

Hebrews

The author of the Book of Hebrews is unknown. Martin Luther suggested that Apollos was the author. This is based on Acts 18:24-28, where Apollos is referred to as a well-read, Hellenistic Jew from Alexandria in Egypt. Tertullian (writing in A.D. 150-230) said that Hebrews was a letter of Barnabas. Adolf Harnack and J. Rendel Harris speculated that it was written by Priscilla (or Prisca). William Ramsey suggested that it was done by Philip. However, the traditional position is that Apostle Paul wrote Hebrews. From the very beginning, the eastern church attributed the letter to him, but the western church did not accept this until the fourth century. Eusebius (A.S. 263-339) believed that Paul wrote it, by Origen (ca. A.D. 185-254) was positive of Pauline authorship. About the end of the second century, Clement of Alexandria thought that Paul had originally written the letter in the Hebrew language and that it was later translated by Luke or by someone else not Greek. Notwithstanding, the recipients of the letter new who the author was and recognized his credibility in writing the work.

There is also uncertainty as to the exact date of the writing of Hebrews. Numerous references to the temple in Jerusalem seem to place the date of writing prior to the fall of Jerusalem in A.D. 70 (Heb. 10:11; 13:10,11).

The purpose of the epistle was to reassure Jewish Christians that their faith in Jesus as the Messiah was secure and legitimate. Also, it is intended to prepare them for the impending disaster of the roman destruction of Jerusalem. Them temple, with its system of animal sacrifices, and the office of the priest, would soon be done away with, just as Jesus had predicted. The book of Hebrews explains that there was no more need for a priest to intercede before God on an individual's behalf, since Christ's death provided believer with direct access to God's throne (Heb. 4:14-16; 10:19-22). Furthermore, the blood of Christ now continually takes away sin (Heb. 9:18-26).

The book of Hebrews is easily divided into two major sections: the first deals with doctrinal issues (Heb. 1:1-10:18), and the second focuses on practical living (Heb. 10:19-13:25). In addition, it contains several warnings to Jewish Christians not to revert back to Judaism and that system of worship (Heb. 10:39). It was evident that these believers were weak in their faith; when they should have been teaching others, they themselves still required teaching. The writer urges them to grow and not remain as "babes" in Christ (Heb. 5:12-14). A major theme in the book, often expressed by the words, "better" and "great," is the superiority and preeminence of Christ (Heb. 1:4; 2:3; 4:14; 7:19, 22; 8:6; 9:11, 23; 10:32, 34, 35; 11:16, 34,40; 12:1; 13:20). (Key Word, page 1512)

Chapter 1

God Has Spoken Through His Son

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Sundry times 4181, polumeros adverb from a compound of 4183 and 3313; in many portions, i.e. variously as to time and agency (piecemeal): -at sundry times.

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Christ Is Greater Than the Angels

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

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

1 Chronicles 17:

11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

Isaiah 50:

8 He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Isaiah 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.:

12 And as a vesture shalt 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?

Matthew 22:

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

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

Daniel 7:

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Chapter 2

1 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?

Christ Is Preeminent

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

6 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:

Christ was born in the flesh as we are, lower than the angels.

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

Not only did Yashua die in the flesh as we have to, we have salvation, atonement, through His sacrifice for us. What gods lived in the flesh and dies as men do? None.

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

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,

We are all in one with the Lord.

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 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;

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

16 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.

Luke 4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

Chapter 3

Superior to Moses

- 1 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.
- 3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- 4 For every house is builded by some *man*; but he that built all things *is* God.
- 5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- 6 But Christ as a son over his own house; 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, To day if ye will hear his voice,
- 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
- 9 When your fathers tempted me, proved me, and saw my works forty years.

Numbers 14:

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

Deuteronomy 5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

11 So I swear in my wrath, They shall not enter into my rest.)

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

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

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

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

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

Numbers 14:2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

Numbers 14:30 Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

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

Chapter 4

The Saints' Everlasting Rest

1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

Fear 5399 fob-eh' from 5401; to frighten, i.e. (passive) to be alarmed; (by analogy) to be in awe of, i.e. revere:

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

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Rest 2663 kat-ap'-ow-sis; from 3664; reposing down, i.e. (by Hebrew) abode: -rest. Hence, figuratively, the quiet abode of those who will dwell with God in heaven, an allusion to the Sabbath rest.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

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

Lack of faith in God, believing in Him, keeps those from aboding with God.

