. Yearly sacrifices ineffectual. Offered continually.

2 P. 10. 4-10. Christ's sacrifice effectual. Once for all (kaphaz).

10. 11. Daily sacrifices ineffectual. Offered oftentimes.


23 nor yet, Gr. oude, that is, in order that, Gr. hina, every year, Gr. kat' (Ap. 104. x. 2) eminuit, On the Day of Atonement.


foundation, &c. See 4. 2.

end. Gr. suntetelis. See Matt. 13. 35.


same. Same as "made manifest", v. 8.

to put away = for (Gr. eli) putting away (Gr. Athelolas).

7. 10. (a) sin. Ap. 128. i. ii. 1.

(b) inasmuch as. Gr. kath' (Ap. 104. x. 2) hoton.

appointed. Gr. epeiteinai. See Col. 1. 8.

unto = to.


10. 1 not, &c. = not itself = emph.


image. Gr. eikon. See Rom. 1. 23.

never. Gr. oudepepevo. See v. 11.


make = perfect. Gr. kath' = to.

12. 2 because. Gr. di' = to.


once. See 6. 4.

should = would.


remembrance again. Gr. anamnesis. See 1 Cor. 11. 24.

every year. Same as "year by year", v. 1.

3 take away. See Rom. 11. 27.


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12 But this Man, after He had offered one sacrifice for sins, sat down on the right hand of God;

13 From henceforth expecting till His enemies be made His footstool.

14 For by one offering He hath perfected for ever those who are sanctified.

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

16 "This is the covenant that I will make with them after those days, saith the Lord; in their hearts will I write them, and in their minds will I write them;

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

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

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

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

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

23 Let us hold fast the profession of our faith without wavering; (for He is faithful That promised;)

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

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

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries.
HEBREWS. 11. 1.

10. 28. 28 He that despised Moses' law, died without mercy, under two or three witnesses:
29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, whereby He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
30 For we know Him that hath said, "Vengeance belongeth unto Me, I will repay." And again, "The Lord shall judge His people."

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

D H 32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affictions;
33 Partly, whilst ye were made a gazing-stock both by reproaches and affictions; and partly, whilst ye became companions of them that were so used.
34 For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

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

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

37 For yet a little while, and He that shall come will come, and will not tarry.

I 38 Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him.

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

DIKMO

11 Now faith is the substance of things hoped for, the evidence of things not seen.


11. 1–40 (7, p. 1839). EXAMPLES OF FAITH. (Alternation and Introdversion.)

D | I K | M | O | P | Q | R | S | T | U | V | W | X | Y | Z

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |

For by it the elders obtained a good report.

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

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

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

But faith is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark unto the saving of his house, and his heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker is God.

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

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


so to (Gr. el) the end, were = came into being. Gr. ginomai, to become.


appear. Gr. phainō. Ap. 106. 1. 1. The reference is not to creation, but to the ordering by God of the dispensations, each of which succeeded but did not spring from its predecessor as a plant does from its seed. By rendering aionas "worlds" here; kate-

truth = framed, instead of "prepared"; and gegovemai as "made", instead of "come into being", or "came to pass", the meaning of this important statement is lost.

4 Abel illustrates faith's worship.


testifying. Gr. marturēó, as above.


5 Enoch. In Enoch we see faith's world.


6 all this testimony was borne witness to, as in v. 2. pleased. Gr. euēroteō. Only here, v. 5, and 13, 14.

without. Gr. chōra. See 4. 11.


is. Gr. esti. The verb substantive.

is. Gr. ginomai, to become.

7 Noah. Noah is an example of faith's witness. Cp. 2 Pet. 2: 5.


not... as yet. Gr. médepeω. Only here.

moved with fear. Gr. euēleōma. See Acts 23. 10.


12 sprang were begotten. Gr. katabolē. See 146. Cp. 2 Kings 19. 3. The strength was Divinely supplied not only to conceive, but to bring to the birth. was delivered of. brought forth. pist. Gr. para. Ap. 104. xii. 3. age = season. Gr. kairos. Gen. 18. 11. judged. Same as "counted", 10. 25. faithful. Gr. pistos. Ap. 160. III.


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11. 13. HEBREWS.