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

Don't reject what you hear because of predisposed ideas.

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

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

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

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

Work to strength yourself in the word of God, to take away disbeliefs and hardening of our hearts.

12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

Two edge is that it will cut both ways. Not a literal cutting, but the words to right to the heart of the matter.

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.

Jesus, the Great High Priest

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

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

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

Chapter 5

1 For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

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

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

Exodus 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Numbers 16:5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

John 8:54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Psalms 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Matthew 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

John 16:12 I have yet many things to say unto you, but ye cannot bear them now.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

1 Peter 2:

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Chapter 6

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation 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 were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

Verses 4-6. - For it is impossible for those who have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, and have fallen away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. It is not, of course, implied that the Hebrew Christians had fallen into the condition thus described, or were near it; only that such a condition might be, and that, if they went back instead of advancing, they might arrive at it. The process intimated is that of complete apostasy from the faith after real conscious enjoyment of the gifts of grace. In such a case the hopelessness of the fall is in proportion to the privileges once enjoyed. This is the drift of the passage, though other views have been taken of its meaning, which will be noticed below. "Once enlightened" denotes the first apprehension of the light, which could be but once; when those that saw not began to see ([John 5:39](#)); when the light of the gospel of the glory of Christ shone once for all upon believers ([2 Corinthians 4:4](#)); when (according to the cognate passage, [Hebrews 10:26](#); cf. [Hebrews 10:32](#)

) they received the knowledge of the truth. The verb φωτίζω means in the LXX. "to enlighten by instruction," and was in common use in the early Church to express the enlightenment that accompanied baptism; whence baptism itself was called φωτισμός. Thus Justin Martyr ('Apol.' 1:62) says, Καλεῖται δὲ τοῦτο τὸ λοῦτρον φωτισμός ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων Cf. the title of Chrysostom's 'Hem.' 49, Πρὸς τοὺς μέλλοντας φωτίζεσθαι, Since the expression was thus commonly used as early as Justin Martyr, there may probably be in the text a special reference to baptism as the occasion of the enlightenment. But, if so, more is meant by the phrase than "those who have been once baptized:" an inward spiritual illumination is plainly pointed to; and it would not have been said of Simon Magus that he had been "once enlightened" in the sense intended. And this is indeed the real meaning of φωτισμός as applied to baptism by Justin Martyr, as his explanation, above quoted, shows. So also Chrysostom ('Hem.' 116.), "The heretics have baptism, but not enlightenment (φωτισμα); they are baptized indeed as to the body, but in the soul they are not enlightened; as also Simon was baptized, but was not enlightened." This consideration is important in view of one misapplication of the passage before us, which will be noticed below. But, further, those whom it is impossible to renew unto repentance are supposed not only to have been enlightened, but also to have "tasted of the heavenly

gift," the emphatic word here being apparently γενναίως: they have had experience as well as knowledge (cf. [Psalm 34:8](#), "Oh, taste and see that the Lord is good;" and [1 Peter 2:3](#), "If so be ye have tasted that the Lord is gracious"). The word "gift" (δωρεά) is elsewhere used both for that of redemption generally ([Romans 5:15-17](#)), and especially, and most frequently, for the gift of the Holy Ghost (cf. [2 Corinthians 9:15](#), "Thanks be to God for his unspeakable Gift"). They have become also partakers of the Holy Ghost, not merely been within the range of his influence, but actually shared it; and tasted (the same word as before, and with the same meaning, though here followed by an accusative) what is further spoken of. The expression ῥήματα occurs, [Joshua 21:45](#); [Joshua 23:15](#); [Zechariah 1:13](#), for gracious Divine utterances. The idea of the Word of God being what is "tasted" may be suggested by [Deuteronomy 8:3](#), quoted by our Lord in [Matthew 4:4](#), "Man shall not live by bread alone, but by every word that proceedeth out of the month of God." By the powers (δυνάμεις) are to be especially understood (as in [Hebrews 2:4](#) and elsewhere in the New Testament) the extraordinary ones in which the gift of the Holy Ghost was manifested, the χαρίσματα of the apostolic Church. But why said here to be μέλλοντος αἰῶνος? For the meaning of this expression, see under ἐνοχάτεν τῶν ἡμερῶν τούτων ([Hebrews 1:1](#)), and οἰκουμένην τὴν μέλλουσαν ([Hebrews 2:5](#)). It denotes the predicted age of the Messiah's triumph. And if (as has appeared most probable, and as μέλλοντος here seems evidently to imply) that age was regarded as still future, not properly beginning till the second advent, still the "powers" spoken of are of it, being earnest and foretastes of a new order of things (cf. [Ephesians 1:14](#), where the "Holy Spirit of promise" is called "the earnest of our inheritance;" also [2 Corinthians 1:22](#); [2 Corinthians 5:5](#)). There are other passages in which Christians are regarded as already in the dawn of the future daybreak, and irradiated by the coming glory. The falling away (παραεσόντας) after such enlightenment and such experience means (as aforesaid) total apostasy from the faith. This appears from the expressions that follow, and still more from those in the cognate passage, [Hebrews 10:26-31](#). "Non relapses modo dicit in pristina, sed nova pernicie praeterlapsos a toto statu illo lautissimo, simulque a fide, spe, et amore" (Bengel). Such an utter apostasy was possible to Hebrews oscillating between Church and synagogue: they might be so drawn at last into the atmosphere of the latter as, with the unbelieving Jews, to reject with contumely, and so to themselves recrucify, the Son of God. The force of "to themselves" is illustrated by [Galatians 6:14](#), where St. Paul says that he so glories in the cross of Christ that through Christ the world is crucified to him, and he to the world; i.e. all fellowship between him and the world is broken off. So here the ἑαυτοῖς implies the breaking off of all fellowship with what a man is said to crucify. "They crucify again the Son of God, repeating what their fathers had done formerly when they gave him over to the death of the cross; and this, be it observed, still more culpably.,

since it is after personal experience proving him to be "the Son of God." And they not only make him as one dead to themselves: they also expose him (παραδειγματίζοντας: cf. [Numbers 25:4](#), LXX.) to the reproach and mockery of the world. "Ostentantes, scilicet aliis" (Bengel). The above explanation is adopted from Delitzsch. Be it observed next what is said of those who do this - not that no repentance can henceforth avail them, but that even unto repentance it is impossible to renew them. Such falling away after such experience precludes the possibility of repentance. On such persons the powers of grace have been exhausted. It is not in the nature of things that they should return to Christ, or see the things that belong unto their peace any more. The correspondence between the state here described and the consequence of the "blasphemy against the Holy Ghost" ([Matthew 12:31](#); [Mark 3:28](#); [Luke 12:10](#)) suggests itself at once; our Lord's words, in speaking of that unpardonable sin, being rightly supposed to point to obduracy in spite of experience of the Holy Spirit's power. Especially obvious is the correspondence with St. Luke's account of the Savior's warning - one of the not infrequent instances of resemblance between our Epistle and the writings of that evangelist. For St. Luke records the saying as spoken, not to the Jews on the occasion of their attributing Christ's works to Beelzebub, but to the disciples themselves, after a warning to them against "the leaven of the Pharisees," and against being moved by the fear of men, and immediately after the words, "He that denieth me before men shall be denied before the angels of God." Compare also the "sin unto death" spoken of by St. John ([1 John 5:16](#)). Misconceptions of the drift of this passage, once prevalent, or possible, remain to be noticed.

(1) It has been from early times a main support of the strict Church discipline according to which deadly sin committed after baptism precludes re-admission to Church communion. It was so cited by Tertullian as early as the second century ('De Pudicitia,' cf. 20), and in the third used to justify the Novatians in their refusal of communion, even after penance, to the lapsi. The passage, as above explained, was really irrelevant, since it refers, not to the treatment by the Church of penitents, but to the impossibility of some persons being brought to penitence at all.