Cp. v. 7.
afar off—from afar. Gr. porrithen. Only here and
and were persuaded of. The texts omit.
strangers. Gr. xenos. See Acts 17. 16.
pilgrims. Gr. parepídemos. Only here, 1 Pet. 1. 1;
2. 11. We must be strangers to the world we can
become pilgrims in it. See Gen. 23. 4. 1 Chron. 29. 15.
Rom. 10. 12.
earth. Gr. ge, as v. 9.
106. 1. iv.
country = a (true) home. Gr. patris. Only here and
seven times in the Gospels.
truly if-if indeed.
now as a matter of fact.
see. Gr. omoioun. Only here, 1 Tim. 3. 1; 6. 10.
heavenly. See 3. 1.
amashe. See 2. 11. Add “of them”. Fig. Tape
called. Gr. epikalemati. See Acts 2. 21.
are. Omit.
ity. See v. 10.
trial tested.
offered hath offered.
received. Gr. anadechomai. See Acts 28. 5.
offered was offering.
only beenget. Gr. monogenes. See John 1. 14.
shall, &c. Iid. shalt be called for thee. This
is quoted from Gen. 21. 12.
19 Accounting. Reckoning. Gr. logosomai. See
Rom. 4. 6.
also, &c. he did even in a figure receive (Gr. katas
as Matt. 23. 27) him back.
figure. Gr. paradoston. See 9. 9. Isaac was, as far
Abraham was concerned, to all intents and purposes,
dead, and so became a type of Christ in resurrection.
20 Isaac. Isaac shows us faith overcoming the wish
of the flesh, in that he blessed Jacob instead of Esau,
21 Jacob. Jacob's faith was manifested by his
blessing each of Joseph's sons, putting Ephraim first
according to God's will. See Gen. 48. 8-20.
both = each of.
upon. Gr. epi. Ap. 104. ix. 8. Jacob's worship was
because he had just secured Joseph’s promise that he would not bury him in Egypt but in Machpelah,
thus enabling him to express his confidence in God's promises. This is recorded in Gen. 47. 21, before the
blessing of Joseph's sons. 22 he died — was anong (life) departing. Gr. exekids. Only here. Luke
gave commandment. Gr. entolomai. First occ. Matt. 4. 6. The faith of Joseph was shown in his confidence that God would fulfill the promise to
Gr. trimachomai. Only here. of = by. Gr. hup.
Moses' parents must have had some revelation from God, on which they could act. 24 when he was,
&c. Lift having become great, i.e. grown up.
25 Choosing. Having chosen. Gr. hairigmati. See Phil. 1. 27.
suffer affliction with. Gr. sunku
these pleasures = have enjoyment
for a season. Gr. proskuvrou.
See 2. 2. 26 Estimating. Same as judged. u. 11.
prophets. Gr. eisodh. See 10. 22.
Christ. I. e. the Messiah. Ap. 98. IX.
Moses, as well as Abraham, looked forward to His day. John 8. 56.
. The texts read “of”.
had respect. Gr. apolpeo. lit. look
recompense, &c. Gr. misapodosis. See 2. 27.
wrath. See Ex. 10. 28, 29; 11. 4, 5. endured. Gr. karaito.
Gr. koros. Ap. 195. 1. 8. invisible. Gr. ommos. See Rom. 1. 20. He feared not the visible king,
because he had seen the invisible. Gr. Eliphaz (1 Kings 17. 1; 18. 16), and Elisha (2 Kings 2. 16; 5. 18).
11. 28. HEBREWS.

12. 1.

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

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

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

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

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

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

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

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

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

37 They were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they wandered about in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise, that they without us should not be made perfect.

IV

12 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

39 Through faith, Gr. 

passover. Gr. pascha. After the Gospels only here, Acts 12. 4 (Easter). 1 Cor. 5. 7. 


lost in order that (Gr. 

for) (Gr. 

drowned. Gr. daphnon. Only here. 

firstborn. Gr. prototokos. See Rom. 8. 29. This adj. is neuter plural, Cp. 12. 31. 

touch. Gr. tithnon. See 12. 20. Col. 2. 11. 


endeavouring = attempting (Gr. peiraz) here and v. 31. 

drowned = swallowed up, Gr. katapin. as 1 Cor. 15. 54. 


seven days = for (Gr. ep. Ap. 104. ix. 3) seven days. 

perished = with, Gr. sunogollumi. Only here. believed not = were disobedient. See 3. 11. 


tell = narrating. Gr. diadoche. See Acts 8. 32. 

by Fig. Paraleipomen. Ap. 6. the writer briefly alludes to many worthy, of whom time fails to speak in detail. 

Also Fig. Epitrochos, or Summarising. In the summary are four judges, two prophets, and a group in which all other prophets are included. 

The four judges form an inversion.

a | Gedeon. Judg. 6 and 7. 

b | Barak. Judg. 4 and 5. 


a | Jephthae. Judg. 11 and 12.

Gedeon and Jephthae stand out together as higher examples of faith, Barak and Samson as associated with women, the former in his rise, the latter in his fall. The other three form another inversion.

/ | David. 

/ | Samuel. 

/ | The prophets.


kingdoms. See Deut. 4. 46, 47. Josh. 5. 14. 

obtained, &c. See 6. 10. 


34 violence = strength, v. 11. See Dan. 8. 37. 


Isaiah, ch. 6. Jer. 1. 6-10. 


37 stoned. 1 Kings 21. 14 (Nebuchadnezzar). 2 Chron. 24. 20, 21 (Zechariah). Jeremiah after the scene in Pathra (ch. 44), according to the Gemara. 

sawd asunder. Gr. plod. Only here. This was the death of Isai during the Manassean persecution (cp. 2 Kings 15. 17), according to the Gemara. 

were slain = died. with the sword. Lit. in (Gr. en) the slaughter of the sword. wandered about. Gr. periperchos. See Acts 15. 13. 14. sheepskins. Gr. melo. Only here. and. Read "in" (Gr. en). goatkins. 


caves. Gr. op. Only here and James 3. 11 (place). 