(2) The Catholic Fathers, rightly rejecting the Novatian position, generally understood the text as forbidding the iteration of baptism; thus turning it against the Novatians, who rebaptized those who joined their communion. So Ambrose, Theodoret, and others. But, though their position on this subject was in itself sound, the passage, as above explained, is as irrelevant to it as to that of the Novatians.

(3) This, and the other texts referred to in connection with it, have led some Christians to despair of salvation, however anxious for it, under the idea that they had themselves committed the unpardonable sin. This desperate view goes beyond that of the Novatians, who only precluded from Church communion, not of necessity from the mercies of God (Socrates, 'Hist. Eccl.,'

4:21). But the very state of mind of those who entertain such fears is a sign that they are not of those to whom this text applies. They cannot have entirely fallen from grace, if they have the grace to repent and long for pardon.

(4) Calvin's predestinarian views compelled him and his followers to do violence to the plain meaning of the passage. Holding the doctrine of the indefectibility of grace, which involved

(a) that one really regenerate cannot fall away, and

(b) that consequently one who falls away cannot have been really regenerate, he had to explain away the clauses descriptive of the grace enjoyed, as meaning only a superficial experience of it. With this view he laid stress on the word γευσσμέvous as meaning "summis labris gustare." Only dogmatic prejudice could have suggested such a sense of the word as intended in this place, any more than in [Hebrews 2:9](#), where it is plainly inadmissible. Nor can an impartial reader fail to see in the whole accumulation of pregnant clauses an intention of expressing the very reverse of a mere apparent and delusive experience of saving grace. The depth of the experience is, in fact, a measure of the hopelessness of the fall. Art. XVI. of the English Church is a protest against all the erroneous conclusions above specified. Vers, 7, 8 - For land which hath drunk in the oft-coming rain upon it, and bringeth forth herbs meet for them for whom (not, as in A.V., "by whom") it is also tilled, receiveth blessing from God; but if it beareth thorns and thistles (not, as in A.V., "that which beareth"), it is rejected, and nigh unto cursing, whose end is to be burned (literally, for burning; cf. [Isaiah 44:15](#), ἵνα ἢ ἀνθρώποις εἰς καύσιν). The illustration is apt and close. Observe that the "land which hath drunk," etc., is the subject in ver. 8, as well as of ver. 7, as is shown by the absence of an article before ἐκφέρουσα. Hence the unproductive as well as the fruitful soil is supposed to have received, and not only received but imbibed also, abundant supplies of rain. Its failure is its own fault, and it is regarded as responsible for it, and deserving of its final fate. This exactly illustrates the case of those who "fall away" after not only receiving abundantly, but also taking in so as to be filled with the "gracious rain" of the Holy Spirit. The only difference is that in their case, free-will being a constituent of their productive power, the responsibility figuratively attributed to the land is real (cf. ἐκουσίως ἀμαρτανόντων, [Hebrews 10:26](#)). For similar illustrations drawn from unproductiveness in nature in spite of culture, cf. [Isaiah 5:4](#) and [Luke 20:23](#). The "blessing from God" refers to the view, pervading the Old Testament, of fruitfulness being the result and sign of the Divine blessing on the land (cf. [Genesis 27:27](#), "The smell of my son is as the smell of a field which the Lord hath blessed"). And it is further implied that incipient fruitfulness is rewarded by more abundant blessing, according to our Lord's words, [Matthew 13:12](#), "Whosoever hath, to him shall be given," and [John 15:2](#), "Every branch that beareth fruit, he purgeth it, that it may bring forth

more fruit." The "thorns and thistles," connected with a curse on the ground, seem suggested by [Genesis 3:17, 18](#), *Απικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι. LXX.* (cf. "Cursed shall be the fruit of thy land," [Deuteronomy 28:18](#)). It is to be observed, further, that the land, though bearing thorns instead of fruit, is not spoken of as yet under the final curse, but only nigh unto it, so as to avoid even a remote suggestion that the Hebrew Christians had actually reached the hopeless state. But, unless fruitfulness should ensue, they are warned of the inevitable end by the fate of thorns and thistles, which is, not to be garnered, but to be burnt (cf. [2 Samuel 23:6](#), "The sons of Belial shall be all of them as thorns thrust away.... and they shall be utterly burned with fire in the same place;" cf. also [Deuteronomy 29:23](#), "The whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth thereon" - a state of final hopeless barrenness). (Retrieved October 11, 2022 from [HEBREWS 6 COMMENTARY \(PULPIT\) \(kingjamesbibleonline.org\)](#))

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.

The goal of the Christian is expressed fully by the Greek word teleioteseta (5047), which is translated "perfection" (v.1). The idea being explained here is that the believer is to pursue a state of maturity, instead of going back to the initial rudiments of Christianity and basic faith (v. 2). The phrase "laying again a foundation" refers to the idea that if a Christian could lose his salvation he would need to be regenerated again and again. (Key Word, page 1516)

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 better things of you, and things that accompany salvation, though we thus speak.

Verse 9. - But, beloved, we are persuaded, etc. Here, as in [Hebrews 4:14](#), warning is succeeded by words of encouragement and hope. The reason for not only a hope, but even a persuasion, that God will keep them from apostasy, is given in the following verse. (Retrieved October 11, 2022 from [HEBREWS 6 COMMENTARY \(PULPIT\) \(kingjamesbibleonline.org\)](#))

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.

Verse 10. - For God is not unrighteous to forget your work and the love (τοῦ κόπου in the Textus Receptus is ill supported, having, perhaps, been interpolated kern [1 Thessalonians 1:3](#)

) which ye showed towards his Name, in that ye ministered to the saints, and do minister. It appears that the Hebrew Christians had formerly (some especial occasion being probably referred to) been active in their charity towards fellow-Christians in distress, and that such charity had not ceased. On this is grounded the persuasion that they will be kept steadfast in the faith. Those who had so shown their faith by their works would surely not be allowed to lose it. The very idea of the Divine justice implies that the use of grace, thus evidenced, will be rewarded by continuance of grace. Cf. Philippians 1:6

, "Being confident of this very thing, that he which hath begun a good work in you will perfect it (*ἐπιτελέσει*) until the day of Jesus Christ; "where also there is reference to deeds of charity, shown in the case of the Philippians by their sympathy with the apostle in his bonds, which charity he prays may "abound yet more and more in knowledge and in all discernment." No difficulty need be felt in this reference to God's justice, as though it involved the doctrine of human merit, *de congruo* or *de condigno*, claiming reward as of debt. The simple and obvious view, that God, in virtue of his justice, will be most gracious to those who have used his grace, by no means contravenes the doctrine of all grace being the free gift of his bounty (cf. 1 John 1:9

; Romans 2:6, etc.). Observe, too, as bearing on the idea of this passage, how the will to do the will of God is said by our Lord to be followed by knowledge of the doctrine (John 7:17), and how works of charity are the very tests of the final judgment (Matthew 25:31, etc.). (Retrieved October 11, 2022 from [HEBREWS 6 COMMENTARY \(PULPIT\) \(kingjamesbibleonline.org\)](http://kingjamesbibleonline.org))

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.

God Keeps His Promises

13 For when God made promise 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.

Verses 13-15. - For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, having patiently endured, he obtained the promise. Abraham - the ancestor of the Hebrews, the first recipient of the promises, the father of the faithful - is now appropriately adduced as an example. He (Genesis 22:16), as is the case with you (Psalms 110), was assured of his inheritance by the Divine oath; and so he obtained it, but only through "faith and patience." You have the like assurance, but attended with the like conditions. And then this Divine oath, the significance of which is set forth in vers. 16-18, is made a link of connection between the hortatory section (Hebrews 5:11-6:20) and the coming argument about