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and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

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

3 For consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds.

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

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

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

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

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

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

shall we not much rather be in subjection unto the Father of spirits, and live;

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

against. Gr. pros. Ap. 104. xxv. 3. sin. Ap. 128. i. ii. 1. The Lord's example is set before them. Hitherto they had to endure spoliations and shameful treatment, but not martyrdom. This is in favour of the early date of the Epistle (Ap. 189). The words "not yet" suggest a time before the persecution under Nero, which began A.D. 65 and lasted till his death A.D. 68.

12. 5-24 (P, p. 1839). CHASTISEMENT. (Division.)

F 5-11. Duty to endure chastening.

12. 5-11 (S, above). DUTY TO ENDURE CHASTENING. (Extended alternation.)


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

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

12 Wherefore lift up the hands which hang down, and the feeble knees;
and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

13 Follow peace with all men, and holiness without which no man shall see the LORD:
looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you,
and thereby many be defiled;
lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

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

17 For ye are not come unto mount Sion, and to the city of the living God, to an heavenly place, to an展开内容
unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

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

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

25 See that ye refuse not him that speaketh. For if he be not spoken of, yet if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven;

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more, Shall I shake not the earth, but also heaven?

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

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

29 For our God is a consuming fire.

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

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

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers shallJudgment be.

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

22 the living God. See 8. 12.

heavenly. Gr. ouchron. Cp. 3. 1.
innumerable company=thousands.

covenant. Cp. 2. 22. 5.


heaven. Pl. See Matt. 5. 9, 10.


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

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

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

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

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

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

12 Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the camp.

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

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

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

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

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

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

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

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

21 Make you perfect in every good work to do His will, working in you that which one to come — the coming one.


THE EPISTLE OF JAMES.

THE STRUCTURE AS A WHOLE.

| A | 1. 1-4. PATIENCE. |
|   | B | 5-6. PRAYER. |
|   | C | 7-10. THE LOW EXALTED. THE RICH MADE LOW. |
|   | D | 11-12. LIFE LIKENED TO GRASS. |
|   | E | 13-16. LUST. |
|   | F | 17. GOOD GIFTS FROM ABOVE. |
|   | G | 18-27. GOD'S WORD AND ITS EFFECTS. |
|   | H | 28. THE FAITH. WITHOUT PARTIALITY. |
|   | I | 29. THE ROYAL LAW. |
|   | J | 30-31. MOSES' LAW. ONE OFFENCE BREAKS IT. |
|   | K | 32. MOSES' LAW. ONE OFFENCE BREAKS IT. |
|   | L | 33-34. THE LAW OF LIBERTY. |
|   | M | 35-36. FAITH. WITHOUT WORKS. |
|   | N | 37-38. MAN'S WORD AND ITS EFFECTS. |
|   | O | 39-40. THE WISDOM FROM ABOVE. |
|   | P | 41-5. LUSTS. |
|   | Q | 5-10. THE PROUD RESISTED. THE HUMBLE EXALTED. |
|   | R | 11-17. LIFE LIKENED TO A VAPOUR. |
|   | S | 18-22. END OF THE RICH. |

NOTES ON THE EPISTLE OF JAMES.

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

2. The distinctly Jewish character of the teaching marks off the epistle as having been written at an early period of the Acts history, and it is noticeable that the doctrinal tone closely follows the precepts of "the Sermon on the Mount." (Matt. 5-7). The Jews still assembled in synagogues (2. 2), the "poor" (John 12. 8) were heirs of the kingdom (2. 8); they were reproved according to the law (2. 6, &c.); they had Abraham to their father (2. 21), and were, in harmony with Acts 9. 10-21, looking for the coming (parousia) of the Lord, which was "at hand." (5. 7, 8). If we distinguish the dispensations, James affords instruction for all believers, but is plainly addressed to the twelve tribes "which are scattered abroad," lit. "in the dispersion." The dispersion, Gr. diapora, which is referred to in 1 Pet. 1. 1 also, and is before our eyes even now. In days not far off the epistle will appeal to Israel when they hear the gospel of the kingdom (see Ap. 140. II) is once more announced. To the churches will again be committed the "powers" of Pentecostal days, to be exercised as exemplified in 5. 14, 15.

3. Some commentators rightly place the time of writing before the Jerusalem Council of about A.D. 45. (According to tradition, James was martyred in 62 or 68.) One well qualified to value fairly the evidence says, "And a careful study of the chronological question has convinced me that they are right who hold the Epistle of James to be perhaps the earliest of the New Testament writings. It belongs to that period of the Pentecostal dispensation when the whole Church was Jewish, and when their meeting-places still bore the Jewish designation of 'synagogues' (chap. 2. 2)." See Ap. 160.