Melchizedek. This is one instance of the artistic way in which, throughout the Epistle, the interposed hortatory passages are so turned as to connect the divided sections of the argument. But what is said about Abraham (vers. 13, 14, 15) has been variously understood. It is connected with ver. 12 thus: "Be ye followers of them who inherit the promises through faith and patience: for God, in his promise to Abraham, swore by himself in confirmation of it; and so (καὶ οὕτω) through patience he obtained the promise. Be it here observed that μακροθυμήσας in ver. 15 ("having patiently endured," A.V.) corresponds with διὰ μακροθυμίας in ver. 12, and expresses essentially the same idea. The aorist participle μακροθυμήσας does not in itself imply that the patience was previous to the obtaining; it expresses only that by patiently enduring he obtained. Observe also that καὶ οὕτω (cf. Acts 7:8; Acts 27:44; Acts 28:14) denotes the consequence from what has been previously stated; i.e. that μακροθυμήσας ἐπέτυχε followed from the Divine oath ensuring the fulfillment of the promise. Both his eventually obtaining and his patience in awaiting fulfillment were in consequence of the assuring oath. But then how and when did Abraham himself obtain the promise? Not even the temporal fulfillment in the multiplication of his seed and the inheritance of the Promised Land, much less the spiritual fulfillment in Christ, was during his own life. Both he could but see "afar off." In respect to the latter it is expressly said (Hebrews 11:13, 39) that the patriarchs did not receive the promises - μὴ λαβόντες τὰς ἐπαγγελίας: οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν. What, then, is meant by μακροθυμήσας ἐπέτυχε? Bleek understands the time of the oath (Genesis 22.), when the promise was irrevocably assured, to have been the time of obtaining. But more than this is suggested by the phrase, ἐπέτυχε τῆς ἐπαγγελίας (cf. Hebrews 11:33), as well as by καὶ οὕτω, viz. the actual attainment of the blessing assured to him by oath. There are two other ways of explaining:

(1) to identify Abraham with his seed, in whom, though not in his own person, he may be conceived to have obtained, - of which view it may be significant that πληθυνῶ τὸ σπέρμα σου of the LXX. (Genesis 22:17) is changed in the Epistle to πληθυνῶ σε:

(2) to regard Abraham, still alive in the unseen world, as himself enjoying the fulfillment of the ancient promise. So Delitzsch, who, dwelling on the thought that nothing less than the blessing of Abraham extended to the whole world (cf. κληρονόμος τοῦ κόσμου, Romans 4:13) can be regarded as complete fulfill-merit, says, "God's oath-sealed word of promise is now fulfilled in Christ, and Abraham, while living on in the unseen world, is conscious of and enjoys that fulfillment, and so may be said to have "obtained the promise." This view derives some support from Hebrews 11:13-16, where the longings of the pilgrim patriarchs is so beautifully represented as reaching to a heavenly fulfillment. On the other hand, the aorist ἐπέτυχε is against it, and hence view

(1) may be accepted as a sufficient explanation of the expression (see below, or Hebrews 11:39). With regard to the general drift, it is obvious how μακροθυμία, as well as πίστις, in respect to the promise first made to him "in Charran," is strikingly displayed in Abraham's recorded life. (Retrieved October 11, 2022 from [HEBREWS 6 COMMENTARY \(PULPIT\) \(kingjamesbibleonline.org\)](https://www.kingjamesbibleonline.org))

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

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

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

Melchisedec; (mel-kiz'e-dek), in A.V. of N.T. Melchisedec [king of righteousness or probably originally, the (Divine) king is righteousness, cf. Ps. 4:2]. King of Salem and priest of the Most High God (Gen. 14:18 seq.). (Davis, page 388)

Chapter 7

Superior to Melchisedec

This chapter describes the similarities in priestly ministries of Melchisedec and Christ. This arises from an examination of verse eleven where the writer of Hebrews reveals that Christ, being after the priestly order of Aaron. Since the Law of Moses had not been established during Melchisedec's day, Christ ministry being separated from that of the Law, was in fact similar to Melchisedec's. (Key Word, page 1518)

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

Genesis 14:

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

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

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

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

Melchisedec is most likely God Himself, who else fits the criteria of king or peace and righteousness.

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

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

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed 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 priesthood being changed, there is made of necessity a change also of the law.

13 For he 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 Juda; 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 a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

Psalms 110: (A Psalm of David.) The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5The Lord at thy right hand shall strike through kings in the day of his wrath.

6He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7He shall drink of the brook in the way: therefore shall he lift up the head.

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 in of a better hope *did*; by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *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 priesthood.
25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he 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 this he did once, when he offered up himself.
28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

Chapter 8

Christ Supercedes the Levitical System

1 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, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.
6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

A new covenant is made between God and man.

Better Promises

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

The Lord said to the houses of Judah and Israel, separating the two from the ten.

Jerimiah 31:

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 *But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

34 *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

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 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

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.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Chapter 9

A New Covenant

1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

There was a temple and tabernacle that God resided in on earth to be near them, there were rules to follow then, as sacrifices and offerings to the Lord.

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

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

No one was allowed into the Holy of Holies, but the high priest once a year.

Exodus 26:

30 *And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.*

31 *And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:*

32 *And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.*

33 *And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.*

34 *And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.*

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden 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.

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 *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

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

9 Which *was* a figure for the time then present, 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.

The Blood of Christ

11 But Christ being come 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 in once into the holy place, having obtained eternal redemption *for us*.

Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

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

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.

Exodus 24:8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

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

A Better Sacrifice

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

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.

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

Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

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.

Chapter 10

Christ's Sacrifice Once for All

1 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.

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

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

4 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 wouldest not, but a body hast thou prepared me:

6 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 the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, 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 them that are sanctified.
15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,
16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
17 And their sins and iniquities will I remember no more.
18 Now where remission of these *is*, *there is* no more offering for sin.

The Believer's Access to God

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 to 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,

The key idea expressed in these verses is that there will be no restitution made for one who wilfully rejects Christ. The emphasis is seen in the Greek word ouketi (3765), which is translated "no more." Once Christ is rejected, there cannot be another sacrifice on the cross in order to forgive that individual. The only consequence for such a person is "judgement and fiery indignation," reflecting God's judgement for sin (v. 27). This refers to the ultimate punishment for the one who has received the knowledge of God's truth, but chosen to forsake it (cf. Rom. 1:21,25). (Kry Word, page 1522)

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
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, wherewith 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 recompense, saith the Lord. And again, The Lord shall judge his people.
31 *It is* a fearful thing to fall into the hands of the living God.
32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;
33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of 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 recompence 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.
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.

Chapter 11

“By Faith”

1 Now faith is the substance of things hoped for, the evidence of things not seen.
2 For by it the elders obtained a good report.
3 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.
4 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.
5 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.

Genesis 5:

21 And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he was not; for God took him.

Was Translated 3346 from 3326 and 5087; to transfer, i.e. (literal): transport, (by implication) exchange, (reflexive) change sides, or (figurative) pervert- carry over, change, remove, translate, turn.

(Enoch did not die as men but God took him to heaven.)

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.
7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Genesis 6:

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

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

11 Through faith also Sara 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.

Genesis 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

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

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

(They died in the flesh not having seen heaven, but lived and believed by faith of eternal life.)

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

(People think it is always better where they had been rather than look to the new unknown.)

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

Genesis 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

Genesis 27:27-39

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he* was a proper child; and they were not afraid of the king's commandment.

Exodus 2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

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

Exodus 12:21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

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

Exodus 14:22, 29

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

Joshua 6:20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

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

Joshua 6:23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

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

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

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

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

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

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

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

39 And these all, having obtained a good report through faith, received not the promise:

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

Chapter 12

Exhortations to Follow Christ

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

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

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 of him:

Job 5:17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

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

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

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

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

Exhortations to Holiness

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

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

Proverbs 4:

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 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;

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

Genesis 25:21-34

17 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.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

Exodus 20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

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

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and 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 God the Judge of all, and to the spirits of just men made perfect,

Revelation 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

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

Exodus 24:8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

25 See that ye refuse not him that speaketh. For 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 I shake not the earth only, but also heaven.

Haggai 2:6 For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

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

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

29 For our God *is* a consuming fire.

Deuteronomy 4:24 For the LORD thy God *is* a consuming fire, even a jealous God.

Chapter 13

Social and Religious Duties

1 Let brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

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

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

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

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 been 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 gate.
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, that they may do it with joy, and not with grief: for that *is* unprofitable for you.
18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.
19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

“Jesus, that Great Shepherd”

20 Now 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 is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.
22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.
23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.
24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.
25 Grace *be* with you all. Amen. (*Written to the Hebrews from Italy, by Timothy.*)

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